

Prayers,
Tablets,
Instructions and
Miscellany

Gathered by
American Visitors to the
Holy City
During the Summer of 1900

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PRAYER TO BE SAID ON FIRST
AWAKENING

Praise be unto Thee, Oh my God, that Thou hast awakened me after my sleep, caused me to appear after my absence, and raised me from my insensibility. I arose facing the Lights of the Dawn of Thine Appearance, by which the horizons of the Heavens of Thy Power and Thy Majesty were enlightened, confessing Thy Signs, assured in Thy Book, and holding to Thy Rope.

I beg of Thee, by the Power of Thy Will, and by the Penetration of Thy Purpose, to ordain that which Thou hast showed me in my vision, as the most solid foundation for the dwelling place of Thy love in the hearts of Thy Friends, and the best cause for the appearance of Thy Favour and Thy Grace.

Oh my Lord, ordain to me, by Thy Supreme Pen, the blessings of the world to come, and the present one. I bear witness, that verily the reins of affairs are in Thy Grasp, and that Thou changest them as Thou desirest. There is no God but Thee, the Powerful and the Faithful.

Thou art the One whose Command changeth lowliness into might; weakness into strength; humility to authority; confusion to tranquility, and doubt to conviction. There is no God but Thee, The Glorious, The Generous. Disap-

point not whosoever entreateth Thee, and forbid not whosoever desireth Thee. Ordain that which befitteth the Heaven of Thy Bounty, and the Ocean of Thy Generosity. Verily Thou art the Powerful, the Mighty.

PRAYER TO BE SAID BEFORE GOING
TO BUSINESS

He is the Protector and the Self-Subsistent.

I arose by Thy Favour, oh my God, and left the house depending upon Thee, and confiding my affairs unto Thee. Then send down upon me a blessing from before Thee, from the Heaven of Thy Mercy. Then make me to return to the house in safety, as Thou didst cause me to leave it in safety and steadfastness. There is no God but Thee, The Single, The One, The Knowing and the Wise.

PRAYER TO BE SAID ON FIRST
AWAKENING

I arise in Thy Shelter, and it behooveth him who seeketh Thy protection to be under the shield of Thy Guard, and in the Fortress of Thy Defence. O my Lord, enlighten me inwardly by the Lights of the Day-break of Thy Manifestation, as Thou hast enlightened me outwardly by the Light of the dawn of Thy Favour.

PRAYER TO BE SAID ON ENTERING OR
LEAVING A CITY

O my God, ordain this place fortunate and safe. Then guard me, oh my God, at the mo-

ment of my entering and of my leaving it. Then ordain it as a fortress to me, and to those who adore Thee and worship Thee, that they may be fortified therein through Thy Favour, and protected therein from the thrusts of the infidels by Thy Power.

Verily Thou art the Mighty, the Powerful, the Protector, the Honoured and the Self-Subsistent.

PRAYER TO BE SAID BEFORE GOING TO SLEEP

Thou are the Praiser and the Praised One. O my God, and my Master and my Desire. This, thy servant desireth to sleep in the shelter of Thy Mercy, and to rest under the shadow of the Dome of Thy Favour, assisted by Thy Protection and Thy Guard. O my Lord, I invoke Thee, by Thine Eye which sleepeth not, to protect mine eye from beholding aught beside Thee. Then increase its light by witnessing Thy Signs, and by looking towards the Horizon of Thy Manifestation. Thou art He before whose Appearances of Might, the existence of power is subdued.

There is no God but Thee, the Powerful, the Conqueror, the Chosen One.

A SHORT PRAYER IN CASE OF NECESSITY, MAY BE USED INSTEAD OF THE LONGER DAILY PRAYER

After ablution of face and hands, turn towards Acca, and say:

I testify, oh my God, that Thou hast created me for Thy knowledge and for Thine adoration. I testify at this instant, to my powerlessness, and to Thy Power; to my weakness, and to Thy Might; to my poverty, and to Thy Riches. There is no God but Thee, The Protector, The Self-Subsistent.

PRAYER TO BE SAID BEFORE GOING
TO SLEEP

O my God, O my God! How can I choose to sleep whilst the eyes of the yearning ones are awoken because of separation from Thee, and how can I rest on the bed whilst the minds of Thy lovers are troubled by Thine Absence. O my Lord, I confide my spirit and my essence in the right hand of Thy Authority and Thy Security, and I lay my head on the bed by Thy Power; then raise it therefrom by Thy Will and Thy Desire. Verily Thou art the Protector, the Guardian, the Powerful and the Mighty.

By Thy Might, naught I desire from sleep, neither from waking, but that which Thou desirest. I am Thy servant, and in Thy Grasp. Confirm me to that whereby the scent of Thy Satisfaction is diffused. This is my hope, and the hope of those who are near to Thy Presence. Praise be unto Thee, O God of the creatures.

TABLET REVEALED FROM THE BLESSED
PERFECTION TO THE EXALTED LEAF

This Book is from before Us to her who hath heard and attained, and she hath sprung from this Pre-Existent Root, and hath appeared in My Name, and hath tasted My Most Holy and Wonderful Saliva. We have given her to drink from My Sweetest Mouth, and once from the Mighty and Shining Kawther. May My Glory and the Fragrance of My Shining Garment be upon her.

THE GREATEST

Oh thou blessed and sparkling Leaf! Sing and chant on the Twigs of the Bower of Beha in this exalted Word; Verily there is no God but Him, the Lord of the Beginning and the End. We have surely ordained thee as the best of the maid-servants, and have bestowed upon thee such a station from before Our Presence to which no women have preceded (thee). In this wise We have preferred thee, and have given thee precedence as a Favour from before the Lord of the Throne and the earth. We have surely created thine eye to perceive the Lights of My Face, and thine ears to hear My Verses, and thy temple to stand before the Throne. Thank thy Lord, the Lord of all creatures! How sweet is the witness of The Tree for His Leaf, and the Bower of Singleness for His Fruit! She ought to diffuse the scent of musk with My Remembrance. Blessed is whosoever discovereth it and saith: Praise be unto Thee,

oh my Lord, The Behi-ul-Abha! How sweet is thy presence before My Face, and My Regard unto thee, and My Favour unto thee, and My Good-will upon thee, and My Remembrance of thee in this Tablet which we have ordained as the Sign of My Favour unto thee, both secretly and openly.

THE ABHA

Oh My Leaf, hear My Call! Verily there is no God but Me, the Mighty, the Wise! I discover from thee the breaths of My Love, and the Fragrance of the Garment of My Name, The Most Holy, The Shining. Wave on the tree as thou wilt, then speak in the praise of thy Lord among all the creatures. Be not grieved with the world, and hold to this Tree from which God hath caused thee to spring forth. By My Life, it behooveth the lover to hold to the Beloved! This is the Beloved of all the creatures!

Oh My God and My Lord! Praise be unto Thee for that Thou hast made to appear the Sun of Thy Beauty from behind the clouds, in days whereof the eye of mankind hath not beheld the life. Then, oh My God, make the faces of Thy servants to emerge from behind the calyx, and to behold Thee manifestly on the Throne of Thy Grandeur and Glory. May the Peace of God and His Favour and His Mercy be upon ye!

EXTRACT FROM TABLET REVEALED BY
THE BLESSED PERFECTION

Oh friends of The True One! The object of enduring the successive afflictions and these succeeding calamities, is this—that the souls assured to God may behave with one another with the greatest harmony, in such a manner that discord and duellism and difference be effaced from among them, with certain exceptions revealed in Divine Scriptures. A man of insight will in no wise be subject to any defect; all that will take place will be a proof of the greatness of his station, and of the purity of his nature. For instance, if some one should humble himself before the lovers of God for the sake of God, that submission will be as to God, because it has regard to his belief in God. Likewise, if the former (the one to whom the submission is shown) does not act like the latter, or if pride appear from him, the man of insight has attained the summit of his action, and has attained and will attain to its reward, and the evil of the deed of the former soul will turn to himself. So also, if someone act proudly, that pride will turn him from God (I take refuge in God) oh possessors of mind. I swear by the Greatest Name, in these days it is too pitiful that a soul should consider non-essential grades. Stand up for the Divine Cause, and behave with the utmost affection one with the other. Burn the carnal coverings sincerely before the Face of the Beloved with the fire of

Unity, and have intercourse with one another with bright and glad faces. Ye have all seen the natural qualities of the True One, that it hath not been pleasing to Him that one night should pass in which one of the believers of God should be displeased with this youth. The core of the world is enkindled by the Divine Word; it is pitiful for ye not to be enkindled with this fire. Please God, We hope ye will appoint this blessed night "the night of agreement" and ye will all unite one with the other, and will be adorned with the embroidery of good and praiseworthy inward qualities. And your care must be this—to guide one from the chambers of mortality to the River of Life, and to behave in such a manner among the servants that the traces of the True One may show forth from ye. Because ye are the first of the adorers, and the first of the worshippers, and the first of the encirclers; then by The One who hath caused Me to speak in that which is desired, your names are more renowned in the exalted Kingdom than the names before ye. Believe not that this utterance is imagination.

Would that ye could have seen that which your Lord, The Merciful, sees of the greatness of your station, and the greatness of your worth, and the loftiness of your position! I beg God that your passionate desires will not prevent ye from that which is ordained for ye. We hope that ye will behave with one another with

the utmost harmony, affection and friendship— in such a manner that the Ensign of Unity may be raised, and the standard of polytheism be annihilated, and that ye may advance one before the other in good deeds, and in showing forth the acceptance (of God). To Him is the Command and the Creation, He doeth that which He willeth, and ordereth that which He desireth; and verily He is The Powerful, The Mighty, The Omnipotent.

REVEALED IN AKKA BY THE BLESSED
PERFECTION FOR ROUHA KHANUM

He is established upon the Throne of the Beyan.

Praise, acclamation, remembrance and glory are ascribed to the Most Holy and Inaccessible Court of the Presence of the Beloved, who quickened the world and the nations by the waves of Revelation, and adorned them with the embroidery of Existence. He is the Powerful, on whose rebuff or reception are and have been dependent the deeds and actions of all created things. If one were to invoke and worship the Presence of the Exalted Wealthy One, from the First from before which there is no beginning, unto the Last, of which there is no ending, in deserts, lands, mountains and hills,—whilst the scent of God's Satisfaction were not diffused from him, he hath never been, nor will be accepted.

At a time when once the Residence of the

Seat of the Lord was in one direction of the directions, a certain one in the Presence, praised a servant of the servants, and mentioned that day and night he was employed in supplication to the Supplier of all necessities. In answer to him We commanded that if the watcher by night and the invoker by day has gained favour, he is beloved and accepted before God; otherwise it hath been and will be of no use. Nay rather, in this condition, that which is just and that which is forbidden, piety and atrocious sin, are adjudged the same; whereunto beareth witness the Om-mul Kitab (the "Mother of the Book"; this name is applied both to the Manifestor in every age who reveals scriptures, and to the revealed Book), and verily He is The Truthful and The Faithful.

Oh Rouha! may the Beha of God, the Lord of the creatures, be upon thee! In the Days of the Manifestation, holy and pure deeds and pleasing and spiritual inborn qualities are beloved. Deeds are counted as fruits of the Blessed Tree before God; blessed are the doers, both men and women. But the favour therein is dependent on permission; otherwise it will be of no value and remembrance before God, The Remembrancer and The Knowing.

On this morn this order is revealed from the Heaven of the Desire. Break thy fast, Oh Leaf of My Tree, because, when hurtful, fasting has been, and will be, of no benefit.

Say: Oh my God, oh my God, behold Thy Leaf who is holding to the Tree of Thy Command, and clinging to the Hem of Thy Favour. I beg Thee to assist her to that which is beloved and pleasing. By Thy Might, she hath seized Thy Favour, and hath cut herself from the favour of all that is in the world, and hath approached Thee, and hath cast away all that is in the heavens and earths, except that which Thy Will hath Wished, and Thy Desire hath Desired, which protecteth all, both small and great.

Oh My Leaf, oh My Leaf! take the Chalice of Immortality in the Name of God, the Lord of the Kingdom of Names! then drink thereof in His Name, The Commander, the Omnipotent.

Verily I say, there is a great station before God for fasting and prayer, but the favour therein exists when in health; when in feebleness, this action is not allowed. This is the Commandment of the True One (Whose Glory is Exalted) both in the past and in the future. Blessed are the hearers and doers, both men and women. Praise be unto God, The Revealer of the Scriptures!

I praise Thee, oh my God, oh the Desired One of all contingent beings, and the Beloved One of all created things! I beg Thee to preserve Thine Household from the evil of those who violated Thy Covenant and Thine Alliance,

and denied Thy Right, and disbelieved in Thy Signs. Then cause to descend upon them the rains of Thy Generosity and Grace, from the Clouds of Thy Mercy. Then write for them by Thy Supreme Pen, that which will exalt them in Thy Name from among Thy servants. Verily Thou art Powerful to all that Thou desirest. There is no God but Thee, The Mighty, The Great. May the glory shining forth and arising from the Horizon of the Heaven of Thy Generosity, be upon ye, oh Household, and upon whosoever is with ye, and loves ye, and encircles ye, and upon those who have sought a position for themselves in your vicinity. Verily He is The Assister, The Powerful, The Mighty, The Generous.

MONOJAT OF THE BLESSED PERFECTION
REVEALED BEFORE THE MANI-
FESTATION IN BAGDAD

He is God, The King, The Mighty, The Majestic, The Holy.

I invoke Thee, oh My God, at the time that the Lamp of Unity will be lighted in the White Niche, and this Eternal Candle will be melted in the Red Globe, and the Heart will be burnt with the fire of grief in the Liver of Beha, and the Cock of the Command shall cry out in the Supreme Kingdom, and red tears flow on yellow cheeks, then verily though He write before Thee with the Pen of Black on the Green Tab-

let, yet, within His Mind, He writeth with the Pen of Blood on the Fragments of His Lovers, that which no one is able to hear in the lower Kingdom of Might.

Therefore the Breezes of Spirit ceased from the City of Eternity, and the Fruits of the Tree of Tooba (a tree of blessedness in Paradise) fell down, and the Branches of the Sadrat-el-Montaha broke, the melodies of the Nightingale were silenced in the Supreme Concourse, and in the Chambers of Abha, the delight of the Pure Ones was changed, because I was surrounded by the scorpions of the mountains and the dogs of the ocean; in such wise that if I desire to look at the right hand, the poisons thereof will touch Me, and if I look to the left hand, the dogs will wound Me there. If I desire to raise My Head, millstones will fall upon it.

The matter hath reached to such an extent, that all the delicacies of the world are cut from Me. If I desire to drink water, I drink the Blood of My Heart; and if I desire to taste food, I eat from the fragments of My Liver.

Oh My God, all these are affairs that are inflicted upon Me in Thy Love, and have come upon Me because of Thine Obedience. Verily, Oh My God, if Thou wilt at this time be powerful in protecting Me, then protect Me, and if Ye do not so, then build Me an House near the Throne of Thy Glory, beyond the Heavens of the Might of Thine Eternity. Then raise Me

unto Thee, that I may dwell in it by Thy Favour, and repose in the Neighborhood of Thy Mercy. For verily I have not found for Myself in Thine earth, a retreat wide enough to put My Foot on, or to stand upon. For verily Thy servants have hated Me, and have reviled Me, and every day they are consulting about My murder, and are saying in respect of Me all that they desire, and all that they wish they are deciding against Me, so that I am perplexed in My work, and have not found a refuge to flee unto, nor a place to settle in, neither is there a shelter for Me to dwell in.

Alas! Alas! I have no mother to weep over my condition, and I have no sister to strip her head in mourning for Me in My misfortune; there is no near friend to be associated with Me in My calamity, or to befriend Me in My affliction. I am, however, contented with what is inflicted upon Me in Thy Path. Would that Thy servants could be satisfied therewith, and that it would have sufficed them to do all these things unto Myself. No! by Thy Might! this shall never satisfy them. Nay, they will attack the Countenance which Thou hast raised (to be) in Thy Place, and whom Thou hast established to be on the Throne of Thy Sovereignty; whom Thou hast concealed under the Tents of Thy Glory, and under the Canopy of Thy Sublimity, whom Thou hast branched from the Ocean of Thy Singleness and enkindled with the Fire of Thine Eternity, whom Thou hast elevated to

the station which is never comprehended by anyone, and is never known by any soul, whom Thou hast appointed a fortress unto Thy servants, and a Light unto the countries, whom Thou hast ordained the people to have recourse unto, as they have their recourse unto Thee, and to be submissive under His Hands as their submission unto Thee. Notwithstanding all this, they contradicted Him, and waged war against Him, both in secret and public, in such wise that they raised banners of contradiction against Him and standards of sedition against His Cause.

At this time, I beg Thee, oh My God, by the Light of Thine Eternity, whereby the heavens and earth are illumined, to make My Feet of iron by which I may stand in His service, and the service of whosoever loveth Thee, that I may become a helper of Thy Religion, and a guardian of Thine Orders, until I suffer martyrdom in His Path in Thy Presence, Oh Thou in whose Hand is the Kingdom of all things. And verily Thou art the Almighty!

Then I beg of Thee, oh My God, by the grief that befell Me in Thy Way, and that left Me not for one instant of Thine Instants, to cause Me to ascend to the Paradise of Thine Eternity, and to raise Me therein by Thy Favour, and to forbid Me not from that which is ordained therein of the wonderful Graces of Thy Singleness, and of the Essence of Thine Eternal Gifts, whereby I may be one of the Dwellers and

one of the Travellers in the Neighborhood of Its Favour. That the whispers of devils hinder Me not from My Love unto Thee, and from My yearning after Thee, and My Desire unto Thee, and from My Passion towards Thee. Verily that is the Paradise which Thou hast created from the seeds of Thy Power, and formed from the subtilties of Thy Might, so that the Sun shines therein uneclipsed; its Moon is beaming unveiled; its stars fall not; its houses are indestructible; its trees are unchangeable; its fruits unalterable; its mysteries unveiled; its treasures unfailing; its light unquenchable; its garment weareth not out; its signs are unobliterable; its bunches are pendant; its fruits everlasting; its leaves continuous; and its blessings accomplished. Its Sun is forever in the noon-day and is Moon in the day-spring of beauty.

Therefore praise be unto Thee, praise be unto Thee, Oh My God. By Thine Honour! were I to mention Thee as long as the Might of Thy Dominion and the Eternity of Thine Absolute Power continues, the description of one sprinkle of that which Thou hast created therein from the Appearances of Thy Sovereignty and the grades of the Holiness of Thy Divinity, I would be impotent, dumb, and hopeless before having declared one Letter from the Essences which Thou hast created therein by Thy Power, and hast caused to appear therein by Thy Purpose.

Therefore praise be unto Thee, praise be unto Thee!

The Robe of Majesty and Honour, and the Essences of Power and Authority behooveth One like unto Thee. Verily Thou art the Powerful in truth, and verily We are all worshipping Thee and returning unto Thee.

TABLET REVEALED IN ADRIANOPOLE BY
THE BLESSED PERFECTION TO MIR-
ZA ALY REZA KHORAZANI

He is Immortal in the Horizon of Abha!

The Cause of God hath come in the shades of the Beyan, and the polytheists are in great torment in this day. The hosts of Revelation have surely descended with the Ensigns of Inspiration from the Heaven of the Tablet in the Name of God, the Powerful, The Omnipotent. Then the Unitarians shall rejoice with the victory of God and His absolute Power, and in this day the deniers will be in manifest agitation.

Oh ye people, are ye fleeing from the Mercy of God after that it hath surrounded the contingent beings created between the heavens and earth? Change not the blessing of God upon yourselves, and deprive not yourselves thereof; whosoever turneth away therefrom will be in great loss. The similitude of blessing is like unto the Verses; verily they descend from the same Heaven, and the Unitarians drink the Wine of Life from them, and the polytheists drink therefrom the water of *Hameen. When the Verses of God are read unto them, the fire

*A fountain of boiling water in Hell spoken of in the Koran.

of hatred kindles in their hearts. In this wise, they change the blessing of God upon themselves and are of the heedless.

Oh people! enter under the shadow of the Word; then drink from It the choice Wine of Significations and Beyan, because the Kawther of the Gracious One is treasured therein, and hath appeared from the Will of your Lord, the Merciful, with wonderful Lights.

Say: The Ocean of Pre-existence hath surely branched forth from this great Ocean; then blessed is whosoever abides on Its Shore and will be of the dwellers. This Holy and Abha Temple, The Branch of Holiness, hath surely branched forth from the Sadrat-el-Montaha. May it be healthful to whosoever seeketh refuge under Its Shadow, and is of the repositors.

Say: The Branch of the Cause hath surely sprung forth from this Root which God hath made firm in the Ground of Will, and hath elevated Its Branch to a Station that hath surrounded all the existence. Then exalted be this Lofty, Blessed, Mighty and Inaccessible Creation!

Oh people! draw nigh unto It, and taste the Fruits of Wisdom and Knowledge from It, from before The Mighty, The Knowing. Whosoever will not taste of It will be deprived of the blessing of God, although he may have nourished himself with all that is in the earth, if thou art of the knowing.

Say: A Word is surely severed in favour

from The Greatest Tablet, and God hath adorned it with the embroidery of His Self, and hath ordained it as a King over all that is on earth, and as a Sign of His Grandeur and His Power amongst all the creatures, whereby people may glorify their Lord, The Mighty, The Powerful, The Wise, and that by which they may magnify their Creator, and sanctify the Self of God, Who standeth upon all things. This is naught but a revelation from before The Knowing, The Pre-Existent.

Say: Oh people! then thank God for Its Manifestation (The Branch), for verily He is the Greatest Favour unto ye, and the most perfect Blessing for ye, and that by which every decayed bone is quickened.

Whosoever faceth unto Him, hath surely faced unto God, and whosoever turneth away from Him, hath surely turned away from My Beauty and disbelieved in My Proof and is of the prodigal. Verily He is The Trust of God among ye, and His Deposit within ye, and His Appearance upon ye, and The Dawn among His servants who are nigh.

In this wise I am ordered to deliver unto ye the Message of God your Creator, and I delivered unto ye all whereunto I was commanded. Therefore thereunto witnesseth God, then His Angels and His Apostles, then His holy servants. Inhale the scent of the Rizwan from Its Flowers (The Branches), and be not of those who are deprived thereof. Take advantage of

the Favour of God upon ye, and be not veiled therefrom; and verily we have surely raised It in the Temple of Man; then blessed be God, the Originator of all that He wills by His affirmed and wise Command. Verily those who deprived themselves from the Shade of the Branch, are those who lose their way in the wilderness, and the heat of passionate desire burneth them and they are of the perishing. Hasten oh people, unto the Shadow of God, that ye may be preserved from the heat of the day in which no one shall find for himself any shade or abode, except under the Shadow of His Name, The Forgiving, The Merciful.

Wear oh people, the raiment of Assurance to guard ye from the thrust of suspicion and imagination, that ye may be of the assured in those days in which one shall never be assured and shall never be established in the Cause but by cutting himself from all that is in the hands of the people, and facing the Holy and Brilliant Countenance.

Oh people! do ye take the Djelet as an assistant to yourselves without God? and do ye take the Taghout as a lord without your Lord, The Powerful, The Omnipotent? Leave their remembrance, oh people! (The Djelet and the Taghout were the two Meccan idols mentioned in the Koran, and which were destroyed by Aly.) Then take the Cup of Life in the Name of your Merciful Lord: By God! the existence is quickened with one drop thereof, if ye are of the knowing.

Say: In this day there is no shelter for any one but the Cause of God, and there is no place of refuge for any soul but God—and this is that which is true, and there is naught after the truth but manifest error.

God hath surely compelled every soul to deliver His Cause as much as he has power therein. In this wise the Command is pre-ordained by the Finger of Power and Authority on the Tablets of great Might. Whosoever quickeneth one soul in this Cause, it is as if he quickened all the servants, and God shall raise him in the Day of Judgment in the Rizwan of Oneness, with the embroidery of His Soul, *The Protector, The Mighty, The Generous*. Verily this is your assistance unto your Lord, and nothing but this shall ever be remembered in this day before God, your Lord, and the Lord of your forefathers.

Verily thou, oh servant, hear that which We have commanded thee in the Tablet; then seek the Favour of Thy Lord at every moment. Then publish the Tablet before those who believe in God and His Verses, that they may follow whatever is in It, and may be of the benevolent.

Say: Oh people! commit not corruptions on the earth and dispute not with men, because verily this agreeth not with the state of those who have taken a station under the Shadow of their Lord, which is in truth secure.

When ye find a thirsty one, then give him to drink of the Cup of Kawther and Tasneen (Wa-

ters of Paradise), and if ye find a possessor of attentive ears, then read unto him the Verses of God, The Powerful, The Mighty, The Merciful. Unloose your tongue in able explanation; then admonish men if ye find them drawing nigh unto the sanctuary of God; otherwise abandon them to themselves, then leave them in the depth of hell. Beware of scattering the pearls of Inner Significance before every barren blind one, because the blind are verily deprived of beholding the Light, and distinguish not the stone from the holy, precious Pearl. Verily, if thou produce wonderful signs of might for one thousand years unto the stone, will it understand them in itself, or will they take effect in it? No, by thy Lord, The Clement, The Merciful! And if thou read all the Verses of God unto the deaf, will he hear a single letter thereof? No! by the Pre-Existent Beauty of Might.

In this wise we have brought to thy notice the jewels of Wisdom and Beyan, that thou mayest be a gazer unto the Direction of thy Lord, and cut away from all the creatures.

May the Spirit and Glory be upon thee and upon those who have dwelt in the Holy Residence, and are in the Cause of their Lord with manifest steadfastness.

EXTRACT FROM TABLET REVEALED IN BAGDAD TO HAJI KHALEEL OF KASVIN, BY
THE BLESSED PERFECTION IN ANSWER TO SOME QUESTIONS

As to thy questions regarding My Son. Know that verily My Sons, if they follow the ordi-

nances of God, and exceed not that which is limited in Beyan—the Book of God, The Protector and the Self-Subsistent; and if they command their own souls to that which is just; and if they forbid that which is forbidden; and if they witness to that which God hath witnessed in His firm, established and ordained Verses; and if they believe in Him Whom God shall cause to appear in the Day that will be counted of the earliest and of the latter time, in which all will contradict God, their Lord; and if they disagree not in the Cause of God; and if they bear not enmity to His ordained and decreed Law; then know that verily they will be the Leaves of the Tree of Unity, and Its Fruits, and by whom the clouds shall rain, and the sky shall lift with favour—if ye are of the assured—and they will be of the Family of God among ye, and His Household in your midst, and His Favour upon the creatures—if ye are of those who know. From them the Breezes of God shall blow upon ye, and the Winds of the Might of the Beloved will pass by those who are nigh. They will be the Pen of God and His Cause and His Word among mankind, and by them they receive and bestow—if thou art of the instructed.

By them the earth is illumined with the Light of thy Lord, and the Signs of His Favour appear unto those who deny not the Signs of God. Then whosoever listeneth to them, will have surely listened to Me, and whosoever shunneth

them, will have shunned the Path of God, The Protector, The Self-Subsistent.

Thou shalt soon find the opposition of the contradictors, and their haughtiness upon Us, and their oppression upon Ourselves, without any proof, or any preserved Book. Say: O people, verily they are the Signs of God among ye. Beware, and dispute not with them, and kill them not, and be not of those who oppress and are senseless. They are the captives of God on the earth, and have fallen under the hands of the oppressors in this land, which is situated behind lofty mountains. All this was inflicted upon them whilst they were yet little ones in the world, and had no sin—nay rather, in the Path of God, The Powerful, The Potent, The Mighty, The Beloved.

But the One who will appear among them in illuminate knowledge, God will cause the Verses of His Power to flow from His Tongue, and He is the One to whom God has assigned His Cause. Verily there is no God but Him, in Whom is the creation and the command, and verily we are all performing His Commands.

I beg God to incline them to His obedience, and to nourish them with that whereby their mind is satisfied, and the minds of those who are facing the direction of God at every instant, and to overlook their oppression, and to ordain them of those who will inherit the Heaven of Paradise from before God, The Mighty, The Protector, The Self-Subsistent.

EXTRACT FROM ANOTHER TABLET BY
THE BLESSED PERFECTION

Verily I have devoted My Soul and My Spirit for the exaltation of The Word, and for glorifying the Command of Thy Lord, the Mighty, The Benevolent. If I see any one of the Branches opposing that which God hath desired, in truth He will expel him, and we are The Powerful, The Avenger.

EXTRACT FROM THE "TABLET RIZWAN EL
IGRAR" (THE GARDEN OF CONFESSION).
REVEALED BY THE BLESSED PERFECTION TO AGA MO-
HAMMED ALY YAZDI, WHO IS STILL LIVING
IN SIDON. (JULY, 1900)

...My Eye weeps, and the eyes of Aly weep before the Supreme Companion; and My Heart laments, and the heart of Mohammed laments under the Canopy of Abha; and my Mind cries out, and the minds of the Apostles cry out before the Sadrat-el-Montaha, if ye are of the on-lookers.

My sadness is not for Myself, but for the One Who shall come after Me in the Shadow of the Command with Manifest and Evident Power. Verily there are who will not consent to His Manifestation, and will protest against His Verses, and will disbelieve His Proof, and will fight against His Person, and will use deceit in His Affair, just as they are inflicting upon Him in these days, and ye are witnessing thereto.

Verse revealed in Koran (Chap. 39) regarding the word "choose."

“And We have given the Book of Koran in heritage unto such of Our servants as We have chosen: of them (there is) who oppresseth his own soul (1); and of them (there is) who keepeth midway (2); and of them (there is) who outstrippeth in good works, by the permission of God.

(1) By not practicing what he is taught and commanded in the Koran.

(2) That is, who performs his duty for the most part, but not perfectly.

• **EXTRACT FROM THE “TABLET OF JAMAL.”**
REVEALED BY THE BLESSED
PERFECTION

... Make mention of Him in thy days, and the misfortunes that were inflicted upon Him by those who had not discerned the scent of faithfulness, and followed fancies. Verily thou art informed of what was inflicted upon Us in the Land of Mystery, by the oppression of those two persons (Mirza Riza-gholi and his sister) of the God, the Lord of the Days. God seized one of them by the violence of His Presence, and when he saw them, he said: “I have repented before Thee, Oh Thou in Whose Grasp is the Guiding rein of mankind.”

At length he was present and did penitence in hypocrisy, and the Lord rent not the veil until the fixed hour came.

And when We entered the Prison (Acca) he committed such deeds that the veneration of God was destroyed amidst His servants. By

My Life, We were patient and veiled it, until the matter reached to such a degree that the Cause was on the point of changing. So We expelled him and his sister from the Gate.

Oh Jamal! I have expended My Soul and My Life to honour the Word, and honour the Cause of thy Lord, The Mighty, The Beneficent. If we see any one of the Branches in opposition to that which is desired by God, in truth We will expel him; and I am The Powerful and The Avenger. Verily thou art informed of their deeds (Mirza R. and sister.) By God, the Eye of Pre-Existence wept under the Most High Canopy, and the Righteous Ones lamented for that which they committed.

**EXTRACT FROM THE BOOK OF BADI,
REVEALED BY THE BLESSED
PERFECTION**

...Oh ye who are heedless of the meanings of the Divine Words, and oh ye who are not benefited by the fruits of the Lordly Tree! First understand what is the religion of the Beyan, and what is the purpose of the Point of Revelation (Whose grandeur is exalted) of His Words and of His Signs; then occupy yourselves in investigation. Be not of those souls who interpret the Divine Words according to their sensual passions, and falsify the meanings thereof.

This is the religion of Beyan, as follows:

He calls the Origin of the Manifestation, a Tree, and the Branches, Twigs, Leaves and Fruit, the Appearances of that Manifestation, as

it will be observed. For example, the First Point Himself (may the spirit of what is beside Him, redeem Him) was the Tree of Divine Manifestation, and the followers of His Cause were all counted as His Leaves, Branches, Twigs and Fruit. Likewise consider all other Manifestations, and mention them under whatsoever name thou mayest please.

For example, take the Point of Revelation as the Ocean, and the others as Its Waves. Likewise as the Sun, and the others as Mirrors. In this Station, if He says to each one of the Appearances of the Manifestation, "He is Me, and I am Him," it is true, and there is no doubt of it. Such are the Letters of the Living, some of whom are yet alive.... (As far as His Exalted Speech, which says) If the Person of the Manifestation says to every Tree of those Trees planted in this holy Ground, that this is a Proof to all things, verily it is the Proof; just as He has created the Proofs from before times... as far as His exalted speech (may its remembrance be honoured) which says: "Know that as long as they are under the shadow of God, and are depending upon His Name, these names will be true, and this honor will remain upon them. But after transgressing and exceeding the limitations, The Robe of Honour of Names will be stripped from off them, and they will be mentioned by God as rejected and cast away."... as far as His exalted speech (may His Explanation be honoured) which says as follows: "Con-

sider the Appearance of the Manifestation as the Fruit of the Tree of the Manifestation, and of these Fruits they are counted, as long as they are holding to the Tree. But after being cut off from the Tree, they will be so changed by the blowing of the winds of passion and lust, that they will be deprived of, and lose all flavour, delicacy and freshness.”

EXTRACT FROM THE SAME BOOK

...In the Appearance of the Manifestation, naught is seen but the Self of the Manifestation. Therefore, in all the Appearances of the Manifestation, whether in the age of the Koran, Gospel, *Psalms* or *Bible*, *naught is seen but the Self* of the Manifestation. Likewise, in the people of the Beyan, naught is seen but the Manifestation of the Point of the Beyan; that is, as long as they are under the shade of the Beyan. And *if one leave it (I take refuge in God) naught is seen in him but only Satan and his deeds.*

EXTRACT FROM A TABLET TO A WOMAN,
REVEALED BY THE BLESSED PER-
FECTION IN ADRIANOPE

...O My Maid-servant, thus did My sister; the world deluded her to such an extent that she denied God, The Mighty and The Wise. Verily We have not condemned her unto thee on account of Ourselves, but when she contradicted God, We turned away from her. In this wise, We commanded from before The Powerful and The Potent.

We have cut off the rope of relationship between Us and her, by an order from before Him, for she disbelieved in Him Who hath created her, and verily God is a Witness to that which I say.

If one of My sons should exceed beyond the ordinances of God, by God, My Eye shall not turn to him at all, and to this bear witness all the just and the informed.

Verily thou, O My Maid-servant, guard thyself, lest relationship prevent thee from God, thy Lord, and the Lord of the creatures. Cut off the ties from all relations and hold to the relationship of God, The Forgiver and The Merciful. By God! with His relationship, the people will be in no need of the relationship of all creatures.

...Verily We have cut off the rope of relationship from all relations except those who believe in God and turn away from infidels. O My servants, if one among ye may hear that his brother or sister hath turned away from God, it behooveth him to turn away from him or her, and turn to God, the Beloved of the sincere.

TALKS WITH OUR LORD AT THE TABLE AT DIFFERENT TIMES, AUGUST, 1900

Our Lord said that He had seen the faces of the American believers and He was very glad—for their faces were radiant with the Light of the Covenant of God, for the faces of those who violated the Covenant of God would appear veiled in darkness.

The Covenant of God is like the sun—the brilliance and light of the Covenant radiates and shines forth from the faces of those who are firm in it. He said “I pray to the Blessed Perfection that He will so turn their faces to the Covenant, that all America may be enlightened by the brightness of their light.” Abdel Kerim stands with the greatest sincerity in the Cause of God. Beholding the likeness of these believers is, as it were, bringing them into the Holy Place.

He said that He prayed for them all in the visit to the Holy Tomb. He sends His best greetings and love to all the believers; though they are not present bodily, they are present in the heart, and their remembrance brings the greatest joy and fragrance.

Our Lord said: How strange it is that I am from Persia, and you are from America. It is a long distance from America to Persia. The greatness of the power of the Cause of God is manifested in bringing this to pass.

During the thirty years of Christ’s life, there were only eleven believers, and at the end of His life, even they wavered, until Mary Magdalen confirmed them in the truth of God—but the radiance of this Sun has been felt from here to America, and notwithstanding all this, the violaters desire to quench the Light of the Covenant of God. They wish to extinguish this Light, but they do not know that the Light of God’s Covenant is kindled and comes from the Presence of God, and though it were surrounded

by all the winds of the earth, they could not prevail to blow it out.

The existent contingent world was shaken by the Covenant of God, and yet they wish to remove it by their most weak power. It is as if a handful of earth should endeavor to stop the waves of the ocean. It is like a mote trying to stop the rays of the sun from reaching the earth.

Christ said that He would not drink of the fruit of the vine, until He took it in the kingdom of His Father. There are no grapes in that kingdom; the meaning is spiritual.

“As we find ourselves eating with each other here, so we hope that we shall partake of the Divine Food with each other in the Kingdom of Heaven. The body is quickened by this food, but by the spiritual food, the spirit is quickened. The first is for giving power and force to the body, whilst the essential food is for giving power and force to the spirit. The body needs food to give it strength, but the spirit is purified by the essential food. Without food the body will perish; so also, the spirit will die without the spiritual food. Bread is the food of the body, whilst the Breath of God is the food of the Spirit. The Gifts and Favours of God are the food of the spirit, so also is the love of God, and affection and union.”

Then looking at the photographs of the American believers, our Lord said: “The faces are reflected in the hearts and minds, and not on

the paper. The reflection is not durable on the paper, but it is so in the hearts. The figures on the paper may fade, but when they are in the heart, they are preserved from fading and destruction." He was sorry that Dr. Kheiralla had thrown away the great foundation God had prepared for him. It sometimes happens that God crowns a man with His great mercies and favours, and that then the man, with his own hands, takes off the crown and casts it on the ground.

Many of these faces bear good tidings of the Kingdom—they shall progress in the Cause greatly. Only you must wait three or four years, and then you will see a great advancement in the Cause of God. This is, as it were, only the beginning of the fall of the rain—it is raining now, drop by drop. The believers in America are like a field in which the corn has newly sprung up. This is the dawn of the day, when only a faint, few rays of the sun are visible. As in the early morning, only a faint radiance is visible in the horizon, so it is now. The people in America see the truth but little now, but the Sun of Truth will shine brightly there afterwards.

We must remember that this truth is not for the people of a single religion, or for a single nation; therefore we must be able to give proofs that will completely satisfy the seeker from each religion. If we give proofs from the Taurat, that will only convince the Jews; if from the

Gospels, the Christians only will believe; if from the Koran, it will appeal only to the Mohammedans; and so on with all the other religions. But this religion is a universal one—a religion for the whole world, therefore we must be able to convince each one from his own standpoint.

To every one who believes in an inspired Scripture, we are able to prove this religion from the signs given in their own Books, but as the religion is general and for every one, and not only for those who hold to inspired writings, therefore we must be able to give general arguments that will convince and satisfy the materialists and every kind of free thinker.

The first thing to do is to satisfy the enquirer of the need of a Creator and an educator. He must be sure that there can be nothing in the world of existence without a Power to put it into existence, and that nothing can grow or take effect without one who is complete and perfect to care for it. For instance, a plant requires, in order to grow, the rays of the sun to shine upon it, the rain to water it, the breezes to blow upon it; otherwise it will not be properly developed. So too, with a child, unless he has some one to train him and instruct him, he would grow up a savage. Though everything in this world receives growth and development by natural laws, yet we find the cultivator necessary to give order and arrangement. Not only does the plant require for its existence the sun, rain and breezes, but it also needs a gardener to watch

over and cultivate it, in order that it may gain its full perfection. If a garden is left to itself, it quickly becomes a wilderness; the flowers will not attain full beauty, and the trees will not produce good fruit. So it is with the souls. After they have been put into existence by the Being, it is necessary for them to have an instructor, in order that they may progress and develop and attain their highest station, and their every good and progress depends on such a trainer.

For instance, before the manifestation of Moses, when Moses gave his instructions and commands to the Hebrew people, they were savage and uncivilized, and so inferior to the Egyptians that they would not hire them as servants, but gave them the roughest, rudest work to do. But when Moses appeared among them, and opened before their faces the Gates of Divine Favours, by receiving the spiritual knowledge, they became, from its light, a great and civilized nation, renowned for their learning and their arts.

Before Christ manifested, the Sun of the Revelation of Moses had disappeared from the horizon of this world, and for a long period the people had lost its light, and had sunk into a condition of abasement and subjection, but when this new Instructor, this new Educator, appeared, they received a new impetus and a new life from His teachings, and then the effect showed itself in a new and great civilization.

When Mohammed appeared in the wilderness of Hadjaz, the people were wandering tribes in the lowest depths of idolatry and paganism. So degraded were they, that they used to bury their own children alive. He delivered his teachings to savage tribes, even far more savage than the Arabs of the present day, but under the power and life of the instructions imparted to them by Mohammed, these barbarians quickly became a civilized people, and from them appeared men famed for their learning and arts and sciences throughout the whole world.

According to history, sixty centuries have elapsed since the time of Adam, the first man of whom we have any record, but never in any period of this long age, has humanity been in the high condition in which it is now, in inventions, sciences, arts and material prosperity of every kind. All historians are agreed in this fact, that there never has been such a time of high attainment for humanity as exists in this nineteenth century. This is nothing but the effect of the highest and most perfect Revelation. The Blessed Perfection has appeared upon the horizon of this world from the Kingdom of Eternity, and the effect of the Rays of His Glory is visible in every direction. And this is true, even though its effects are only partially visible now, for His Laws and Commands have not yet been put into practice, by means of which the highest development of humanity will be possible. If such a high condition is apparent

now, in the beginning of this Revelation, what a great state must we not look for when the full power of Its Light is manifested.

AUGUST, 10TH

There are two kinds of attachments or unions—one the material or elementary, that is to say, the attachment that is formed by means of the four elements.

Such is the union between members of an household. In order to furnish people's needs and desires, and to obtain their comforts and conveniences, they must have attachment, communication, friendship and concord. As long as there is no bond nor communication between the members of an household, there is no comfort nor rest for them, and they cannot have their needs supplied. From the household, turn to the people of a city. When citizens are linked one with another, if one wishes to build a house, he can send for materials and masons, and then for carpenters to construct the doors, window frames, etc. Each one must be linked with the other, in order that they may communicate with and help one another. Then when several cities are united together, they form a territory or dominion. In one part of this territory perhaps they grow rice, whilst in another part of it, there may be no rice, but some other kind of grain or food, and each part can prepare something the other is in need of. So we see the union between cities is the same as between members of an household. This is the material

attachment or union of the four elements. The more solid the union between the people of the material world, the greater will be their comforts. In the beginning, when man was created, he only thought of himself. He thought "What shall I do for myself?" But when presently he became united with others, a household was formed, and then he began to think of them, of their wants and desires, and then he cried "What shall I do for them?" So at first, he only thought of himself, and secondly for his family. Afterwards many families united together, and so were formed into a city, and man then began to think from the family to the city, and said, "What shall we do for the city?" Then many cities united together and constituted a territory or country, then the thoughts of the people were "What shall we do for the progress of our country?" Afterwards because of intercommunication, the wisdom of people began to consider "What shall we do for the comfort of our race?" Now all this effect was caused by the power of communication, which enabled them to think of the wide world, instead of only themselves and their families. You will see in the future that the power of communication will be greatly strengthened in this age, so that in time, all mankind will unceasingly consider the comfort, right guidance and well-being of the others.

These bonds of union that we have been considering, have to do only with material condi-

tions, and are important as enabling bodily necessities to be furnished—they are necessary for uniting one with another, and for furnishing the needs of the material world.

Now if we compare these bonds and their connections with the spiritual union, we will find that there is no comparison between the degree of one with the other. It is like a drop of water to the ocean, or a grain of sand to the whole. And we will surely find that the spiritual union is absolutely necessary for the attachment and happiness of the essential or spiritual world.

We have two conditions or states of life—the material and the essential. If we consider the material life of the world, which only lasts for 40, 50 or 100 years, we will find it is nothing in comparison with the spiritual life. The body is in existence only for a certain time, but the essence or soul is of far other duration. So as we find that the essential or spiritual life, is greater and better than the material, we must know also that the spiritual links must be so much the higher and greater than the bodily ties. There can be no greater or stronger tie than that which exists between the brother and sister, or between the father, mother and children. But when a member of a family dies, his relations follow his remains to the grave, mourn his departure a short time, and then take up the work of life without him.

Now let us consider the power of the spiritual union or connection. For instance, those who

live in the world a thousand years from to-day, will read of those who are living now in this great day, and will have great honour for them. They have connection with us by a spiritual union, and they will think of us who have been in the days of this Manifestation. This is a proof of the infinite superiority of the spiritual over the material union. Look at the solidity of the spiritual union. For instance, we think of Abraham and his followers, and we rejoice as we speak of their good qualities, although so many hundreds of years have passed since their time. This is one of the effects of the Spiritual union.

We who are at this time, under the guidance of the directions of the Blessed Perfection, hope to reach to the fullest extent and highest degree of the union between the spiritual and material, because when the spiritual connections unite with the material connections, everything will be complete both in the spiritual and in the material. Then, when these two are united and become one, the earth shall become the Paradise of Abha.

The mass of stones is formed of single atoms. If there were no connection between these atoms, formation would be impossible. Next above this stage comes the plant life. There the connection is greater than that of the stones, because the stones are only formed of atoms by the power of attraction, but with the plants there are two kinds of connections—one is the connection of atoms by which the plant is formed,

and the other is the power of growth. So there is a greater bond in the plant than in the stone, because the stone has only a single connection, whereas the plant has two. In the animal life, we find three connections—first, that which belongs to the atom; then that which belongs to the power of growth manifest in plants, and to the animal life, there is added a third bond—that of sensation and feeling, for, if we break a bough from a tree, there is no sensation in the tree; but if a man breaks an arm or a limb, his whole body suffers, because he has the power of feeling. That power is not found in the other kingdoms. Now, all these connections in the stone, plant or animal, are material, but when we come to the highest point of the existence, we find man, who is greater than all in wisdom and power. Man himself, is both spiritual and material, for, in man, we find that, in addition to all the material connections, is added the spiritual connection or union.

Our Lord said that people should come from the east and from the west; that Persians and Americans should come from different parts and meet at the Holy Place. There are two sorts of meetings, the meeting of the body, and the meeting of the souls. People can live in the same house, and be of the same flesh and blood, and eat at the same table, and yet be at variance, because they are not one in heart, but that others, even though they have different customs

and habits, and be of different races, would be in love and harmony when they came together, because their souls had met. For instance, Judas Iscariot, though he was with his Lord so much, yet did not know Him, because his heart was far distant.

We are in the condition of babes in the womb; the baby does not understand why it has eyes, ears, etc. It has no use for them there, but when it leaves the womb, then it finds their use. So through the revealed laws of our God, we gain the spiritual features or powers, as it were, of which we shall understand the real use after leaving the body.

Our Blessed Lord said: It is not the body that feels pain or trouble, but the soul. If we have a pain in our arm, the defect is in the body, but it is the soul that feels the pain and is troubled, not the body, though the body is the cause of the trouble.

There are two kinds or conditions of life or existence. There is that existence which is palpable to our touch, but does not grow or feel—the mineral kingdom. Then there is the higher stage of existence—the plant life, which grows, but cannot feel. Above this, is the animal kingdom, which is palpable to the touch, and has the power of growth and feeling, but cannot attain to the position or grade of man, which is the highest degree of all. That which is lower, can-

not perceive the higher. The minerals cannot understand or feel the plants, the plants cannot understand or perceive the animals, and the animals cannot understand man. Now, these grades all belong to one kingdom; they are all composed of matter. If it is impossible for these different kingdoms belonging to the same world, to understand the other, rather is it impossible for man to understand the things of the future life. For, as is the difference between these grades or conditions, so is the difference between man and the spiritual kingdom—it is impossible for him to perceive or understand it, because he has no power with which to perceive it. As a child in the womb of its mother could not understand if some one were to tell him about the world outside, so is the human condition on this earth. We can form no conception or idea of the heavenly kingdom, because we have no senses with which to perceive it.

As it is not yet shown while the child is in the womb of its mother, what its condition will be, whether it will have all the gifts of God or not, whether it will be perfect in all its members or not, whether it will be blind, or deaf, or dumb—but afterwards, when it enters the world, then it becomes clearly apparent if it is defective or not—so it is with the soul in this present state. Its perfection or its lackness is not understood until it enters the heavenly kingdom; then it is clearly seen, and then the soul understands whether or not it is lacking in the gifts of God.

All the time too that the child is in the womb of its mother, it receives all its life and nourishment from outside of itself; if it were cut off from that life, it would be in a dead state; so it is with the soul here, if it is cut off from its spiritual food, it is dead.

As the child in the womb does not yet know the use of its members, it does not know what its eyes are for, neither its nose, nor ears, nor tongue—so also it is with the soul on earth. It cannot understand here the uses and powers of its spiritual gifts, but directly it enters the eternal kingdom, it will become clearly apparent.

Fasting is of two kinds—spiritual and material. The spiritual fasting comes first, and is the soul's refusal or denial of all kinds of evil actions and habits—this is the important fasting. The bodily fasting or abstinence from food, is a sign or witness to the inward fasting, and is of no value by itself. But when both kinds of fasting go together, then the effect upon the soul is as "light upon light."

The meaning of Christ's saying "Verily I say unto you, this generation shall not pass away till all these things be fulfilled" is this: There are two generations—a spiritual one and a physical one. Thirty-three years is counted one physical generation (Christ himself was thirty years old when He began to teach, and was crucified when He was thirty-three) but in this

saying, Christ was not speaking of the physical but of the spiritual generation or epoch, and meant that His dispensation or epoch would not pass away, until all things should be fulfilled—which took place at the coming of Mohammed.

Our Lord explained the real meaning of Christ's saying that He should come from Heaven at His second coming, as follows: "That heaven is the same that Christ spoke of when He said 'I came down from Heaven, not to do Mine own will, but the Will of Him who sent Me.' And also when He said 'No man hath ascended into heaven, but He that came down from heaven, even the Son of man, who is in heaven.' Christ here said of Himself that He came down from heaven, although He was born of Mary. For His coming to this earth must be both spiritually and materially—spiritually, from the Heaven of the Divine Will, and in a material body, that He may be manifested on this earth to us. There are not two heavens; the only real heaven is the Heaven of the Divine Will; it is not the empty space to which we give the name of 'the heavens'—it cannot be that Christ would come from there."

THE ISRAELITES

The Israelites wandered in the wilderness—that is the outer story. The meaning of the wilderness is pride, which its name "Teen" also signifies. That is why it is said that the Israel-

ites could not advance on their way to the Promised Land, because it is impossible for those who are in the wilderness of pride to make any spiritual progress. Another reason why the Israelites were so long in entering and inheriting the Promised Land, which in reality belonged to them, was that they were afraid to fight their enemies, though God had promised that they should overcome them. We also, if we lose heart, and cease to hold to the Garment of God's mercies and promises, shall be detained from the promised blessings.

THE SIN AGAINST THE HOLY GHOST

Our Exalted Lord said that the meaning of Christ's saying that he that speaketh against the Father and the Son, it shall be forgiven him, but he that speaketh against the Holy Ghost, shall not be forgiven, is this: Speaking against God means to keep far from Him—to deny Him—this is the same as cursing Him. Now we cannot know the Father or the Son, but through the Holy Spirit; it is impossible to approach God in any way except by the Holy Spirit. The way for mankind to the Holy Spirit is open, but not the way to the Father or the Son. For the Father and the Son is like the physical sun, and the Holy Spirit like its rays. We can only see the sun and receive its benefits through its rays, and we have no means of approaching the sun except through its rays. There is no reality in those who say that they

believe in God, and yet deny the Holy Spirit, as do the Jews, who for centuries have worshipped God, and yet have denied His Holy Spirit—such cannot really believe in God.

Our Exalted Lord said that a great Manifestation appears on the earth every 100,000 years. The difference between a great Manifestation and a lesser One, is as that between the sun and the planets. The 7th “day” of Genesis, 1st chapter, refers to the Great Manifestation.

MELCHISEDECK

When the writer of the “Epistle to the Hebrews” spoke of Melchisedeck, he did so in order to prove to the Jews that the spiritual relationship is far higher, greater, and more to be considered than the material; that, even though as the Jews objected, Christ was not of the line of Levi from which line all the priests came, and so, they said, He could not be the promised Messiah—yet neither was Melchisedeck also, and yet Abraham gave him tithes, showing that he was a prophet. That he is said to be without father, mother, etc., means that, though according to the flesh, he was not of the line of Levi by either father or mother, yet, according to the Spirit, he was a true prophet and priest, and therefore, as he was of the Spirit, and the Spirit is eternal, it can be said of him that he was without beginning and without end.

THE TEMPTATION IN THE WILDERNESS

It would be impossible, even if the devil were to take Christ up to the very top of the highest mountain in the world, that he could see more than a very small part of it, and even if he were to rise high up above the world, he could not do more, for the world is round, not flat. The "high mountain" means a high condition; the devil signifies the human nature of Christ. Now, human nature always desires the things of the senses, so here we are told, that the promptings of Christ's human nature showed Him that He could attain, with His great powers, if He chose, the highest ruler in the world, and the greatest possible earthly position, if He would only "fall down and worship"—that is, follow the ways of the world. But the Holy Spirit in Christ refused to worship; it was impossible for Him to do so, for all the earthly glories were as nothing to Him in comparison with doing the "Will of the Father."

BAPTISM

John the Baptist baptized the people with water, but he said that the one who was to come after him would baptize with fire. What is the meaning of this, for in the material world, these *two elements are contrary the one to the other*, and then, if Christians take the water literally, they ought also to take the fire literally. The meaning is this: as everything in the material world has its beginning of life in water, so water

is a type of the beginning of the spiritual life—the new birth, which also John preached when he exhorted people to repent, and so their hearts were changed from material desires to a living faith in God. When the soul has begun this new life, then the fire of the love of God will purify them into a higher condition.

THE NEW NAME

In reference to the “new name” of Revelations, our dear Lord said that the new name has a spiritual and inward meaning, not an outward one, that it does not mean something that can be pronounced by the tongue, but it means that when a soul comes into the great Kingdom of God, the “attributes” or “names” of God light upon him, and by this he receives new consciousness and new understanding, and he becomes a new man. Just, as when in springtime, the sun and rain come to the earth, all the trees and herbs spring up and bear new flowers. Man is, as it were, in shadow, but when the sun shines upon him, all the shadows disappear.

REDEMPTION

The Jews taught that every man who commits sin must redeem himself by the sacrifice of an animal. When Christ taught that He was the living bread that gave life to the world, His followers understood “life” to mean, the forgiveness of sins. But the real redemption is, when a man wishing to give the knowledge of

their God to the people, sacrifices himself—that is to say, he strips himself from all the cares of the body, from his rest, comforts, and pleasures, and thinks only of the service of God and giving the truth to the people. Now it is certain that one man cannot stand up against all the world without danger to himself; he will be opposed on every side, and his life will be in danger. Our dear Lord said that, for Himself, His life was not safe for one moment—if He considered His safety, He would never walk in the street, as His enemies might attack Him at any time. Now when He left the table, He might receive a telegram from the Sultan's officers, ordering Him to be put in prison. But all this was nothing to Him. The service of El-Beha is everything.

In answer to a question asked Seyyid Mohsin as to whether or not our Lord was not the same as the Blessed Perfection, because the same power was manifested in Both, he said that our Lord always said that their difference was the same as is the difference between the sun and the moon. The light of the sun subsists in itself, while the moon receives her light from the sun. Both shine and give light, but the one from itself, and the other by reflection.

Our Lord said that, when He was a little boy in Teheran, He was followed and beaten by boys and people, because He was a Babi, but

His own people were very glad of this, for they knew that the power of God is manifested in persecution. If a tree is watered by the sun and the rain falls upon it, is it any the worse if a little dust falls upon its leaves? If the father is pleased with his child, what does it care about the neighbors' opinion?

At this time, those who serve in the Covenant shall find that which they can only realize now as a drop will become a mighty ocean, and the star will become a sun. In autumn and winter we see few changes in the growth of plants, but in spring and summer great changes come rapidly. So it is at this time—this is the spring time, and therefore we must expect and look for a great and rapid growth of the souls and a development in every way—such as would not happen at another time, because this is the spring time.

In the Kingdom of God, there is no difference between the men and the women; both are considered alike—only the one who works the hardest surpasses the other. In the time of Christ, women were the great agents in spreading the Kingdom. The disciples would not have been confirmed if it had not been for them—Peter would not have been strengthened. In cultivating a garden, it makes no difference whether the gardener is a man or a woman—but if the woman works hard and takes care of

the plants, she will certainly have a better reward than the man who idles.

All the Beloved of the Lord will have great trouble, but unless we suffer, we will not be fitted to receive the Powers and Gifts of God. At the time of Christ and soon after His death, those who taught the doctrine and spread the Light, were persecuted in every way, but those witnesses received great spiritual gifts which those coming after did not receive. Unless the ground is first ploughed up, it is not able to receive the seeds and bear fruit. The tree spends all its powers in growing, in trying to become taller and greater, and when the rain beats upon its leaves, it becomes all the fresher, greener and stronger.

All the teachers of the religion of God are like a doctor healing a sick person—the sick man does not like the medicine, but the doctor knows what will do him good better than he does, and must try and heal him with the remedies. Humanity is in a sick condition, and does not love the Commands of God, but these are they only which will bring happiness. Teachers are like schoolmasters—the children do not like their lessons, and are not sorry if the teacher falls ill, or some trouble happens which prevents him from giving them their lessons. So it will be with the spiritual guides—human nature does not desire the things of the Kingdom. But the

teachers must be wise, and gently draw souls into the Kingdom by all means in their power, and then the Mercy and the Power and the Gifts of God will rest upon them. The weak will become strong who work in this great cause, the little ones great, the ignorant wise, and the weak women will be as strong men.

Jesus Christ said only a few words to Peter, telling him that upon that rock He would build His church. He left no written instruction or will, and yet because it was the Word of God, it took root, and millions have obeyed it. And now, when the Covenant has been written and established, how can anyone be foolish enough to imagine that they can resist it? No, the Ensign of the Covenant has reached to the Supreme Heights, and its authority will be spread all over the earth.

INSTRUCTIONS FROM OUR LORD

The kingdom of Heaven resembles the year. As the year has four seasons, so also the kingdom of God on earth has its periods or seasons, and remember that the seasons are caused by the movement of the earth, and not by the movement of the sun.

Before the coming of the spring, the earth looks as if dead and lifeless, but when it appears, all the world seems to spring into life and brightness—into a new existence of beauty and joy. All nature is clad in fresh green, the grass

springs up, the leaves bud, and the trees are covered with blossoms. But the spring passes, and then comes the summer, in which the promise of the spring is fulfilled; the spring blossoms ripen into fruit, and the fields are covered with yellow grain; the result of the new life of the spring is manifested. Then comes the autumn, in which the life of the spring and summer begins slowly to fade, and finally winter comes round, and the life of the earth seems to be completely extinct—dead.

So it is also in the spiritual things. The cycle of every prophet has its period of spring, of summer, of autumn and of winter. When Moses appeared, and the new Life and Light of God shone on the earth through him, the people to whom he came were as dead souls—without life. But when he gave his teaching, then began the spring time of souls, and they awoke into life, full of joy and beauty. Afterwards came the period of their summertime when the lives of these followers of Moses had become gradually fashioned and moulded by his teachings, and the fruit of his labors appeared. But after a time, hearts became heavy, faith grew slack, and the people gradually lost the truth and reality of the revelation of their great teacher, and then presently the period of their winter came, when they grew corrupted by outer influences, and were as dead, without fruits and without life.

Then came the spring time of the revelation

of Jesus Christ, which also, in its cycle, passed through the periods of rise, fullness, decline and fall, until, at the time of the appearance of Mohammed, the people were as dead—given over to materialities and dogmas, having lost the truth of the revelation of the Manifested Word.

So too, with the revelation of Mohammed, it also passed through these same conditions, till, when the Blessed Perfection appeared, again the time of spring came to this earth, and to souls enveloped and shrouded in darkness, a new season of life and joy and gladness begin. (The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.)

That passage of the Old Testament in which it is said that Jerusalem shall go into the wilderness, could not mean that the city of Palestine should be removed into the wilderness—no, it means that a new Revelation of God should appear in the wilderness, which took place when Mohammed preached to those wild tribes in the desert—savage, uncivilized people as they were.

But always, when the word of God is manifested, the eyes of the spiritually blind are opened, the ears that were deaf to the Voice of the Holy Spirit, are at last unsealed; those who were crippled in the powers of their soul, become strong; the lame man leaps as an hart, and the tongue of the dumb shall sing the praises of God.

INSTRUCTIONS FROM OUR LORD

Life is of two kinds—material and spiritual. If we wish to understand what the spiritual life is, we must look to the material world, which is an outward figure or symbol of the inward spiritual reality. For instance, there are two suns—a spiritual one, and also a material—an outward and an inward. When we consider the physical symbol or picture, we shall understand something of the spiritual sun, of which it is the outer mirror. For, as when the sun rises and shines on the earth, all existence receives life and benefit from its rays, and without it, there would be no life; so also, when the real, the spiritual sun arises and shines in this world, all souls receive their life and light from Its Appearance, and without It, they would remain in a condition of darkness and death. Also, as by reason of the earth, the sun seems to appear and disappear, in reality to itself, there is no rising and no setting, but it remains always in the same glory of light. So it is with the spiritual Sun. It has Its time or period of Epiphany and Its time of Occultation on this earth, when It manifests to humanity, and then disappears from their view. But to Itself, there is no Epiphany and no Occultation, and the Kingdom of Heaven is a continuous Kingdom—an eternal dominion in the souls. John the Baptist called the people to repentance, and to be baptized of him, in order to prepare them for the appearance of the Light of the Spiritual Sun, which

was then on the point of arising to illuminate the world. The time of John the Baptist was like the early dawn which precedes the Light.

INSTRUCTIONS FROM MOWLANA

We must first find out whether he who claims to be a prophet, is surely so or not; then if we find that he is, we must accept whatever he says, because his voice is the voice of God, and he has the creative power, and what he commands or does, must be the will of God.

He has the power to abrogate the commands of the preceding Revelator, as did Jesus, who broke the Sabbath, although the keeping of the Sabbath was one of the strictest commands of Moses. For this reason, the Jews rejected His teachings, not knowing that every Revelator gives and establishes his own laws. The revelation of Moses was not like the revelation of Abraham, as the revelation of Jesus was unlike the revelation of Moses. The Revelator is thereby over all preceding commands, as is shown when Jesus said to the woman that was a sinner, who bathed His Feet, "Thy sins be forgiven thee," although the sin of adultery, according to the law of Moses, was one of the gravest. Although the prophet gives laws and commands to the people, he is not bound by the laws, because he is lord and maker of the laws.

INSTRUCTIONS FROM MOWLANA FOR FIRST TEACHINGS

Every material thing we see around us, represents some spiritual idea. As there is an outward, material reality, so there is also an inward, *spiritual reality*. Take for example—the sun; there is a material sun, and there is also a spiritual sun. As the physical sun rises and sets, so also does the spiritual sun. When the sun rises, the darkness vanishes. So also, when the Sun of Truth arises, all errors and ignorance disappear. As everything in the world depends entirely upon the material sun for life and growth, and for producing fruit—for without its rays, no fruit would be possible—so also, without the Light of the Spiritual Sun, souls can produce no fruit, but where It shines, fruits follow in due season. Unless we dig and plant a piece of ground, and have a gardener to care for the plants, we can have no garden; we shall have no beautiful flowers or plants, but there will be a wild forest instead. So also, with children, unless they have some one to rear them and care for them, and cultivate their minds, they would become like wild animals. Everything in the world must have some thing or some one to care for it, to enable it to live and grow. As the children need a teacher, a trainer, so also the souls need a Master. Who are these Masters, who train souls in spiritual knowledge? They are the Prophets, who teach in the school of God, and they are the greatest and highest of all teachers and instructors.

DIRECTIONS FOR TEACHING BY MIRZA ASSAD'ULLAH

Suppose that we are teaching Christians—we will say to them, “You have not seen Christ, and you did not see His mighty works, and yet you count yourself of His believers. How did you come to believe in Him? If you say “from hearing of the mighty works He did” this is not proof enough, because traditions by themselves are not sufficient, and then also you have heard of them from Christians. They tell you, for instance, that Christ raised the dead, and so on. But those who tell you this did not get it from outside, but from inside sources. If you endeavor to prove His coming from the signs of the Old Testament, this also is not a proof. Why? Because it is impossible to take the outer meaning of words only—by themselves they are not proof. For instance, it is written in the Old Testament, that these Commandments were to last forever, that they would never pass away—such as the commandment about keeping the Sabbath Day holy—this is promised to last forever. Now Christ changed this command in the beginning of His Appearance, as also the commands about divorce, circumcision and sacrifice, and other commands that were as the sun of the Old Testament. By Christ’s Appearance this Sun set, and surely the rejection of the commands of the Taurat is against the promise of Moses when he said that they would last forever and never change.

From this we see that, as we cannot take simply the outer meanings of words, traditions and records of mighty works are not dependable as proofs; therefore we must turn to the meanings of the words, and so will come to have the true understanding. As an example of how to comprehend the reality, let us take the story of Nicodemus as recorded in the Gospel of St. John. We are told that there was a man of the Pharisees named Nicodemus, a ruler of the Jews, and that he came to Jesus by night and said to him: "Rabbi, we know that thou art a teacher come from God, for no man can do those works that thou doest, except God be with him." Jesus answered and said to him, "Verily, verily, I say unto you, except a man be born anew, he cannot see the Kingdom of God." Nicodemus said unto Him, "How can a man be born when he is old; can he enter the second time into his mother's womb and be born?" Jesus answered, "Verily, verily, I say unto you—except a man be born of water and the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Now this man to whom Christ was speaking, was considered very learned by his countrymen, and yet he marvelled at Christ's saying, and asked Him, "How can a man be born when he is old?" This was because he took only the outer meaning of the words "to be born," whilst in reality their meaning was this, "If you truly

wish to understand the meaning of my words and enter the Kingdom, you must attain the spiritual life." Again Christ said to him, "Art thou a master of Israel, and knowest not these things? and "except a man be born of water and Spirit, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Christ repeated these words to Nicodemus two or three times, and yet He did not unfold their real meaning to him, because he was not in a condition to understand and profit by them; so Christ repeated the same meaning to him, but using different symbols. "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." Christ here taught that Spirit is Oneness, and that no one can understand from whence It comes or whither It goes, but that It can only be perceived by Its qualities. Christ wished to make Nicodemus understand that the Holy Spirit must manifest in him, before he would be able to comprehend His Words, for only spiritual ears can hear spiritual words. Then Nicodemus answered again and said: "how can these things be?" Jesus answered: "Art thou the teacher of Israel, and understandest thou not these things? Verily, verily, I say unto you, We speak that we do know, and testify of that We have seen, and ye receive not our Witness?" By saying this, Jesus meant

to tell Nicodemus that He was speaking from the spiritual world, and that, as he was in the bodily world, this was the reason of his unbelief. He meant also "I am speaking in your own language to you; how could you understand if I were to speak in My own language?" This is the meaning of His words "If I tell you of earthly things and ye believe not, how can ye believe if I tell you of heavenly things?" He said further "that no man hath ascended into heaven, but He that came down from Heaven, even the Son of Man who is in Heaven"—that is, he who is able to understand spiritual things must be from the spiritual world, for that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.

Think how variously Christ explained this, though the subject and meaning was one. In the same way, the same subjects often occur in different places in the Old Testament, in Isaiah, Jeremiah, etc., but in every place these ideas are clothed in different words. Therefore how can one simply take the outer meaning? Nay, he who truly desires the Light, cannot do so, but can only take the spiritual significance.

In the explanation of the signs of the coming of Christ, that the sun should be darkened, etc., for every one of these sayings, the Blessed Perfection gave several meanings in "The Ikan"; all who wish to understand must read that great and holy book.

From what we have said it becomes apparent

that the words of the Prophets have not simply one significance, and also that the reason the creatures are prevented from knowing them is, that they take only the outer meaning, and so do not reach their desire.

NOTES FROM INSTRUCTIONS BY MIRZA
ASSAD'ULLAH—ON HOW TO TEACH

The Jews had been waiting and praying for the appearance of the Messiah who was to come and save them, according to the promises of God—they were longing for His coming. Why then, when He appeared, did they not receive Him, even though they saw His “mighty works.” The reason was because the Jews did not understand the prophecies spiritually, but were expecting a material fulfillment, a material kingdom, an earthly king, and earthly signs. These are some of the signs they were expecting to behold at that time: The moon should be confounded and the sun ashamed; the host of heaven dissolved, and the heavens rolled away as a scroll; the sun turned to darkness, and the moon to blood. Isaiah 24; 23d. 34: 4th. Joel 2. 31st. Amos 8. 9th.

The Day of the Lord was to be a dark and a dreadful day. Ezekiel 30. 3d. Joel 2. 2d. Isaiah 60. 2d.

A time of great trouble—of death, the sword, famine and captivity. Jer. 14 and 15. 2d and 14th. Also earthquakes Isaiah 2. 21st. Joel 2. 10th. Haggai 2. 6th.

That the Lord should cause His glorious Voice to be heard, and show the lightning down of His Arm. Isaiah 30. 30th.

That He would smite the earth with the rod of His Mouth, and slay the wicked with the Breath of His Lips. Isaiah 11. 4th.

That the lion should dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them—and the lion should eat straw like the ox. Isaiah 11. 6th.

That the Lord would create over the whole habitation of Mt. Zion and her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. Isaiah 4. 5th.

The Tabernacle of David was to be raised that had fallen. Amos 9. 11th.

That the Lord would lift up a standard for His people, and that they would gather together in Jerusalem from all the ends of the earth. Zech 8. 7th, and 14. 2d.

Then in that day there was to be an altar and a pillar in the midst of Egypt, for a sign and witness unto the Lord of Hosts. Isaiah 19. 19th.

In that day there was to be a highway out of Egypt to Assyria, and the Egyptians and the Assyrians would worship together, and Israel would be the third with Egypt and Assyria. Isaiah 19. 23d.

The light of the moon was to be as the light of the sun, and the light of the sun should be sevenfold. Isaiah 30. 26th.

In that day the Lord would punish the high ones and the kings of the earth, and they should be gathered together and shut up in prison. Isaiah 24. 21st.

In that day all nations would be gathered against Jerusalem, and the city would be taken, and then the Lord would go forth and fight against those nations, and His Feet would stand upon the Mt. of Olives, and the Mount would cleave in the midst towards the east and towards the west, and then He would be King over all the earth. Zech. 14. 2d, 3d, 4th and 9th. A son of David was to sit upon the throne. Jer. 33. 17th.

Elijah was to appear first, he who was to be the messenger, The Voice of one crying "prepare ye the way of the Lord." Isaiah 40. 3d, and Malachi 3. 1st and 4. 5th.

Now when Christ came, did these signs take place openly? No, they did not, and the disciples did not even understand that John the Baptist was the Voice—the promised forerunner. Matt. 17. 10th.

That Christ knew, and that later on His disciples understood, that in His personality was fulfilled the promises made to the Jews, is clear from many passages both in the Gospels, as well as in the Epistles. For instance, Matthew applies the great prophecy of Isaiah, 9th

chap. to Christ, and also the prophecy regarding "My Servant, The Chosen," and when Christ preached in the Synagogue at Nazareth (St. Luke 4th. 18th v.) He expressly declared that He Himself was the fulfillment of the prophecy in Isaiah, 61st chapter—the One on whom the Spirit of the Lord should be poured.

From this we gather that these signs were to take place, and did in reality take place—but spiritually, not materially, for every word of a Prophet must be accomplished, and yet we know that these did not take effect outwardly.

For because the Jews did not take the spiritual meaning of the prophecies, they were blinded and rejected Christ, so we see that all who wish to know the Will of God, must not take the outward, but the inward meaning.

Again, those who believed in Christ—did they see that these signs were accomplished in Him, or did Christ Himself explain them to them? He Himself explained them to them, and unfolded the mysteries of the Kingdom of God in secret to His disciples, and some also in the Synagogues and to the Pharisees; otherwise they would not have understood them.

The Imams said "We speak a Word, and We mean 70 meanings from it, and in another place 700." Therefore it is impossible to take only one simple outward meaning of the Words of God, for they are a limitless ocean, and as the so-called wise and learned have taken only the outward meaning, it is this that has prevented

them from understanding the reality. Therefore everyone who wishes to know God must purify his heart and ears from popular ideas, and turning sincerely to God, must listen to the Words of God's prophet, and learn from Him until he comes to know God in reality, and realize His Bounties, and understand the meanings of the words and the signs. For popular ideas are as the clouds that prevent the rays of the sun from reaching the earth—even so they prevent the soul from understanding the true significance. Therefore the first thing the seeker ought to do is to empty himself of all these ideas, which when he does, he will come to understand all the real meanings of the signs of the Prophet and their teachings.

When we teach, to support what we have said, we must narrate some events in the lives of the Prophets, to show clearly that at each time a Prophet appeared, though the people were eagerly waiting for His Appearance and praying for him—yet when He did come, they did Him great injustice, despised, oppressed or killed Him. The reason they did so was because of their false ideas, and the false teaching they had learned from their religious teachers.

When we reach this point, it will be well to read the greatest Book "The Ikan" so that our dead spirits may be raised, and that we may receive new life from the blessed Words of Jamal-el-Moubarak. This is the Holy Spirit that raises the dead, heals the blind, cleanses

the lepers of ignorance, and restores the paralytic.

Let us begin from the Blessed Text revealed in "The Ikan" concerning the coming of Christ. (St. Matthew, 24th. chap. 29th v.) "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn." The blessed Text says "the meaning of the sun and the moon mentioned in the Words of the Prophets, does not apply to the outer sun we see, but by the "sun" and "moon" is meant many significations for every condition, and according to the degree. For instance, one of the meanings of "the sun" is the Sun of reality that appears from the Ancient Horizon giving bounties to all the existence; and these real Suns are the greatest Prophets of God in the World of His Names and Attributes. As the physical sun developes material life, of fruits, trees, colours, vegetables, metals, etc., all those things that are visible in the world—so by the command of the true Lord, and through His Help, the Trees of Unity, the Fruits of Singleness, the Leaves of Oneness, the Flowers of Science and Knowledge, and the Blossom of Perfection and Signification will appear from the providence and development of the Real Sun. This is why it is that during the

Appearance of these Suns, the world will be renewed."

TALK WITH MIRZA ASSAD'ULLAH

To understand the realities of the spiritual teaching, we must know that every Prophet taught the same great truths, because the same Spirit spoke through them, but each one in his own time used different expressions for the same realities, and so the people thought they were teaching and talking of different things, when it was in reality the same; but their real disciples, who had the spiritual understand and discernment, clearly understood the truths they taught.

For instance, in speaking of the two opposing forces in man's soul, Christ spoke of the spiritual power as the "Holy Spirit" and of the animal nature as "evil spirits" or "devils," and so when a bad man came to listen to Christ, and opened his soul to the truth, he became a changed man, and Christ spoke of his condition as "having the devils cast out of him." So also, when He made the ignorant understand divine truth, their condition was described as "having their sight restored." With another teacher, the same conditions are spoken of under the names of "human" and "spiritual" nature. Mohammed speaks of this differently again. The Zerwadishts speak of two great powers striving for dominion in man's soul—Ahriman and Deve—the Light and the darkness.

In order to have the key to all religions, we must know the chief symbols or significations they used, and then the reality of their teachings will be clear to us. Let me tell you a story to illustrate this. There were three men who went into a garden and wished to buy grapes; one was a Persian, another an Arab, and the third a Turk. They each of them wished to buy the same kind of fruit, but as neither of them knew the word for grape—which was the fruit they wanted—in the other's language, they each thought they were wanting something different, and began to quarrel with one another, each saying that what he wanted was the best. At last another man came up who understood all three languages, and he bought the grapes for them, and showed them that what they each wanted was the same thing.

THE PROPHEETS—MIRZA ASSAD'ULLAH

Although a Prophet resembles ordinary human nature, and partakes of conditions like other men—is born, eats, drinks, sleeps, marries, etc., in reality he is of different essence and quality. This real nature, this essence, we cannot know, as we have no powers with which to perceive them. We speak of God, and of the Holy Spirit, but we speak without being able to comprehend what They are. In comparison with other men, a Prophet is like the fruit of a tree, whilst the others are like its leaves and branches. The fruit is from the same

root, and forms part of the same tree, and receives its nourishment from the same sources as the rest of the tree,—and yet it is quite different in appearance, taste, quality, etc. So it is with the Prophets—although they are of the same family tree, the Tree of Adam—yet they are entirely different from it in essence and quality, both outwardly and inwardly; there is even a difference in their bodies, as is the difference between the fruit and the leaves and the branches of a tree; for as the fruit is finer and more delicate than the leaves and branches, so is the difference between the body of a Prophet and that of other men. As the fruit may be considered as the spirit of the vine, so the body of the Prophet may be considered as the spirit in comparison with the bodies of other men; but what the difference is, cannot be known by the leaves, although they are growing close beside them, but only the effect is perceived. So with the Prophets, in quality, actions and deeds, both outwardly and inwardly and from every point there is a difference between them and other people. Besides this, all their deeds and actions among the people are mighty works, but their greatest action is their Word. When we speak, our word takes effect only within a very limited circle, and acts but for a few hours, or days, or years, and then ceases. With governors and civil officers, their word only exercises authority over a certain number of people, those belonging to their own town or sta-

tion, and only as long as they are in office. The same with kings, to whom God has given a word of power to fit them for their high station—their word is performed outwardly, and lasts only as long as they are alive. But when they leave this world, the power of their word ceases, and another king takes their place, with new commands and wishes—which also are carried out only as long as they live.

But with the Prophet, because He is the appearance of the Eternal Word, which has no beginning and no ending, His Word lasts for ever, and takes effect both outwardly and inwardly. Consider the laws that Moses commanded, such as the keeping of the Sabbath Day—though nearly 4,000 years have passed since His time, the Jews still keep the Sabbath, and His laws and their effects, are yet in the world. What words of an ordinary human being have ever been able to exercise such a wonderful authority? When we see the manifestations of such a power, so far exceeding any mortal limitations, we must know that it comes from the Word of a true Prophet. For the Word of the Prophet changes everything, by its power and effect, which is such that it is impossible for mortals to resist or to overturn it. As the Koran says “If all the genii and men were gathered together to make one chapter as a chapter of the Koran, they would not be able; and if each helped the other, they would not be able to do it.”

Also, because it is the Eternal Word that

speaks, It possesses the power of attraction and creation, and changes the heart. All those who come to accept and believe in this Word, become changed beings. The miserly man, who by nature thinks of every penny, and will not spend anything if he can help it, gives all his money, nay, even life itself, without being asked—though before, if he had been asked all day long to give a little money, he would not have done so. The one who was timid, and who would shrink from even the prick of a pin, when he receives the truth, becomes filled with courage, and endures horrible tortures with great gladness; the ignorant becomes filled with wisdom. When we see all these effects, we must know that verily that which speaks is not the word of the creatures, but the Word of God.

This, the Word and Its effects, is the greatest sign of Its Presence, greater than any mighty works, for the works are the outer sign to the blind and ignorant, and their effects change, but the Word is eternal and unchanging. What It says must take effect throughout the ages of the ages: “Heaven and earth shall pass away, but My Word will not pass away.”

For example, we see that from the beginning, every Prophet has commanded prayer and fasting, and in obedience to their Word, all people do so.

If we wish to understand the condition of the Prophets further, let us look at our body. Although our body is one, its many members have

different offices, and are of different degrees—some higher, some lower. The hand, for instance, is higher than the foot, for we can only walk with our feet, but with our hand, we can write what the soul directs, and it conveys its commands by this means, to distant parts. The eye and the ear likewise, are of use in receiving and giving forth the will of the soul, but the tongue is the highest instrument, for with the tongue we can express the desires of the soul quickly and clearly, and can say better in a few minutes, what it would take us an hour to write. So the tongue is the highest and most powerful of all the instruments of the soul—it is the interpreter of the heart, through which the Word is declared, and is, as it were, the symbol of the Prophet.

To sum up what we have already said: The Word of the Prophet possesses four conditions—1st: The power of attracting and changing the heart; 2d: It possesses all sciences and knowledge, such as healing, etc. For instance, a doctor gives medicine hoping from the knowledge of previous experiments that it will help the patient, but he cannot be sure of the result, as his knowledge is purely experimental—but a Prophet will say, “give a few grains of rice, or a little sugar and water to this sick man, and he will recover” and the man gets perfectly well. 3d: Inspiration. 4th: The power of foretelling the future.

All these powers the Prophet has, and can use them whenever He chooses to do so.

TALK WITH MIRZA ASSAD'ULLAH

Man has two natures—spiritual and human. The human nature is that which he possesses in common with the animals, and from it springs every bad and ignorant quality—such as lust, envy, jealousy, pride, egotism, hatred, revenge, deception, etc. The spiritual nature, on the contrary, leads to all good qualities, from which spring love, generosity, purity, unselfishness, humility, truth, etc. When a soul is dominated by his human nature, he is in darkness, and there is no room for the powers of the spiritual nature to be manifested in him; but as these disappear, then the latter take their place. It is just as when the sun shines on a certain spot, that place becomes perfectly light, without any shadow or darkness at all.

Now every Manifestation of God comes to give power to the souls to enable them to subdue the animal nature, and to quicken the *spiritual power, and so raise them to the Divine Kingdom.*

Every Revelator is a great Center who attracts souls by a strong love and power of attraction, and so enables them to overcome. So when Christ came, his immediate disciples and followers were drawn by their love of Him and inflamed by His love to such a degree, that they too became like suns, receiving their light from the great Sun, and were by this, so illuminated by the Immediate Knowledge from the Holy Spirit, that the ignorant became wise, and the

weak strong—wiser and stronger than the most learned men of their time. For human science can only step a very short way, and makes mistakes continually, and blinds the soul by pride, and so prevents it from coming to the real light; but Divine Knowledge, the Influx from the Holy Spirit, is perfect and immediate, and is in no darkness whatever.

If a man purifies himself from all earthly desires, he will become like a clear mirror, freed from all earthly dust, and so will be able to receive and give forth the Light of the Divine Sun. But he must always gaze towards that Sun, so that the rays of Its Light may be reflected on his soul—for if he turns his face away, he will be in darkness, not in light. This was the secret of the power in Christ's disciples; their faces were turned towards their Master continually, so that His power was reflected in them.

But always one or two hundred years after the Center, the Revelator, has left the earth, the believers gradually lose this position, and so their faith becomes weaker, their powers lessen—until after a time, the animal nature again regains the upper hand, and it is the night time of the existence, until another Sun appears to give new life and light to all souls whose desire is towards their God.

MIRZA ASSAD'ULLAH

Know that all Prophets who have appeared in the world, or who will appear, use in every

book revealed from Heaven by them, special expressions, idioms or terms, peculiar to themselves and to their time, and as each one appears, these always supersede the terms of the preceding Revelator. For instance, when the Book of Noah came, the idioms that occur in the Book of Adam passed, and the new idioms and expressions took their place. Then when Abraham appeared, he chose some of the old expressions, and added some new ones to them. When Moses appeared, the terms of the Taurat took the place of the preceding ones. When the Holy Spirit wrote the Gospel, some new expressions were used, that had never been known before. So also when Mohammed came, He brought some new idioms that had not been in the Gospel, and when Hazrat-el-Ala appeared, He brought some new idioms that had never been used before. When Jamal-el-Kadam appeared, He revealed some idioms peculiar to Himself, His age, and His time. Now in the Days of the Covenant, Hazrat Manarad-ahulla, Abdul Beha, has established the terms of Jamal-el-Moubarak.

Now all these various idioms, though they are different outwardly, have the same meaning. "Paradise" is the word used in the Gospel for the high Kingdom of God, and in the El-Koran it is called "Jenat." In the words of Jamal-el-Moubarak, it is called "Mala-al" and "Jenetai-el-Leygha." In the words of Manarad-a-hulla it is "Behisht-ey-Barine" and so with other

words. The meaning of all these words is the same—therefore all who desire to examine the Holy Books, must not be confused with the various terms employed, but must know that many different expressions mean the same thing.

This explanation must be thoroughly known and understood by every guide. Jamal-el-Ala, Malakoot-el-Abha, Arsh-el-Ala, Sadrat-el-Montaha, Ferdose-el-Abha, and so on, mean the highest Place in the Kingdom of God.

In a long Tablet revealed from the Blessed Perfection, He says that the great time of test will begin in the year of "Shaddah" (hardship). According to the Abjad reckoning, "Shaddah" corresponds to the number of the year after the Ascension, and it was in this year that the great treachery began.

CONCERNING THE TREACHERY OF MIRZA MOHAMMED ALY

Some little time ago a Pasha of Acca, knowing some of the many bad things that Mohammed Aly was doing against our Blessed Lord, went to Him one day, and said "Allow me, and I will at once get an order from the Government and have Mohammed Aly exiled from Acca, and sent far away where he will be no further trouble to you." Our Lord however refused this request and told him that things must remain as they were, for He would never allow any steps to be taken against Mohammed Aly, as he was His Brother; that whatever suf-

fering might come to him, he, not our Lord, would be the cause of it.

This resolution surprised the Pasha very much, for he could not understand how our Lord would not take every possible way to get rid of such an unscrupulous and bitter enemy as Mohammed Aly had proved himself to be. When the Pasha's offer was reported to Mohammed Aly, he determined to avenge himself on both our Lord and the Pasha. So he sent a letter to the Porte, in a handwriting which was an exact copy of our Lord's and signed with His signature E. E. at the end, full of all sorts of accusations against the Pasha, and also speaking very bitterly against the Government. In consequence of this, the Pasha received notice from the Government to resign his office at once and return to Constantinople. When the news reached our Lord, that the Pasha was leaving Acca, he went to pay him a visit. The Pasha received Him very coldly, thinking that He was the cause of his misfortune, and when our Lord told him that He was sorry he was going, for that he had always been very kind to Him, the Pasha replied coldly that compliments were all very well, or something of that kind. Then our Lord said to him "tell Me what the matter is, and perhaps it may be set right; perhaps it is not as you think." So the Pasha told Him about the letter that he thought our Lord had written, and then our Lord proved to him that He could not possibly have written it.

So explanations were sent to Constantinople at once, the order of dismissal was rescinded in consequence; everything was put right, and the treachery of Mohammed Aly was shown up.

The Holy People also said that during the life-time of the Blessed Perfection, our Lord corresponded for four years with a very learned man in India, in order to convince him of the truth of the religion. At last the man accepted the religion, but soon afterwards, Mirza Mohammed Aly went to India on a visit, and this Hindoo went to see him, and to ask him some questions. When he found that Mohammed Aly was quite unable to answer them, he said that if the son was so ignorant, he could not believe in the teachings of the Father, and he ceased to believe in the religion any longer.

STORY RELATED BY MIRZA HABIBE

The story I am telling you was related to me by the man himself. Once a very rich and powerful Turkish official was appointed Governor of Acca, during the life-time of the Blessed Perfection. On his arrival, this man sent to our Lord to demand bribe money from Him. Our Lord refused to give it to him, saying "Am I a bribe giver? We must be just, and not oppress the people." Then the Governor became very angry with our Lord, and in order to be avenged on Him, wrote many false accusations against Him to Constantinople. During the

time that this trouble was being stirred up, one of the Governor's friends (the same man who told Mirza Babibe the story) went to see our Lord, and found Him sitting writing in the courtyard of His House. He saluted Him and said, "Why do you not pay the Governor some money, and then all these troubles will cease?" Our Lord answered, "Sit down, and you will see." So he seated himself and waited whilst our Lord arose and performed three rakhats (prayer with prostration). Then the man asked Him "Are you going to send the money?" Our Lord replied, "I have sent the money; go, and you will see." The man asked, "but how have you sent it, and when?" Our Lord replied again, "Go and you will see." Then he went to the house of the Governor, and found everyone there sitting silent, and with dismay written on their faces. When he asked them at last what was the matter, for he could not summon up courage to do so at once, they told him that the Governor had been disgraced, and had just received his dismissal from Constantinople.

Mirza Habibe once said that God is continually testing our faith, but that we must stand firm through everything, and must never be shaken. As an instance of the tests of God, he told of an incident that happened in Bagdad. A pilgrim from Teheran once came to pay a visit to the Blessed Perfection in Bagdad, and staid with one of the believers living in the city,

who was quite unknown to him. One morning soon after his arrival he found that his purse had been stolen. Without saying anything about it to anyone he went to the Blessed Perfection and told Him of the occurrence, and accused his host of having taken it. Beha'ullah turned angrily to the accused man and told him to return the man his purse. The man bowed with hands folded, but said nothing. Again the Blessed Perfection commanded him to return the money, and in an angry tone of voice. The man bowed low as before, without saying a word. Then the Blessed Perfection slapped him on the face, and said "I tell you to go at once, and bring this man back his money." Thereupon, without a word, the man left the Presence, and went to his house. Then because he had very little money with him, he took his furniture to the market and sold his things there until he had made as much money as had been in the stolen purse, although he knew well that he had not taken it. Then he returned to the Presence with the money, which the Blessed Perfection took from him, and then turning to the Teheran believer and the others with him, said, "I know and am sure that this man has not taken the money, but I wished to test the sincerity of his faith." Then turning to the Greatest Branch, He said, "Go and find the thief." And after a little time the thief was found. The Bagdad believer received great praise and honor for the greatness of his faith, which had not been in the least shaken in

the Manifestation, though He had appeared to doubt him, and to believe that he had taken the money, when he knew that he was innocent.

Mr. Khan once said that he knew a certain boy in Teheran, a rather stupid, dull fellow of about 15 years old, but a good believer. One day this boy said to him that he intended to write to Acca to beg our Lord to give him the power of writing poetry. Now this faculty is very highly prized in Persia, as it is exceedingly difficult to write poetry well in that language, and consequently only very highly cultivated and intelligent people can do so. So Mr. Khan told the boy not to be foolish, but to ask for some spiritual gift instead—not for anything like that. But the boy answered him, “you don’t know why, but I want to write and ask my Lord for this thing.” About this time Mr. Khan left Teheran for a few months, and on his return he found that the boy had been granted this gift, and was writing very beautiful poetry.

Mr. Khan also told another circumstance showing the great powers of our Lord, that had come to his knowledge. He said that there was a woman in Persia who was a very good believer, but whose husband would not accept the faith, though she did all she could to persuade him to it, and many of the teachers also talked with him, and brought every argument to bear against his prejudices they could think of, but he still remained firm in his old belief. At last

he said, "Well, if Abbas Effendi will answer some questions satisfactorily I will believe in Him." Then he wrote several questions and put them in an envelope which he told the believers he would send to Acca. One day this letter arrived with a great batch of other letters, at the House of Our Lord. Our Lord looked quickly over the envelopes, picked this letter out at once, and smiling, said to those around Him, "Here is some one who wishes to test Me." Then he opened the envelope and inside there was nothing but a piece of blank paper. Our Lord turned towards the Sacred Shrine, and in a moment all the answers to the questions the man had desired to know came to Him and He wrote a Tablet to the would-be tester, answering all his questions, and He also gave him permission afterwards to pay the visit. When the man received his Tablet he found that the answers corresponded exactly with the questions he had written, but had not sent, because he wished to know if our Lord really possessed the power of knowing the thoughts or not. "Blessed are all those who put their trust in Him."

Monever Khanum said that the Nakaseen had once bribed some Post Office officials at Beyrout to keep back some of our Lord's letters, and that they did so. They are always making some new plots against Him. Our dear Lord Himself said that He was never sure of

His condition for a single hour; any moment His enemies' plots might prevail, and through bribery, they might induce the Turkish Government to send Him to prison, or to further exile.

The Blessed Perfection said in a Tablet that He would watch over and strengthen and help all those who rose up to work for the Cause of God. Now neither Mirza Mohammed Aly nor his followers have made any converts to the holy religion, which is surely one great proof that God is not with them, for if Mohammed Aly's claims were true, God would surely have fulfilled His promise to him.

Subh-i-Ezel was not one of the Letters of the Living; he was only a "mirror of one of the Letters," for each "Letter" had four special believers assigned to him, who were called mirrors. In the Tablet His Holiness the Point wrote to Subh-i-Ezel, giving him temporary authority as head of the Babis, the following sentence occurs: "If God causeth to appear in thy days one like thyself, He will be the one who will inherit the Cause."

Jesus had two natures, a human and a divine. He had a perfect humanity, that is to say, a nature with all its powers. If He had not had this, He would have been less, not more, than a man, and imperfect. There are eunuchs, but these are not greater, but less, than other men; be-

cause they do not take a wife does not show that they are nobler than others, but that they have not the power. If they had they would certainly use it as other men, for their nature is no nobler than others. If a man is dumb he cannot be called better than others, because he does not say harsh words. But he is better and more noble than others, who, having powers, refrain from using them wrongly.

Jesus had the power of procreation, but did not use it, on account of his work; for, after His Appearance, He only lived three years and was journeying all the time, and never had a house of His own, or a place to lay His Head, so it was impossible for Him to marry. Otherwise, no doubt He would have married, and how good it would have been had He had a son to carry on His work.

HE IS GOD

This is an address sent by Abdul-Baha to the Beloved of God in America at the time when Haji Mirza Hassan, Mirza Assad'Ullah and Mirza Mussien (Baha 'Ullah is upon them) left for that Country for the purpose of presenting the praise and the salutations of Abdul-Baha to the Beloved of God in those regions.

HE IS GOD

Oh! ye My beloved who are firm in the Covenant! Verily I do greet you from this Holy and High Spot, and bless you with every word

which is uttered from a pure mouth and sent forth from a sincere heart that is drawn by your love in the Cause of God, saying: How blessed ye are for ~~that~~ ye have known God, been kindled by the fire of the love of God, been drawn by the fragrance of God, entered the Kingdom of God, and proved your firmness in the testament of God! Blessed ye are for attaining unto such a high and supreme honor, acquiring this great and lofty quality, and following this most perfect way; Amen. I say unto you that the angels of heaven are magnifying you in the Supreme World and the Holy Spirit is blessing you from the Kingdom of El-Abha.

Blessed ye are, Blessed ye are. Owing to My excessive Love towards you, I have sent some souls of My beloved who are sincere and faithful in the Cause of God, to those regions to visit you that their breasts may be dilated with joy in conversing with you about the Love of God.

I ask God that their presence will be praised and create pleasure and joy, that the sign of light will abolish darkness and El-Baha is upon you.

ABDUL-BAHA-ABBAS.