

Haifa, Dec. 6, 1918.

Copy of Tablet to Mrs. E.R. Mathews, of Paris.

O thou lady of the Kingdom!

Thy letter sent from New York has been received. Its contents imparted joy and gladness for they indicated that with firm resolve and a pure intention thou hast determined to travel to Paris, that thou mayest in that silent city enkindle the fire of the love of God and in the midst of that darkness of nature shine like unto a resplendent candle. This travel is highly praiseworthy and suitable. When thou reachest Paris, thou must strive, no matter how small the number of the friends may be, to institute the assembly of the Covenant and to vivify the souls through the power of the Covenant.

Paris is exceedingly dispirited and is in a state of torpor and so far it has not burst into flames, although the French nation is an active and lively one. But the world of nature has fully stretched its pavilion over Paris and has done away with religious sentiments. But this power of the Covenant shall heat every freezing soul and shall bestow light upon everything that is dark and shall secure for the captive in the hand of nature, the true freedom of the Kingdom.

Arise thou at present in Paris with a Kingdomly power, with a divine confirmation with a genuine zeal and ardor and with a flame of the love of God. Roar like unto a lion and exhibit such a stir and love among these few souls that the praise and glorification may descend upon thee from the divine Kingdom and confirmation may descend upon thee. Rest thou assured if thou dost act accordingly and doth hoist the standard of the Covenant; Paris shall burst into flame. Be constantly attached, seek always the confirmations of His Holiness Bahá'u'lláh for thus he will turn the drop into a sea and convert the flea into a magnificent vulture. Consider! How wonderfully Miss Knobloch has been confirmed in Germany and verily this is an all conclusive and sufficient proof.

Upon thee be Bahá'el Abhá.

(Signed) Abd'l Baha Abbas.

Trans. by Shoghi Rabbani.

BC # 251

To the Members of the Committee of Nineteen on Teaching:

Mr. Harlan Foster Ober	Mrs. Agnes Parsons
Mr. Frederick W. d'Evelyn	Mrs. Ella G. Cooper ✓
Mr. Alfred E. Lunt	Mr. Hooper Harris ✓
Mrs. Corinne True	Mr. Albert Vail
Mr. William Randall	Mr. Joseph Hadden
✓ Mr. Roy C. Wilhelm	Mrs. Mabel Rice-Wray
Mr. Charles M. Remy	Mirza Ahmad Schrab
Mrs. May Maxwell	Miss Martha Root ✓
Dr. Zia M. Bagdadi	Mrs. Mary H. Ford
Mr. Louis Gregory	

Upon them be Bahau'llah 'il Abha
Care of his honor Mr. Harlan Foster Ober,
Upon him be Bahau'llah 'il Abha.

HE IS GOD!

O ye heralds of the Covenant!

Your letter was received and its contents conducive to the utmost joy for it indicated that ye have arisen with all your heart and soul, have rallied around the Standard of the Covenant and are self-sacrificing in the path of His Holiness Baha'u'llah. This purpose and this endeavor attract like unto a lodestone the confirmations of the Abha Kingdom. Rest ye assured. Divine confirmations will continually and uninterruptedly reach you. Engage as much as ye can in teaching for the darkness of the world of nature has enveloped the world and the conflagration of war has converted the regions into a heap of ashes. All people are without life; that they may be vivified they need the breaths of the Holy Spirit. They are like withered plants; they are in need of the outpourings of the cloud of guidance that they may regain their verdancy and freshness.

Ye have asked for a Persian teacher. Such a teacher will be sent. Ye must now, immediately send one or two enthusiastic teachers from America to Persia and inform us telegraphically that one or two are proceeding to the Holy Land and thence to Persia. We intended to send a group of Bahais from America to Persia but at present it seems that souls are not yet ready. My hope is that in future blessed souls will proceed in the utmost enkindlement and evanescence from America to Persia.

Convey on behalf of Abdul Baha to all the friends the utmost longing greeting and praise.

Upon ye be Baha 'il Abha.

(Signed) Abdul Baha Abbas.

Translated by Shoghi Rabbani,
Haifa, Palestine, Dec. 6th, 1919.

To the members of the General Assembly of Los Angeles.

Upon them be the Glory of the Most Glorious.

HE IS GOD.

O ye honored souls:

The world had, through the rotten, out-of-date and blind imitations, become like unto a dark night. The foundations of the Teachings of God had totally been forgotten. The people had adhered to the shell and neglected the kernel. The nations had, like unto worn-out garments, fallen into a pitiful condition.

In this intense darkness the light of the Teachings of Baha'o'llah appeared and adorned the temple of the world with a new robe. This new robe is the Divine Principles. A new cycle dawned; creation was renewed; the world of humanity received a new spirit; the season of autumn passed away and the life-giving springtime arrived. Everything was renewed. Sciences were re-born; thoughts were re-built; etiquette became re-modelled; industry became revolutionised; discoveries were renovated; inventions were re-created; even trivial matters, such as dress, merchandize and weapons, were transformed.; the laws and regulations of every government became re-constituted. In short, renovation followed renovation.

All these renovations originate in the renewal of the splendid graces of the Lord of the Kingdom through which the universe was rejuvenated. Therefore the point is to release the people entirely from the worn-out thoughts, so that all their mind may be concentrated in the new teachings, which constitute the spirit of the age and the light of this century. Unless these principles are established with full power among men and unless these old habits and out-of-date customs are forgotten, the world of existence cannot enjoy ease and comfort and cannot exhibit heavenly accomplishments.

Ye should strive with heart and soul so that those who are negligent may become cognizant, those who are asleep may become awakened, those who are ignorant may obtain wisdom, those who are blind may obtain sight, those who are deaf may receive hearing and those who are dead may be revived. Ye should exhibit such a strength of steadfastness as to make all the people astonished. The heavenly confirmations are with ye.

Upon ye be Baha'o'llah.

(signed) Abdul Baha Abbas.

Haifa. Syria, March 27, 1920.

Translated by Axisullah S. Bahadur.

BC#253

RECENT TABLET FROM ABDUL-BAHA TO MR. A. W. RANDALL.

TO HIS HONOR MR. A. W. RANDALL-

Upon him be the Glory of God, the Most Glorious!

HE IS GOD!

O thou who art firm in the Covenant!- O thou who are attracted to the Kingdom of Abha!

Thy letter has been received. Its perusal imparted greatest joy, because that truthful servant of Baha'o'llah, together with his honorable wife, have really, with perfect love, arisen in the service of the Kingdom. The happiness of Abdul-Baha is confined to this fact: that some souls may, with the utmost purity and severance from aught else save God, become abstract spirit (unmixed spirit) and, wholly submerged in the ocean of mindfulness and piety, dedicate their time, day and night, to the service of the Cause of God.

His honor Fazel-i-Mazandarani is from those souls who have dedicated their lives to the service of the Cause of God. It is my hope that his pure breath may be the cause of the union and harmony of the friends.

The papers of Mr. Hearst are verily striving for the protection of the rights of the public. I am supplicating that they may become the first papers serving the good of the world of humanity, so that they may keep alive the blessed name of Mrs. Hearst and that this name (Hearst) may live permanently till eternity.

The model of Mr. Bourgeois, praise be to God, has become acceptable to the friends, especially that it has proved approvable to his honor, Mr. Remy.

Convey on my behalf the utmost kindness to all the friends of God.

Upon thee be the Glory of God! (Signed) Abdul-Baha Abbas.
Oct 254
(Translated by Azziz'ullah, Mt. Carmel, Palestine, June 25, 1920.)

August 26, 1930.

His Holiness Abdul Baha Abbas,

Haifa, Syria.

Your letter to that blessed servant Mr. A.W.Randall wherein the mention of his wife has been made is very inspiring.

I have known the bounty of meeting His honour, Fazel-i-Mazandarani. To sit in his wonderful presence and see the love which he showers on each and all persons was a most wonderful lesson to me. Praise be to God that you have such a Messenger.

I supplicate that my spiritual intuition may be developed and that I may be helped to read the Word with power and understanding. This Pearl from your store house of Treasures will be such a gift- if at this time I am capable of such understanding.

Thy Will be done.

Your Happiness is my desire.

Humbly thy Maidservant,

BC# 255

It may be that the Government of these regions will check thee. Thou should'st say, "I am a Bahai and am friend with all religions and nations. I consider all to be of one race and count them as my relatives. I have divine love and not racial and sectarian love. According to the palpably written Command of Baha-'u'llah I do not pronounce a word pertaining to Politics, because we are forbidden to interfere in political affairs. We are concerned with affairs which are heavenly. We are servants unto the world of morality. We consider that religious, racial, political and national prejudices are destructive to the world of humanity. We believe that the whole of the surface of the earth constitutes one home and all mankind form one family. With all we are in the utmost sincerity and kindness. Upon thee be the Glory of Abha!

(Signed)

ABDUL BAHA ABBAS.

(Trans. Aug.10,1920)

Bc# 256

To

His honour, Mr. Randall, unto him be the Glory of God,
the most Glorious. (Boston)

He is God!

O my spiritual associate!

Since the day thou didst leave the Holy Land for America up to the present, I have at every dawn and day-break implored and prayed to the Kingdom of God, beseeching for thee unbounded Assistance and Favor so that thou mayest be confirmed in service. Thanks unto God that Abdul Baha's supplication and entreaty has been accepted in the Kingdom of Abha, and thou hast been confirmed in service. Verily, verily art thou son of the Kingdom; art thou confirmed with the Breathings of the Holy Spirit; art day and night without rest, and with all thy power art thou striving in the management of affairs. Acclamations are being consecutively heard from the Kingdom of Abha. It is my hope that thou wilt become a symbol of Guidance and a banner of the Kingdom of God so that thou mayest constantly receive Divine Confirmations; that (new) doors may be opened unto thee; that the Rays of the Sun of Reality may stream upon thee, and thy face and temperament may become luminous.

Convey on my behalf the utmost respect and kindness to the revered and attracted maidservant of God, Mrs. Randall. Feel thou assured that in servitude to the Throne of God thou art my participator and co-sharer!

Unto thee be the Glory of Abha!

(sig.) Abdul Baha Abbas.

Sept. 17, 1920.

Translated by: Azizullah S. Bahadur,
Mount Carmel,
Palestine.

BC#857

Words from Abdul Baha to Roy Wilhelm, Received
at New York City, September 20th, 1920

My hope is that New York shall become the Center of this Great Cause; the glad tidings of the Kingdom of God shall encompass it; that the banner of the oneness of the world of humanity shall be raised, and the Divine Teachings would pitch their Pavilion in that city. During my trip to America I spent a long time at New York. I went to Boston and returned to New York. I went to Chicago and came back to New York. I went to Washington and returned to New York. I visited California and returned to New York. From this it becomes evident that I feel the utmost attachment to New York.

As to the problem of Chicago, however, it bears no importance. In a city where the sweet-singing nightingales have raised their melodies, if a few crows and ravens appear, it is of no importance.

Well, thou and all the friends should encourage the souls to become firm in ~~the~~ attachment to the Covenant and Testament, for the power of the Covenant brings the friends together and makes them united and harmonious, other wise every ambitious soul arises to bring about their separation, in order to draw a few souls around himself. The souls who were crying out in all the meetings and assemblies that everybody who does not adhere to the Covenant and Testament of God is excommunicated, wicked, expelled from the Threshold of the Blessed Beauty and is hopeless of the Mercy of God - these souls yielded then to ambition, sought for fame and arose to violate the Covenant. Thou observest now how abject and miserable they have become! In every age many of such people appeared, but in the long run they fall into manifest misery. ... Now these people whose number is so small, it is already ~~known~~ known what their end will be.

All the people of the world are, as thou dost observe, in the sleep of negligence. They have forgotten God altogether. They are all busy in war and strife. They are undergoing misery and destruction. Like unto the loathsome worms, they are trying to lodge in the depths of the ground, while a single flood of rain sweeps all their nest and lodging away. Nevertheless, they do not come to their senses. Where is the majesty of the Emperor of Russia? Where is the might of the German Emperor? Where is the greatness of the Emperor of Austria? In a short time all these palaces were turned into ruins and all these pretentious empires underwent destruction. They left no fruit and no trace, save eternal ruin.

The souls who have been enlightened with the Light of the Kingdom, however, have founded eternal sovereignty. They shine, like unto the stars, upon the horizon of everlasting Glory. The Apostles were fishermen. Consider thou to what a high station they did rise, and to what a great sovereignty they did attain, whose duration and permanence runs to eternity!

HE IS GOD

Praise be to God that in this glorious manifestation thou hast been made of the chosen and not of the called. The Light of God has shone in thy heart and the court of thy soul has been illumined. The candle of guidance has been enkindled and the heavenly bounty realized. The veils of superstition, thou hast rent asunder and hast been emancipated from the fetters of imitation. Thou hast attained unto Truth and hast found the light of guidance from the Sun of Reality.

My hope is that thou mayst engage in service to the Kingdom, may vivify the dead who are buried in the graves of imagination, may bestow sight upon the blind who are deprived of insight, may cause the deaf to become responsive and afflicted by the disease of ignorance to be cured and may bestow a share and portion upon those who are deprived.

Upon thee be Baha'&lAbha

Haifa, Palestine
November 26th 1919

Tablet received by Bishop Brown

BA# 259

To the honor of ^{Jesus} Christ
upon him Be Praise & Glory
He is God!

O thou old Friend!

One or two letters have been received
from thee and an answer has
been written. At present it seems
it has not reached thee. I have
ever been kind to thee and
am kind at present. Rest thou
assured that I do not forget.

I am faithful, and do not
change every now and then
and do not think differently every
minute. In this world every
pious soul is profiting and
every faithful one is the
recipient of Bounty.

Thy main servant of God here

has hastened from this world
to the other Realm and
through thee, in accordance
with thy request, a prayer has
been revealed on her behalf,
and has been dispatched.
Undoubtedly it has been received.

The purpose ^{is} of this that at every
gathering speak highly of her.
That dear Maid Servant of God
help for thee in the limitless
Realm ^(or) assistance and bounty,
that in this world thou mayest
live in tranquility and
satisfaction; upon thee
Be Baha il Akha. Noo 27/19
Haifa:

Sunday

Dear Bert: As per your request
I send copy of my tablet brought
to me by Harry. The gist of
it would not be understood
unless you knew what my
letter contained and what it is
being answered.

I wrote that I supplicated that
my financial affairs be made
more permanent: That under
present arrangement they
were constantly fluctuating,
one month assured, next
month not, and that is
wearing me out so
that I could not work well.



Then I said, that as hea had
 departed, yet on acct of the
 persecutions of me for over
 15 years, I could not bring
 myself to a sincere point
 of asking for her forforness,
 especially since her intimate
 friends were perpetuating her
 exact policy further, regard
 myself. But that I had come
 to a point where I now asked that
 she be forforn, why the paper
 referred to was not sent to me,
 do not know. with Maria Louz Edward

Tablet from His Holiness Abdu'l Baha.

He is God!

O ye beloved and ideal friends of God!

The Divine Voice from the invisible Kingdom of Abha is reaching those who are asleep in the valley of unconsciousness with the Call! -

O ye heedless awake!

O ye drunken be sober!

O ye dead arise!

O ye wilted be revived and full of vigor!

O ye dumb speak!

O ye silent cry out!

The Voice is the Melody of the Covenant and the Effulgence are from the Light of the Bountiful Bestowals of the Horizons. It is the Breeze of the Meadows of Singleness that is blowing and the effusion of the Fragrances of the Rose-Gardens that are wafting; it is the Candle of the Favor of the Ancient Beauty (Baha'O'llah) that is lighted in every assembly; it is the outpouring of the Clouds of Mercy that is bestowing freshness to every garden and lawn; it is the Verse of Oneness that is uttered in the Glorious Book and the Tablets of the Unique Lord of the Kingdom are unfolding the mysteries of. They are clothed by a new creation. Incline your ears in order that you may hear the Melody of Joy, and open your eyes to see the lights.

The Favor of the Truth is abundant and His Ancient Bestowal is uninterrupted. His Cycle is all Light. His century fulfills all the signs. Be not hopeless, neither disappointed. It is the Day of Hope and the Century of the Glorious God. It is the first resurrection and the Dispensation of the Beauty of Abha. May My Soul be a ransom to His Blessed Threshold. In every horizon His Light is brilliant and in every region His Bounty is Manifest. His great fame has filled the East and the West. The Song of His Divinity has encompassed the South and the North, and caused a tumult among the pillars of the world, making the hearts of the sons of Adam to quake. The people are vociferously discussing this Manifestation and all nations are investigating. The Flame of this burning fire in all regions has reached the zenith of heaven, and the Call of, "Verily the evident Light is manifest" has ascended from the earth to the inhabitants of the Supreme Kingdom. All are exuberant with joy and intoxicated with the Wine of Love.

Ye, who are dwelling in the native land of His Holiness (Baha'O'llah) and are in the place where the Blessed Tree hath grown: Why should ye sit quietly as in a corner? Ye must be so aflame that the heat of your fire may enkindle the adjacent districts; the fragrances of the rose-garden of your hearts may perfume the nostrils of the Supreme-Concourse; the flood of bestowal may pour from those hills and mountains to all regions and the rivers of knowledge may flow from that city to all the valleys and the deserts.

Hasten ye to prosperity!

Hasten ye to success!

Hasten ye to the great favor!

Hasten ye to evident Light!

Hasten ye to the Glorious Attainment!

Hasten ye to the Abundant Share!

El Baha be upon ye!

Be 261A

O My Beloved God! These are thy servants who have heard Thy Voice, responded to Thy Word and accepted Thy Call. They believed in Thee; became assured in Thy Verses; acknowledged Thy Proofs; listened to Thy Evidences; walked in Thy Path and followed Thy Guidance; became informed of Thy Mysteries; comprehended the Symbols of Thy Book; the Signs of Thy Scriptures and the Glad-tidings of Thy Epistles and Tablets; grasped the hem of Thy Garment and were held by the Radiance of Thy Grandure; their feet became firm in Thy Covenant and their heart strong in Thy Testament.

O My Lord! Ignite the Fire of attraction in their hearts; let the birds of knowledge soar in the rose-gardens of their breasts and sing in the meadows of their souls, songs of love with the most wonderful melodies and harmonies; make them strong verses, unfurled ensigns and perfect words; elevate Thy Cause by them, raise their banners, spread their signs, assist Thy Word and support Thy friends by them; make them to utter in Thy praise and inspire them to arise in Thy good pleasure; illumine their faces in the Kingdom of Thy Holiness, and complete their joy by confirming them in assisting Thy Cause.

O My Lord! We are weak, strengthen us in spreading the Fragrances of Thy Sanctity; we are poor, enrich us from the Treasury of Thy Singleness. We are naked, cloth us from Thy Generous Bounty; we are sinners, pardon our transgressions by Thy Favor, generosity and forgiveness.

Verily Thou art the Confirmer, the Helper, the Beloved, the Mighty, the Omnipotent!

El Baha be upon those who are firm and steadfast.

(Signed) Abdul-Baha Abbas.

Translated by Zia M. Bagdadi.
Chicago November 29 1917.

BC # 261 B

Copy of Tablet revealed by Abdul Baha, for Mrs. J. Stannard of London, Eng.

Haifa Jan. 20th, 1919.

O! thou who art attracted to the Kingdom of God;

Thy letter dated Dec. 26th, 1918 was received. I praise the Lord for having protected the friends all throughout the war that has at present subsided. All mankind was held in the grip of anguish, and calamities afflicted every soul, while the safety of the friends constituted one of the Greatest Gifts; for that we thank God and pray that He may confirm every one upon that which illumines the hearts, refreshes the souls, bestows light to the eyes, and brightens the visions, and that Dawn of the Sun of Truth upon all regions, from the Horizon of Universal Peace. Praise be to God! whatever has fifty years ago been recorded in the Tablets and Epistles, has in these days been fully realized. Undoubtedly the Standard of Universal Peace shall ##### unfurled, It's legions shall conquer, It's Call shall be raised, and It's rays shall beam forth upon all lands. At present it is only the Dawn of It's Morn, for the Sun shall rise in the future and shall shine in full Splendor upon all regions. As to thee rest thou assured in the Bounty of thy Lord, and if possible travel thou to the Holy Land, and thence return to Egypt or Europe as thou chocest.

Convey my greetings and praise to the friends of God and the maid-servants of the Merciful. In the utmost humility and lowliness I entreat the Powerful and the Omnipotent God, that He may confirm them upon that which pleases Him; that He may draw the hearts together, cause displeasure to ##### vanish in the twinkling of the eye, and that thou mayest be the cause of the realization of joy and fragrance among the servants of the Merciful.

Concerning Faugi Effendi, the hope is entertained that through thy endeavor he may attain to success and prosperity.

Upon thee be greetings and praise,

(Signed) Abdul Baha Abbas.

BC # 262

C O P Y .

To the Maid-servant of God,
Mrs. Stannard,

On her be Baha'c'lllah al Abha!

He is God!

O thou who art attracted to the Kingdom of God!

Thy letter dated Dec. 26, 1918 was received. I praised the Lord for having protected the friends all throughout the war that has at present subsided.

All mankind was held in the grip of anguish, and calamities afflicted every soul while the safety of the friends constituted the greatest gifts. For that we thank God and pray that He may confirm every one upon that which illumines the hearts, refreshes the souls, bestows light to the eyes and brightens the visions; and that is the dawn of the Sun of Truth upon all regions from the horizon of Universal Peace. Praise be to God, whatever has fifty years ago been recorded in the Tablets and Epistles has in these days been fully realized. Undoubtedly the standard of universal Peace shall be unfurled, its legions shall conquer, its call shall be raised and its rays shall beam forth upon all lands. At present it is only the dawn of its morn, for its sun shall rise in the future and shall shine in full splendor upon all regions. As to thee, rest thou assured in the Bounty of thy Lord and if possible travel thou to this Holy Land and thence return to Egypt or Europe, whichever thou chocest.

Convey my greetings and my praise to the friends of God and the maid-servants of the Merciful.

In the utmost humility and lowliness I entreat the Powerful and Omnipotent God that He may confirm them upon that which pleases Him. That He may draw hearts together, cause displeasure to vanish in a twinkling of an eye and that thou mayest be the Cause of the realization of joy and fragrance among the servants of the Merciful.

Concerning Fanzi (?) Effendi, the hope is entertained that through thy endeavor he may attain to success and prosperity.

Upon thee be greeting and praise.

(Signed)

Translated by Shoghi Rabbanis
Haifa, Jan. 30, 1919.

BC# 263

COPY TABLET.

To His Honor Dr. Zia M. Bagdadi, Chicago, Ill.

As to all the epistles and the books pertaining to the Cause, They must be under the management of the Executive Board of the Convention.-----

As to the souls whose consciences are clarified, whose secrets are sweetened, who have become assured in the mention of their Lord, who have sincerely turned their faces to God, and who have travelled in the Easts of the earth and its Wests, its South and its North for the diffusion of the Fragrances of God, unquestionably, the Merciful Confirmations, The Divine Assistance shall reach them under all conditions and circumstances. Joy be unto the souls who help this illumined group and spiritual party.

As to the epistles:--"The Mysterious Forces of Civilization" and the "Travellers Narrative", verily, they are the important epistles which vivify and civilize the souls and educate them with the best virtues and the best of politics. Therefore, attach ye to their great importance, and ye, O ye who are noble, do not waste your time in discussions that are useless and from which no benefit can be obtained; it is incumbent upon ye to elevate the Word of God and to spread the Fragrances of God.-----

In these days a letter was received from His Honor Ibn Asdak, saying that he had sent your articles in order that they be published in the Star of the West, their distribution is acceptable.

Convey My greeting and My longing to all the friends in that country of the vast regions.

Upon thee be greeting and praise!

April 25th, 1919.

(signed) Abdul Baha Abbas.

As to thy inquiry regarding travelling to nearby towns out of Chicago every week for the promulgation of the Divine Teachings, it is acceptable if thou dost continue in this work.

As to the House of Spirituality, it is a name for the group, the committee, and it is the best of all the names.

Convey My greeting and praise to the maid-servant of God, Mrs. Grace Anderson, and say unto her--"Verily, I rub My face in the dust of supplication and invocation and I pray God for thee to make thee free from every hindrance and attachment in the life of this world, so that thou mayest be clothed with the garment of holiness in the Kingdom of Abha, and become sanctified from the glooms of the world of nature and its limitations, enkindled with the Fire of the Love of God, and attracted to the Fragrances of God.

My 18th, 1919

(signed) Abdul Baha Abbas.

BC # 264

C O P Y

T a b l e t .

To his honor Dr. Zia M. Bagdadi, Chicago, Ill.

Upon him be Baha'o'llah-sl-Abha!

HE IS GOD!

O thou who art firm in the Covenant!

Thy numerous and successive letters have been perused ~~in~~ in their meanings and now We answer thee these general inquiries which thou hast asked. This is of My love for thee and tenderness toward thee. I ask God to confirm all in spirit and fragrance; to change every darkness into light that will illumine the universe; to make the hearts united and combined as the mixing of water and wine; so that all may arise for the elevation of the Word of God, and the diffusion of the Teachings of God, and the abandonment of every mention that does not inherit a gift from God.

As to Dr. Barton-Peeke-----I ask God to make her the sign of firmness in the horizons.

As to Mr. George Leach-----Verily, he has attained to the meeting of his Lord in the Kingdom of Abha, and he is saying, "I wish my people knew how my Lord has forgiven me, and made me the sign of mercy in the World of Light."

As to the turning of the colored race to the praise-worthy Station; this is a matter that was promised in the scriptures and the Tablets by the affectionate Lord. Therefore, We have rejoiced in the great Glad-tidings and We desire that the unity may be increased between the white and the black and the difficulties vanish, so that they may become intimates, strong in faithfulness, and as brothers reclining on the couches face to face, attracted to the Manifest Light.

As to your gentle daughter Parvane, We have given her the middle name of Habibeh, it is the name of her grandmother.

Concerning the book of his honor Mirza Mahmood Zargani, it is acceptable if YOU translate and distribute it, especially among the friends.

As to the Chinese, Japanese and Hindoo students, it is acceptable to receive them into your gatherings.

Concerning the printing of the Tablets and Epistles it is conditioned and depends upon the opinion of the Executive Board of the Convention, so that it may not be the cause of disturbing the minds.

Every latest order (new) should be acted upon because the general conditions vary and change, therefore, a new order is issued to readjust the old order.

As to the Star of the West--- It is better if the English is mixed with the Persian. His honor Mirza Ahmad Sohrab has acquired skilfulness in Persian in these later days.

Bc# 265

His Honor Mr. A.W. Randall, Boston, Mass. U.S.A.

Upon him be Baha'ullah'il Abha.

HE IS GOD.

O thou servant of God!

Thy letters are received. Praise be to God, the convention of this year has been held with the utmost magnificence and it is hoped that remarkable Consequences will result therefrom. Strive, as much as possible, in order to consolidate the foundations of love, of union and of Bahai Unity, that this unity may lead to the oneness of mankind and that thereby all the aspirations that pertain to the Kingdom may be realized.

This Bahai oneness and unity are unachievable save through the power of the Covenant. It is this power which consolidates, strengthens and preserves the unity of Bahais; otherwise the Bahai Cause will be utterly undermined, every person will put forward a particular opinion and the Cause of God will be ruined and exterminated. Endeavor as much as possible in order to confirm the souls in the Covenant and Testament. By this firmness, Bahai unity is established and divergent thoughts center around one point.

Convey on my behalf love and kindness to those souls whose names are mentioned in thy letter. From the bounties of His Holiness Bahauallah, I hope that these souls, under the shelter of the protection of the Covenant, may rest safe and protected from the doubts of thoughtless souls and may be assisted in the promulgation of Divine Teachings.

Upon thee be Baha'El Abha.

To the maid-servant of God, Sarah Van Winkle, Boston, Mass.

Upon her be Baha'o'llah el Abha

HE IS GOD.

O thou maid-servant of God!

Thy letter was received. Thou hast written that in view of the questions of violation thou art perturbed. There is no occasion for perturbation for the Blessed Beauty has closed all doors of error and doubt and has entered with all the friends into a Covenant and a Testament, beginning first with the Aghsans, the Afnans and the relatives. Explicitly and in a way that shuts out all interpretation He says that after My ascension, turn your faces toward him who has branched from the Pre-Existent Root, and then He manifestly says that by him who is branched from the Pre-Existent such a person is meant. In fine, He has appointed the Center of the Covenant as the authority and the Expounder of the Book. Now it must be either said that the Blessed Beauty has done wrong and was ignorant of the fact that this person deserved this station, or obedience should be shown. In brief, it must be either said that the Blessed Beauty was wrong or right, there is no third alternative. And furthermore, through the assistance and the bounty of the Blessed Beauty, a power and might has been displayed by the Center of the Covenant that all the contemporary great men and philosophers are amazed, and bear witness to the fact. There should be no occasion therefore for agitation. If, God forbid, a weakness, and inability is exhibited, how will Bahaa Unity be preserved and how will the Teachings of the Blessed Beauty be promulgated? Will they be promulgated through the senseless words of those who pretend to be philosophers, or through the doubts of the people of violation and lust? In brief, strive thou to remain firm in the Covenant and under the guarding protection of His Highness the Merciful.

Convey on my behalf to the maid-servant of God, Miss Wilson, the utmost kindness.

Upon thee be Baha el Abha.

(Signed) Abdul Baha Abbas

Translated by Shoghi Rabbani
Haifa, Palestine
July 18th, 1919.

(Cir. BA)

To the maid-servant of God, Martha Root, Cambridge Springs, Penn. U.S.A.
Upon her be Baha' o'llah Ki bha.

HE IS GOD!

O thou who art firm in the Covenant!

Thy detailed and brief letters have all been received, and have been attentively perused. Praise be to God they imparted glad-tidings and joyful news. Thou art indeed serving in the path of God, art with all thy energy showing love to others, art raising the call of the Kingdom and art illumining the hearts of men. Rest thou assured that the confessions of the Kingdom shall encompass thee and thou shalt become the recipient of the bounties of the Lord of Hosts. Strive as much as possible to be ever active, travel to the north and south of that land and summon all to the oneness of the World of Humanity and to Universal Peace, saying: "O ye men! His Holiness Baha' o'llah has fifty years ago laid the foundation of Universal Peace. He even addressed epistles to the Kings wherein He declared that war destroys the foundation of the world of humanity, that peace is the cause of everlasting life and that a great danger awaiteth the world of mankind. Likewise, 'Abdul Baha, prior to this world war, and three years before its outbreak traveled throughout Europe and America and raised his call at all gatherings, temples and churches saying: "O ye who are present! The continent of Europe has become a huge arsenal abounding with combustible material and below which are stored inflammable minerals which only a spark will set them all aflame and will shake the world to its very foundation. O ye who are wise! Strive perchance these inflammable materials will not be set aflame." But the appeal was not heeded and therefore, this great carnage has come to pass. At present all the peoples have realized that a great calamity war is, that war turns men into a rapacious animal, razes to the ground flourishing cities and towns and causes the foundation of mankind to totter. As all men have been awakened and are hearkening to the call, it is time for the promulgation of Universal Peace -- a peace which has for its basis right and justice, so that mankind will not be exposed to danger. At present it is the dawn of Universal Peace; we hope that its sun will soon shine and flood the East and the West with its light. The establishment of Universal Peace is not possible save through the power of the Word of God and hence one must endeavor to promote the Word of God and thereby establish Universal Peace. Strive at present as much as possible to raise the call of the Divine Kingdom for this call bestows the spirit of light life. Endeavor to raise the call of of the Covenant and the Testament for the power of the Covenant, like unto arteries, pulsates in the body of the world.

Thou hast mentioned a great number of souls in thy letter. Were each one of them deserves a separate letter, particularly some who, with all their power, are serving the Kingdom of God, have no purpose save the common weal and no aim except the exercise of the utmost love and kindness to each and all the individuals of the world of humanity. These souls although pertain to the nether world, yet their souls belong to the world of spirit, i.e., they have been vivified by the breath of spiritual life. Their hearts are the mirrors of the Sun of Truth when in this sun shine with the utmost splendor. Convey on my behalf to each of these souls the utmost love and kindness and tell them that day and night I entreat and supplicate to the Kingdom of Glory with the utmost humility and lowliness and beg for those souls heavenly confirmations.

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Then hast written concerning the friends of Pittsburgh, that misunderstanding has been caused among them. Misunderstanding cannot be eliminated by any power save that of the Covenant. The power of the Covenant is all-inclusive and solves all difficulties, for explicitly and by the Supreme Pen it is declared that whatever misunderstanding takes place, ye must refer to the Center of the Covenant for he eliminates all difficulties. Therefore, no power will do away with misunderstanding among the friends except the Covenant and the Testament of God. Encourage and draw therefore all the friends to firmness in the Covenant and the Testament. His Holiness Christ said to Peter, "Thou art a rock and upon this rock I shall build my Temple." This is not written by the Supreme Pen of Christ and does not manifestly command anyone to turn his face to him, and has not been revealed and recorded in the book of His Holiness Christ. It is only a tradition transmitted by the apostles. This tradition however, has exacted obedience from all and has eliminated all misunderstanding among the apostles and the Christians. At present this is the Book of the Covenant and not a tradition and is revealed by the Supreme Pen and not transmitted orally. He explicitly declares that ye must turn after me, to the Center of the Covenant and whatever misunderstanding may happen, He is its Expounder, and whatever He says is right. He made it all inclusive and this Tablet in the last one which has been revealed by the Supreme Pen before ascension. All previous books are subordinate to this Book of the Covenant for it has been subsequently revealed to all the previous ones. He has named it, "The Book of the Covenant" and therefore consider that if the friends remain firm in the Covenant, will there be any misunderstanding among them? No by God! except those souls who have an evil intention and are thinking of leadership and of forming a party. Those souls, although they have written epistle with their own pen and have execrated the violators, denouncing them as having destroyed the foundation of the monument erected by His Holiness Baha'ollah and have written that He has written this Covenant with His own Pen and that whoever deviated the least from the Center of the Covenant is of the people of treachery and well deserve the wrath of God -- these souls are themselves at present among the pioneers of violation. This is because of their personal motives for they have thought of securing leadership and wealth but when they considered that in remaining firm in the Covenant their purpose would not be realized they deviated from it. Those souls must have been either at first truthful and now disloyal, or at first disloyal and now truthful. At any rate their lies manifest. Notwithstanding this some souls who are not aware of this fact, waver when these cast the seeds of suspicion. Awaken all the people and send the copy of this letter to Mr. Henev, Mrs. Goodall and Mrs. Cooper.

Upon thee be Baha'li bha.

Translated by Shoghi Effendi.
Acca, Palestine, July 30, 1919.

BC# 268B-

To the maid-servant of God, Miss Mary Lesch, Chicago, Ill.
Upon her be Baha'O'llah El Abhai

HE IS GOD!

O thou maid-servant of God!

Thy letter was received and its contents indicated firmness in the Covenant. Therefore, the hope is entertained that thou wilt be assisted under all conditions; for today that which is most important is firmness in the Covenant and Testament and otherwise Bahai unity will not be preserved. If Bahai unity could be preserved thru something else, undoubtedly the Blessed Beauty would have commanded it.

In accordance with the Kitabul Akdas, which is the supreme Authority and the Kitabul Ahd, which is the last Book of the Blessed Beauty written by His Supreme Pen, all are addressed in a clear and explicit manner. First He addresses the Aghsans, then the Afnans and then the relatives and finally the rest of the friends and bids them turn their faces toward the Center of the Covenant. And the verses which have been revealed in the Kitabul Akdas ordering all to turn after His ascension to Him who is branched from the pre-existent root are explicitly recorded in the Kitabul Ahd as having for their object the Center of the Covenant.. And in another special Tablet, the authenticity of which is admitted by everyone, it is recorded that if the Center of Violation, whose proper name He mentions deviates the least from the shadow of the Cause, he at once loses the station of Brotherhood. How could it be more explicit? Now it must either be said, that the Blessed Beauty has done wrong and has led the people to error, for He ordered them to obey a person who ought not to have been obeyed, or on the other hand, it must be said that the least deviation from the Covenant and Testament entails deprivation from the Bounties of the Luminary of the world. One of the two alternatives must be true and there is no third one to it.

In fine, Bahai unity cannot be preserved save thru the Covenant of God. Today the stirring power in the body of the world is the Covenant and if this Covenant is made ineffective, what power will be able to stir it? The statement which is made orally by His Holiness Christ to Peter: "That thou art the rock and upon this rock I shall build My temple", this declaration preserved for a thousand years Christian unity. After the lapse of a thousand years due to political questions, dissensions happened. Now, if this Word of Christ has preserved the Unity of Christendom for a thousand years, consider what will be done by the Kitabul Ahd which has been revealed by the Supreme Pen? But superficial, restless souls who at first were firm in the Covenant and have written epistles with reference to their firmness and detachment from violators and have considered them as outcasts from the Threshold of the Almighty, and these epistles are still extant- These persons like unto Judas Iscariot, have for personal interests and financial motives, deviated from the Covenant. They follow the people of craft and stained their hands with the blood of Christ. Be admonished, O ye who possess intelligence!

If at all thou art firm and steadfast in the Covenant, strengthen and fortify thy relationship with the Convention, and from whomsoever thou inhalest the odor of violation avoid his company and keep aloof, that thou mayest remain safe and protected under the protection of the Covenant and like unto a candle be ignited with the light of steadfastness.

I am kind to all people and do not attack anyone. I pray on behalf of all that may gather under His Divine Protection. This Covenant and Testament have been entered into the Blessed Beauty and I have not taken any such part. Let them answer Him and I have no objection. My duty is to be kind to everyone; vengeance is reserved for the Blessed Beauty and not for Myself. As I am kind to everyone, I mention only the good characteristics of a person and if a word is written the intention is the setting forth of Truth and the preservation of the Religion of God, so that Bahai unity may be preserved. If any person desires to upset this unity, they are free and let them present their answers to the Blessed Beauty in the Abha Kingdom, - should He address them as follows:-

"O ye my friends! Have I thru My Supreme Pen and the explicit verses of the Kitabul Akdas commanded obedience or disobedience? have I not ordered the Center of Violation to obey and turn his face (towards Him?) or have ye burned away from My manifest and irrefutable Center? I have given the command to turn your faces towards Him, how have ye turned away? Why have ye upset Bahai unity? What will they answer?"

The friends must be very attentive and then what ever they deem advisable, they may perform. I have nothing to impose. In America no doubt whatever call is proclaimed, ambitious and thoughtless souls will be found to support it for a time. Even at Green Acre, it has been remarked that one of the inhabitants of Malta was summoning men to excessive hunger and use to receive pay for it. Notwithstanding this, some souls gathered around him and from hunger they seemed dead and would pay to that man.

Do not grieve for thy dear brother, who has ascended from this mortal world to the Eternal Realm and do not feel depressed. That drop has hastened to the limitless ocean and that wandering bird has flown to the shelter and nest of the Supreme Concourse. Thou shalt find him at the Effulgent gathering in the Kingdom of Mysteries.

As to the dream thou hadst had that thy brother appeared dressed for the street:- Clothing is the ornament of man and that is the Bounty of the Merciful. As to the bundle he had in hand, it is his benevolent deeds, and his serious look denoted his purpose to make thee realize the following fact:- "Consider to what bounty I have attained! Praise be to God, that I am safe and well and have on me the garment of piety and carry in my hand the bundle of my deeds. I am alive and not dead. Consider closely; I am living and have not passed away, be thou attentive!" -

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas.

Translated by Shoghie Rabbani,
Acca, Palestine,
July 22 1919.

Received by M.L. October 31 1919

Bc#269B-

A PAPER WRITTEN BY MIRZA ABUL FAZI WHICH WAS READ
AT WASHINGTON, D. C., ON NOVEMBER 26, 1902.

In the Name of our Lord, The Most Holy, The ABHA!

O ye beloved of God and His friends!

Praise and glorification behoove the Holy Court of the True One, the Exalted; Who has, in this great age and wonderful cycle, primarily caused the Shining Star of the Blessed Being of the First Point to appear like unto the beaming orb of the morn from the horizon of the world; has rejoiced and revived the creatures through the glad tidings of the advent of the New Day, and the Manifestation of the Glorious Lord. Praise be to God Who subsequently caused the Sun of the Most Holy Bounty of EL-ABHA (exalted is His Supreme Name!) to dawn forth in the midst of the heavens of power and grandeur. After the disappearance of these two lights a third Splendor became manifest from the Sinal of Epiphany, and the Orb of the Covenant shone forth from the firmament of beatitude, the apex of exaltation and glory, with the most marvelous effulgence. Through these three Shining Stars, the darkness of the nations, superstitions, will be dispelled; the dust of discord of the people will be subsided by the showers of mercy descending from the clouds of Divine Providence; the banner of peace will be hoisted; the mortal world will be clothed in the excellent robe of ideal humanity; the bond of perfect love will be strengthened among contradictory nations and repugnant peoples; and the world, east and west, will become the Paradise of EL-ABHA and as a garden bringing forth fruits of Divine Grace. We, therefore, praise Him in such glorification from which the lights of sincerity may gleam forth and scintillate throughout ages and epochs; and we thank Him in such sanctification from which the pure fragrances of meekness and humbleness will be diffused and exhales with the duration of nights and days!

O ye beloved of God and His friends! This Great Day has been assigned to the Blessed Name of the Lord of the world, the Sign of His Existence, the standard of Divine victory among nations, the Light of the heaven and the earth, the Point around which the Supreme Command revolves in the Kingdom of Heaven, -- His Holiness, Abdul-Baha (may the life of the creatures be a sacrifice to Him!) We are all attracted to His Love, united in His servitude, overshadowed under His Banner, and are assembled together in this excellent meeting, with rejoiced hearts and shining faces, speaking the praise of the Most Holy Bounty of EL-ABHA, and uttering the glorification of the Center of His Covenant, -- His Holiness, Abdul-Baha.

How can this servant duly praise and thank God, the Exalted, Who hath enabled him to make his tongue fluent in glorifying the Center of the Covenant in this wonderful meeting, in the presence of His chosen ones and friends? Again I praise Him for this wondrous confirmation and glorious success. Verily, He is the Mighty, the Praiseworthy!

How can this weak one befittingly glorify and sanctify a Most Holy Personage with Whose Name all the ancient and heavenly books are adorned and Who has been announced and prophesied by the tongue of the prophets and chosen ones from the beginning to the end? Every prophetic page seems like unto a heaven, studded with the beaming stars and shining pearls of the praises of the Orb of the Universe; or like unto a rose-garden decked and embellished by the verdant leaves and fragrant flowers of the glorification of the Center of the Covenant. Again we praise Him with such words whereby hearts are cheered and breasts

are dilated, and we thank Him in such hymns whereby the light of bliss and beatitude shine forth from the horizon of the hearts!

O ye beloved of God and His friends! Consider how in the second Psalm David (Peace be upon him!) has announced the appearance of the Son of God in dominion and judgment, and how he hath warned the Kings and Judges of the earth to serve Him! Consider in the fourth chapter of Isaiah how this great prophet has foretold the appearance of the Exalted "Branch" of the Lord in the utmost beauty and glory, and how God hath appointed Him a place of refuge for the saved ones. Consider how Isaiah has spoken in the eleventh chapter of his book that the lofty Branch of the Blessed Tree shall appear from the root of David, and shall grow out of the Holy Lands; how the spirit of supremacy and power, of counsel and Divine wisdom shall rest upon Him; the lights of glory and Divine grandeur shall beam forth from His Shining Face; how He shall hoist the pavilion of universal Peace and Divine equity, and assemble all the various and contradictory nations, including weak and strong, high and low, under the shadow of union and harmony.

Reflect upon the 26th verse of the 30th chapter of the book of Isaiah, how God, the Almighty, has clearly spoken that in the day when Israel shall be saved, and the sins and errors of the heirs of Abraham effaced, the Shining Moon of the Center of the Covenant shall gleam forth in the utmost Bala and Splendor, and the beaming lights scintillating from the brilliant Face of that dawning-place of Supremacy and Lordship shall be like unto the Sun of Truth! Consider how, in the first few verses of the 49th chapter of Isaiah, it is clearly shown that in the last day, God, the Exalted, shall elect the Bearer of the banner of His servitude, confer upon Him the Holy Spirit of His Divinity, unfurl the standard of the Supreme Covenant and Testament in His Name, and shall protect Him, with His Strong Hand, from the deceit of the violators and the devices of the people of rancor; that Servant of the Lord shall become a Banner for the people's salvation and a Light for hearts and souls; shall restore the blind and deliver the captives; direct those who sit in darkness unto light; place all the creatures under the standard of universal peace, security and absolute emancipation, and make the tongues of all in the east and west fluent in new hymns and wonderful glorifications!

Likewise, consider the 7th chapter of Daniel. First, in the 2th and 10th verses, God hath announced the Manifestation of the Great Lord, the Ancient King, the Most Holy Beauty of ANNA (Glorified in His Supreme Name!) and hath spoken of the founding of the sound religion and manifest Law and of the rise of the hosts of the chosen and Holy ones. Then he hath said in the 13th and 14th verses of the same chapter that the Excellent Branch shall be extended from that Ancient Root, and the Spirit of God descended from Heaven shall shine forth from His Beaming Face, and Glory and Kingdom shall be conferred upon Him from God; His command shall influence all nations and multitudes, and His Kingdom shall continue forever.

Likewise, consider the 8th and 9th verses of the 3d chapter of Zechariah, where the great prophet has clearly prophesied that in the day of the Most Great Manifestation, the dawning of the Sun of the Ancient Beauty, God, the Exalted, shall bring about the removal of the nations' iniquity, and the elimination of the people's calamities by the rise of that excellent Branch extended from the Pre-existent Root; and He hath made the restoration of the Holy Lands, the covenanted-country of the prophets and chosen ones, dependent upon the power of that Blessed Being.

likewise, in the 12th and 13th verses of the 6th chapter of the same book, God, the Exalted, hath explicitly promised Zechariah that in the Day of the Lord's Manifestation the Blessed Branch shall grow up out of the Pure Tree of Divinity, shall bear the Glory of the Lord, shall sit and rule upon His Throne, and shall build the Temple of the Divine worship; the banner of universal peace and eternal beatitudes shall be hoisted among all mankind through the council of peace held between the Branch and the Lord.

Consider the New Testament: In every instant in which His Holiness, Christ (Glory be to Him!) and His eminent disciples have announced the coming of the Kingdom of God, they have spoken of the rising of the Excellent Branch and of the dawning of the Orb of the Covenant. Especially His Holiness, John, has adorned all the prophecies of his Book of Revelation with His Glorious Name, and has clearly stated the appearance of the Covenant of God in the Day of the Lord's Manifestation. He has explicitly said that in that Great Day, the New Holy City shall be illuminated with lights streaming from the face of the Lord and His appointed Branch; the rivers of wonderful sanctifications, which would impart life to the people of the world and save nations, shall flow forth from the Throne of the Lord and that of the Center of His Covenant. Nay, rather, he hath elucidated that those written in the Book of Life of the Excellent Branch shall be saved, and those overshadowed under His Ancient Standard shall inherit everlasting glory.

To recount the tongues of all the prophets and the praise of His Blessed Name, and the hearts of the chosen ones rejoiced at the announcement of His coming, until that Most Holy Being was born in the Day of the Manifestation of the "First Point" (Exalted is His Supreme Name!) The birthday of the "Branch", extended from the Ancient Root, coincided with the day of the appearance of the Lord's precursor, and the "Mystery of God" was realized by this coincidence. In His childhood He was nurtured under the favor of the Most Holy Deputy of EL-AKHA, until, at the age of nine, He escorted the Ambrose Deputy from Feheran to Bagdad. He shared with the Beauty of EL-AKHA in every calamity and affliction during their exile from Bagdad to Constantinople, Adrianople, and finally to Aca (the prison), and endured unbearable sufferings. The Tongue of Grandeur was always uttering the greatness of His station, and appointed His Holiness, the Excellent Branch, to the position of the "Center of the Covenant". In a Tablet revealed by the Beauty of EL-AKHA to Abdul-Qadir while the latter was in Egypt, He said: "We have appointed Thee a guardian to all the centuries, a guardian to all in the Heaven and earth, a fortress to those who believe in God, the One, the Omnipotent!"

O ye beloved of God! How can I duly praise the Lord of Mankind, the Center of the Covenant (may the life of all the creatures be a sacrifice to Him!) and how can I explain the loftiness of His station! For He is the One Whom all the Divine Manifestations have praised and extolled.

Let us now offer our humble efforts in praising and glorifying God, the Exalted, who has honored us by serving the Center of His Covenant, hath made us know in His Name, and hath placed us under the shadow of His Glorious Banner. We thank Him in such praise whereby the faces of the steadfast ones are illuminated!

Praise be to God, the King of the Heaven and the earth!

(Signed) ABUL FAKL.

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Some of us have received wonderful tablets from Abdul Baha. We know that he is not addressing these bodies we see walking about but is calling on the potentiality, the eternal part of each one, perchance it may awake and reflect some little brilliancy on this plane, in this day.

Praise be to God, it is not too late yet. (Several extracts from Abdul Baha on Divine Philosophy were read.)

After Abdul Baha left Paris we were discouraged for the meetings dwindled. One day there were only five in attendance. A message from Abdul Baha was sent back from Marcellles in which, strangely enough, he used the number five. He said: "Do not be discouraged if there are but few people at your meetings. Five selfless souls were they ablaze with the fire of the love of God could transform Europe!"

In lieu of what has happened since, I feel the same personal responsibility about Europe that Mr. Roy Wilhelm spoke of yesterday when Abdul Baha made a somewhat similar statement to him about New York.

One day I asked Abdul Baha how we could know when we had come in contact with the flame of Reality. He said: "When you get a glimpse of life from an impersonal viewpoint."

I will conclude with a few quotations from Abdul Baha:

"Indifference breeds deterioration. Silence is the cause of retrogression. Speechlessness leads to forgetfulness. Passivity and inactivity produce oblivion. Consequently do ye not seek one moment of rest by day or by night. Seek for divine happiness through the hardships and sorrows of this physical world and behold spiritual enjoyment in the struggle of this ephemeral life. Extract sugar and honey from the bitter poison of suffering. See the career of favor in the dart of tests. Consider the lowest degree of humiliation in the path of the Blessed Perfection as the highest station of glory. Know descent to be identical with ascent and believe death the essence of life."

so that each year the leaders of every religion and thought may associate with each other with perfect love and amity, there will be good results.

"The aim of those souls who deliver addresses or who take part in the discussions must be the Investigation of Reality. Green Acre must carry away this palm of victory

"Personal ambition must be thrown to the winds and all the available will-power directed toward the realization of the universal objects. If you outline such a practical, universal, all-inclusive program and then invite me I will come again to Green Acre. May such a foundation that the influence of the confederation of religions and sects may permeate to all parts of the world from Green Acre; and Green Acre for the future ages and cycles may become the standard bearer of the oneness of the world of humanity. I will pray for the fulfillment of this dream."

We wish to see the Green Acre the great center of the world. Some ambitious men, you see, we have the divine backing. It is now up to all of you and if we do our part assuredly the great ones of the world shall gather there in the one common cause of humanity.

In the old days of romance, the Abenaki and Indians met together on the great plain for their parades. Tribal prejudice was thrown aside for the time and the common weal discussed. It is well to keep this picture in mind, perhaps by comparison the task of establishing a world council green acre among educated people may not seem so stuporous.

In addition to the pamphlets on Green Acre, containing the words of Abdul Baha, we have published a folder for general distribution in the towns, hotels and clubs. It contains much useful information; how to get to Green Acre; outdoor sports of Green Acre; what Green Acre stands for—universal peace, universal suffrage, universal brotherhood; a word about the conferences; a partial list of speakers and names for rent and board.

Come to Green Acre and hear the educated thought of the world find recreation in the wealth of nature that surrounds it, and seek peace in the countenance of unity that adorns it. On the bank of the beautiful Piscataqua River, that seems wind its way out of the setting sun, stands the great tent of Green Acre and its peace flag abandoning all prejudice and cooperation, let us draw under the canopy of oneness and make part of that life that is striving to serve and foreshadow the perfections of evolving humanity.

The slogan of Green Acre is: "The Investigation of Reality." If we are going to investigate Reality, we better define Reality. What Reality? Whose Reality?

How beautifully Dr. D'Kveiyk reminded us yesterday of the fact that Abdul Baha does not want ignorant teachers in this Cause.

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when he told a story illustrative of this very point. Abdul Baha laid down Severance and Knowledge as the first two requisites. Severance from the old dead superstitions and Knowledge of the new breath of life; Severance from the old day and Knowledge of the new.

Green Acre is the place to discuss a plan of teaching. Let us do it this summer. Abdul Baha says:

"I desire to make manifest among the friends of America a New Light, that they may become a new people and that a new foundation shall be established. When you go to Green Acre may the people see in your faces the Lights of the Kingdom.

"The Cause of Baha'o'llah has not yet appeared in this country.

"I desire that you be ready to sacrifice everything for the Cause of Baha'o'llah; even life itself; then I will know that the Cause of Baha'o'llah has been established.

"I will pray for you, that you may become the cause of raising the Lights of God."

We must be ready to sacrifice life itself that the Cause of Baha'o'llah may be established. What does he mean by life? The sacrifice of the ideas and ideals of the past, which are dearer than life itself, but which have become moss-grown traditions--these must be sacrificed for they are an unsafe foundation for the future.

I wish to call your attention to another statement in this tablet: "The Cause of Baha'o'llah has not yet appeared in this country." Shortly after Abdul Baha came to America he said to Juliet Thompson: "When I arrived in New York I realized that I was working alone."

After he had toured the country, going as far west as San Francisco, and had returned and was on the boat leaving New York, he said to Dr. Kinney: "I have given none of the inner teachings of Baha'o'llah in America."

When he was in Germany someone said: "You must have found wonderful souls in America--souls that will carry your banner and push your Cause to the remotest parts of the universe?" He replied: "I found no one who was ready to be trained!"

After Abdul Baha had returned to Egypt I visited him at Ramleh. Speaking of America one day he said: "I have great hopes for the American people; but, alas, as yet they do not understand the teachings of Baha'o'llah. The first ray has not yet appeared in your country. One of the veils is literal interpretation. To penetrate the inner significances a mighty effort is needed."

Picture Abdul Baha to-day looking toward self-satisfied, complacent America, watching for a tiny spark to rise from the dark fog of materialism. His attitude toward us is stern. He once said: "This smiling exterior is a cloak which I wear as a favor to you. You could not stand the stern reality." Those of us who have had a glimpse of it but for a second of time can testify to this.

As the world travels a circle, so also human beings work out their lives in cycles. The illustration represents the cycle of man. Every existence is created by The Infinite Essence. Man begins with God, and first reaches the mineral condition or kingdom, as we will say, which is only matter, but contains a latent power of God. Then he reaches the condition of the vegetable kingdom, which is matter, and also has the power of growth, which the mineral kingdom has not. Then he progresses to the condition of the animal kingdom, which has the power the mineral and vegetable kingdoms, with a third power added - that of sensation (five senses). At birth he enters the human kingdom. This progression is simply by the power of God. Souls are not created independently of the body. The seed of the child grows by the power of God into the human being, just as the seed of the tree grows into the tree by the power of the sun. God is the Real Sun. The human being has the powers of all the other conditions, and has reached the point opposite and farthest from God; has passed through all the conditions of the material side of the circle by the hidden power of God. The first or descending scale is the natural or material one. The second or ascending scale is the spiritual. The first half is the night; the second is the day. The world is the greatest distance from God, but the rays of the God upon it are direct ones. The world is the darkest, but it is always so before the dawn, and the ascending scale begins the day. The world is the worst condition for the soul if it remains in it, for it is farthest from God. It is ~~in~~ a worse condition than if it were in the condition of the mineral, vegetable or animal kingdoms, for it is farthest away from God. But if man wants the

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light, he gets it stronger and in more direct rays, as the other conditions receive but the starting rays of the Holy Spirit. If he does not desire light, his condition is worse than all others. So the Manifestations of God are always in the human form, because the Sun shines directly on it, and it receives the full power of God. The soul starts from God, and if it enters the spiritual world, it returns to God. There are three births: first, the material; second, to be born of water; third, ~~to be born of the spirit~~ to be born of the spirit. When man first enters the spiritual world he is born of water or the truth and knowledge of God. He must become as a little child - unworldly, without jealousy, enmity, covetousness, love of money, etc. To be born of the spirit is to give up all material desires, and to take on all the qualities of God, and begin to ascend the other half of the circle. The spiritual half has an indefinite number of conditions, always progressing upwards. It is possible in one step to leave the lowest and enter the highest condition. The Blessed Perfection said that all believers will go direct to God, but that all will not be in the same condition; each has his own condition according to spiritual progress. When we die, we can see those in the same condition that we are, and we can see and understand those in a lower condition, but we cannot comprehend those above us.

If a soul makes the circle, will he return and make it again? Will he come back to the condition of the mineral, vegetable and animal kingdoms again? That would not be possible, but the same spirit can return. Each nation has expected a reincarnation of its greatest prophet, according to its religious belief. The Jews expected Moses to return as their Messiah; the Christian Christ;

and the Mohammedans, Huseyn, the son of Fatima, with his twelve Imams. That is, they expected the return of the soul in its personality. When Christ was asked if John the Baptist was Elias He replied "yes". When John the Baptist was asked the same question he answered "no". Both answered truly. Christ's meaning was a spiritual one. John the Baptist came in the same spirit of God, but not in the same soul. John meant that his soul and body were not those of Elijah.

Every human being has two parts - the body and the soul. Neither the body nor the soul will return to this world, but the spirit of God in them may come again, and is the same in all prophets. The difference is in degree. The same spirit speaks in our Lord that speaks in Christ. All the prophets of God were manifestations of God. Moses, Jesus, Mohammed and the Bab were the four greatest prophets, because they reflected the Light of God to a greater degree than any of the others, and they left books to guide people in the way of God. Suppose the mirror represents the prophets, and the Sun represents God, and the Sun's rays the Holy Spirit. The mirror of Adam was dull, for the people of the world were not sufficiently advanced at that time to receive more light than the mirror of Adam sent forth; therefore God reflected the light upon a dull glass. The mirror of Moses was much brighter, so that it could receive more of the sun's rays, and give back to the people a greater brilliancy, for the people of Moses were more advanced than the people of Adam. The mirror of Jesus was entirely clear, so that it received the full Light from the Sun, and was, therefore, the Sun itself, and this is what Jesus meant when He said "I and the Father are one." But when the Manifestation of God Himself came,

He was like a magnifying glass. He not only, like JESUS, received all the light from the Sun, and gave it back again to the people, but He took the heat also and gave that out. The blessed perfection was like a fine glass filled with wine; it was so perfect that no glass could be seen; only the wine shone forth. So the manifestation was such a fine and perfect vehicle for the Light that only the spirit of God was noticed.

Tablet from our Blessed Lord, Abdul Baha Abbas. He is God! To His Honour, the Respected Mr.

O, assistant to the Regent of Spirits, since in the Religions of God! Blessed is the mother who bore thee, and the breast whose milk suckled thee, and the bosom wherein thou wast nurtured, because thou hast apprehended the Day of the Lord, and hast prepared thyself to enter in unto His Kingdom, and hast set thy face singly towards His Gracious Countenance, and hast believed in the Manifest Light, and hast rejoiced in the Abundant Grace, and hast responded to the Voice of Thy Lord with a sincere and beating heart, and hast presented thyself from those regions at the Glorious Threshold, and hast marked thy forehead with the pure, holy, fragrant Tomb, the breaths of whose sanctity are spread abroad throughout the lands as fragrant musk is diffused unto the distant places. Then thank thy Lord, the Merciful, the Ex-celsent, for this great salvation (or "gratuitien" or "achievement" or "attainment") and Exceeding Grace! Now as to what thou askest concerning the spirit and its return to this world of humanity, and this element space: know that throughout the spirit in general is divided into five sorts, the Vegetable spirit, the animal spirit, the human spirit, the spirit of faith and the Divine spirit of sanctity.

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The Vegetable Spirit is the Virtue Appetitive (or "growing" or "vegetable" faculty) which results from the admixture of the simple elements, with the se-paration of water, air and heat.

The Animal Spirit is the Virtus Perceptive resulting from the admixture and absorption of the vital elements generated in the heart, which apprehends sense-impressions.

The Human Spirit consists of the rational (or "logical", "reasonable") faculty which apprehends general ideas and things intelligible and perceptible.

Now these spirits are not reckoned as "Spirit" in the Terminology of the Scriptures and the usage of the People of the Truth, inasmuch as the laws governing them are as the laws which govern all other phenomenal beings (i.e., all other existences belonging to the "Phenomenal" or "Material" Universe, called the World of Generation and corruption) in respect to generation and corruption and production and change and reversion, as is clearly indicated in the Gospel where it says: "Let the dead bury their dead," "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," inasmuch as he who would bury these dead was alive with the Vegetative and Animal and Rational Human Soul, yet did Christ (to whom be glory) declare such dead and devoid of life, in that this person was devoid of the Spirit of Faith, which is of the Kingdom (of God).

In brief, for these three spirits there is no restituting or return, but they are subordinate to reversions and production and corruption.

But the Spirit of Faith, which is of the Kingdom (of God) consists of the all comprehending Grace, and the Perfect Attainment (or salvation, fruition, achievement, etc., as above), and the

power of sanctity, and the Divine Effulgence from the Sun of Truth on Luminous, Light-seeking essences, from the Presence of the Divine Unity. And by this Spirit is the Life of the Spirit of Man, when it is fertilized thereby, as Christ (to whom be glory) saith: "That which is born of the Spirit is Spirit." And this Spirit hath both restitution and return, inasmuch as it consists of the Light of God, and the unconditioned Grace. So, having regard to this state and station, Christ (to whom be glory) announced that John the Baptist was Elias "who was for to come" before Christ. (Matt. xi, 14.) And the likeness of this station is as that of lamps kindled (from one another); for these, in respect to their glasses and oil-holders, are different, but in respect to their light, ONE, and in respect to their illumination, ONE; nay, each one is identical with the other, without imputation of plurality, or diversity, or multiplicity, or separateness. This is the Truth, and beyond the truth there is only error.

But as to the question of the Trinity, know, O Advancer unto God, that in each one of the cycles wherein the Lights have shone forth upon the horizons (i.e., in each Prophetic Dispensation), and the Forgiving Lord hath revealed Himself on Mount Paran (see Habakkuk iii, 3, etc.), or Mount Sinai, or Mount Seir (see Ezekiel xxxv), there are necessarily three things, the Giver of the Grace, and the Grace, and the recipient of the Grace; the Source of the Effulgence, and the Effulgence, and the recipient of the Effulgence; the Illuminator, and the Illumination, and the Illuminated. Look at the Mosaic cycle - the Lord, and Moses, and the Fire (i.e., the burning bush), the intermediary; and in the Messianic cycle, the

the Father, and the Son, and the Holy Ghost, the intermediary; and in the Muhammadan cycle, the Lord and the Apostle (or Messenger, Mohammed) and Gabriel (for as the Mohammedans believe, Gabriel brought the Revelation from God to Mohammed); the intermediary. Look at the sun and its rays, and the heat which results, from its rays: the rays and the heat are but two effects of the sun, but inseparable from it and sent out from it; yet is the sun one in its essence, unique in its real identity, single in its attributes, neither is it possible that anything should resemble it. Such is the Essence of the Truth concerning the Unity, the real doctrine of the Singularity, the undiluted reality as to the (Divine) Sancti

But as to the question concerning the Atonement on the part of the Holy Redeemer, I have explained this to thee by word of mouth in a plain and detailed manner, devoid of ambiguities, and I have made it clear to thee as the sun at noonday.

And I ask God to open unto thee the Gates, that thou mayest thyself apprehend the true meanings of these mysteries: Verily He is the Confirmer, the Beneficent, the Merciful.

E. E.

TABLETS FROM ABDUL BAHÁ ABBÁS TO AMERICAN BAHÁISTS, 1900.

To-----

Bahá Alláh. BÍ Abhá is on him.

Oh thou who are turned to the Kingdom, you must establish a Divine and heavenly transaction.

By God the Truth! Every Divine transaction is eternal and everlasting and gives the heavenly spirit to the pure hearts attracted to God, enlightens the world with the bright shining of love and unity, affinity and agreement. But every worldly transaction, although it is a gift through which the far and the near will be profited, still it is transient and temporary, and will not last for ages and its blessings will not extend successively to the righteous people in the ages to come and as the heavenly abundance and the Divine gifts and the omnipotent grace do come in these days successively and uninterruptedly; therefore you have to establish a heavenly Edifice to facilitate and level the way before the Divine Transaction--to carry out the Divine order--to gladden the pure hearts of every one--to sanctify yourself from everything but God and to keep aloof from all the worldly things for the Cause of God--to be kindled with the fire of the love of God--to spread the fragrance of God, and to expose yourself to the gentle breeze of God.

Oh! My dear, if you love to be happy and pleasant, this will be the cup that is full of the wine of glee and delight, and if you desire to have the ancient glory, the eternal retinue and the everlasting dominion, you must look after these gifts which wave in the horizon of Bounty with a brilliant light to all sides and regions.

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By my life, if you know what you are Commanded and speak openly of it, the dominion is for you, the Kingdom is for you and your shining star will never set, you brilliant light never sink, your brimful treasure never be consumed, and your brave army never be defeated.

"El Baha is on you."

To-----

To him who is looking unto God!

Oh! thou who art gazing unto the "centre of The Covenant," may God confirm thee. I supplicate God, beseech Him, that He may deliver the souls from the deluge of test and kindle the lamp of sincerity in the midst of the hearts. As to thee, oh thou who art sincere in the Cause of God, looking unto the Kingdom of God and uttering the praise of God,--thank thou Him for that, by reason of which He had made thee wholly faithful in His Cause; kindled thy heart with the fire of the Testament; illumined thy mind with the Light, and conveyed the glad tidings unto thy spirit of the breaths of the Holy Spirit in the world of effulgence.

Therefore roll up thy sleeves to serve the Covenant; make the hearts firm in the Covenant of The Beloved Lord; create harmony and agreement amongst the Believers, and impart to them the glad tidings of the confirmation which they will receive from God if the differences of opinion be removed and if they UNITE and AGREE, be firm in spreading the fragrance of God, divulging the traces, and chanting the signs of God. Verily I send thee good news of the confirmation which thou shalt receive the like of which was never seen

by the eyes in those regions, and of the success, the lights of which will brilliantly shine in those regions--if thou wilt arise with all thy power to assist The Testament of God and to serve the Covenant of God. Give all the Beloved salutations and praise.

El Baha is upon you all, Oh people of El Baha! E. E.

For the American Believers.

To-----

Oh ye who are turned towards the Kingdom and drawn unto the Holy Fragrance diffused from the Garden of El Abha! Arise with every power to assist the Covenant of God and serve in His Vineyard. Be confident that a confirmation will be granted unto you and a success on His part is given unto you. Verily He shall support you by the angels of His Holiness and reinforce you with the breathes of the Spirit that ye may mount the Ark of Safety, set forth the evident signs, impart the spirit of life, declare the essence of His Commands and precepts, guide the sheep who are straying from the fold in all directions, and give the blessings. Ye have to use every effort in your power and strive earnestly and wisely in this new century. By God, verily the Lord of Hosts is your support, the Angels of Heaven your assistance, the Holy Spirit your companion, and The Centre of the Covenant your helper. Be not idle, but active and fear not. Look unto those who have been in the former ages, how they have resisted all nations and suffered all persecutions and afflictions, and how their stars shone, and the their attacks proved successful, their teachings established, their regions expanded, their hearts gladdened, their ideas cleared and their motives effective. Ye are now in a great station and noble

rank and ye shall find yourselves in evident success and prosperiety, the like of which the eye of existence never saw in former ages.

El Baha and salutations be upon every one who is firm in the Covenant, free from dissension, sanctified from deceits and steadfast in the Path.

E. E.

He is God.

To-----

Baha Ullah is on her. Oh thou that heavenly brilliant and precious pearl; I greet you from this Holy Land with a fragrance from God, and I wish that your heart will be animated through the gentle breeze of God, and your bosom dilated with joy by the miracles of the gifts of God, and your eye consoled by seeing the Lights of God, and your tongue by uttering the mention of Baha Allah and your taste to become sweet through the Divine Table descending from Heaven. Amen I say unto you that the gifts of your Lord are encircling you in a similar way as the spirit encircles the body-- at the beginning of the amalgamation of the elements and natures in the wombs, the power of the spirit begins then to appear in the body gradually and successively according to the preparation and capacity to receive that everlasting abundance. I ask God to help you that the spirit will carry out its power in you as desired and wished.

El Baha is on you.

Abdul Baha Abbas.

To the Honourable, attracted Leaf, the wife of -----

Baha 'Ullah is upon her. Oh thou who art drawn unto God and kindled by the fire which burned on Mt. Sinai; set aside every mention save the mention of God and abandon everything save the

divulgence of the Testament, be attracted by the magnet of the Covenant, that thou mayest see thy triumph of the angels of the King of the Kingdom and the valor of the Hosts of the Lord of Might. By the life of the Lord the Invincible Power will indeed strengthen, the Holy Spirit will speak in thy mouth, the word of God will be revealed in thy heart, the sound of the trumpet of the Lord will gladden thee, the Light of Unity will shine from thy brow, the Doors of success and prosperity will be opened upon thy face and the secrets of the Holy Books will be unfolded, then at that time thou shalt cry at the top of thy voice saying; "Blessed I am for this power which could not be resisted by the powers of whomsoever is upon the earth."

El Baha is upon thee.

Abdul Baha Abbas.

He is God.

The honourable-----

Baha'Ullah is on him. Oh thou son of the Kingdom, consider the Bounty of thy Lord and the gifts of thy Creator. He has chose thee to love Him and selected thee from among His beings to know Him, and distinguished thee particularly with a gift of dazzling light through which the faces of the righteous will shine. Amen I say unto thee that this gift now signifies a globule and a date stone which shall spring up and grow until it becomes a tree of solid root and which branches will extend to the East and West. The tongues shall utter. This is not but a great bounty. El Baha is on you

Abdul Baha Abbas.

To-----

Oh thou spiritual soul! I transmit unto you the good news that Abdul Baha has thoroughly perused the contents of your letter and was pleased with your sincerity to God and your humbleness to the Kingdom of God. He supplicated God to confirm you and make you successful in all cases and aspects, that the Divine Blessing may encircle that family from all sides, therefore rejoice at this glad tidings, through the bereft mother at the greatest calamity will be intoxicated from joy. My salutations upon you.

He is God.

The * * * * * Baha Allah is on him. Oh thou that fresh slender branch saturated with the abundant reign of His Bounty. I ask God to have the heavenly abundant gifts continued upon thee, and to grant thee more freshness, tenderness and fineness day by day. Amen I say unto thee that man is likened unto a tree. And as the life of a tree and its tenderness and brilliancy depend merely upon the abundant rain descending from the clouds, so also the happiness of rank depend on the abundant Bounty of the Kingdom and the Light of the Sun of Truth coming from the Horizon of the Gift of God.

Abdul Baha Abbas.

To His Honour the respected Mr.-----

He is God!

O visitant to the Resort of Spirits, sincere in the religion of God! Blessed is the mother who bore thee, and the breast whose

milk suckled thee, and the bosom wherein thou wert nurtured, because thou hast apprehended the Day of the Lord, and hast prepared thyself to enter in unto His Kingdom, and hast set thy face singly towards His Gracious Countenance, and hast believed in the Manifest Light, and hast rejoiced in the Abundant Grace, and hast responded to the Voice of thy Lord with a sincere and beating heart, and hast presented thyself from those regions at the Glorious Threshold, and hast marked thy forehead with the pure, holy, fragrant Tomb, the breathes of whose Sanctity are spread abroad throughout the Lands as fragrant musk is diffused unto the distant place! Then thank thy Lord, the Merciful, the Clement, for this great salvation (or "Fruition" or "Achievement" or "Attainment") and exceeding grace!

Now as to what thou askest concerning the Spirit and its return to this world of humanity, and this elemental space, know that the Spirit in general is divided into five sorts, the Vegetable Spirit, the Animal Spirit, the Human Spirit, the Spirit of Faith, and the Divine Spirit of Sanctity.

The Vegetable Spirit is the Virtue Perceptive resulting from the admixture and absorption of the vital elements generated in the hearts, which apprehend sense-impressions.

The Human Spirit consists of the rational (or "Logical" or "Reasonable") faculty which apprehends general ideas and things intelligible and perceptible.

Now these Spirits are not reckoned as "Spirit" in the terminology of the Scriptures and the usage of the People of the Truth, inasmuch as the laws governing them are as the laws which govern all other phenomenal beings, (i.e. all other existences belonging to the "Phenomenal" or "Material" universe, called "The world of Generation

and corruption) in respect to generation and corruption and production and change and reversion, as is clearly indicated in the Gospel where it says: "Let the dead bury their dead," "That which is born of the flesh is flesh, and that which is born of the spirit is spirit"; inasmuch as he who would bury these dead was alive with the vegetative and animal and rational human soul, yet did Christ (to whom be glory) declare such dead and devoid of life, in that this person was devoid of the spirit of faith, which is of the kingdom (of God).

In brief, for these three spirits there is no restitution or return, but they are subordinate to reversions and production and corruption.

But the spirit of faith, which is of the kingdom (of God) consists of the all comprehending Grace, and the perfect attainment (or salvation, fruition, achievement, etc. as above), and the power of sanctity, and the divine effulgence from the Sun of truth on luminous, light-seeking essences, from the presence of the Divine Unity. And by this spirit is the life of the spirit of man, when it is fortified thereby, as Christ (to whom be glory) saith: "That which is born of the spirit is spirit". And this spirit hath both restitution and return, inasmuch as it consists of the light of God, and the unconditional grace. So, having regard to this state and station, Christ (to whom be glory) announced the John the Baptist was Elias "Who was for to come" before Christ. 2(Matt.XI.14) And the likeness of this station is as that of lamps kindled (from one another): for these, in respect to their glasses and oil-holders are different, but in respect to their light, one, and in respect to their illumination, one; nay, each one is identical with the

other, without imputation or plurality, or diversity, or multiplicity, or separation. This is the truth, and beyond the truth there is only error.

But as to the question of the Trinity, know, O advancer unto God, that in each one of the cycles wherein the lights have shown forth upon the horizons (i.e. in each prophetic dispensation), and the forgiving Lord hath revealed himself on Mount Paran (see Habakkuk 111, 3&c) or Mount Sinai, or Mount Seir (see Ezekiel 35), there are necessarily three things, the giver of the Grace, and the grace, and the recipient of the grace; the source of the effulgence, and the effulgence and the recipient of the effulgence; the illuminator, and the illumination and the illumined. Look at the mosaic cycle-- the Lord, and Moses and the fire (i.e. the burning bush), the intermediary; and in the messianic cycle, the father, and the Son, and the Holy Ghost the intermediary; and in the Mohammedan cycle, the Lord, and the Apostle (or messenger, Mohammed) and Gabriel (for as the Mohammedans believe Gabriel brought the revelation from God to Mohammed), the intermediary. Look at the Sun and its rays, and the heat which results from its rays; the rays and the heat are but two effects of the Sun, but inseparable from it and sent out from it; yet is the Sun one in its essence, unique in its real identity, single in its attributes, neither is it possible that anything should resemble it. Such is the essence of the truth concerning the Unity, the real doctrine of the singularity, the undiluted reality as to the (Divine) Sanctity.

But as to the question concerning the atonement on the part of the Holy Redeemer, I have explained this to thee by word of mouth in a plain and detailed manner, devoid of ambiguities, and I have

made it clear to thee as the Sun at noonday. (1)

And I ask God to open unto thee the gates, that thou mayest thyself apprehend the true meanings of these mysteries: Verily He is the confirmer, the benificent, the merciful.

(Translated Nov. 6, 1900, by Edward G. Browne, Cambridge, Eng)

(1. Notes of oral teachings by our Beloved Lord, Abdul Baha Abbas in the Holy Household, at Haifa, October 7, 1900. "There is no such thing as "Vicarious Atonement" as held and taught by the theologians and churches. As it was the custom in the old times to offer sacrifices for sins, so did Christ (glory be to Him) say in substance, "I offer myself as an example and as a sacrifice for the safety and salvation of the people, i.e. I am willing to accept every disaster and calamity for the sake of guiding the people"-- even death, for He was necessarily opposing everybody. I have accepted a all things that the people may know the truth as it is. If I wish to guide you to Jerusalem, I must personally accept the hardships of the journey first. So Jesus Christ first accepted all the trials sufferings and death for the purpose of quieting the people. Had He not so accepted He could not have finished His work."

Bride means Christ; Bridegroom, the cause of God. The first is faith; the second, action and deeds. (see Matt. 25) In former ages this question was fully understood. Most of the churches used to worship idols. These introduced their idols into the new religion, the bells, candles, etc., in all about twenty one customs were in succession introduced. When they came to the Gospels they did the same. At first these innovations were employed only as symbols, but afterwards were interpreted literally--about 300 years after Christ.

The real thing is faith, first of all. Actions and deeds are the fruits of faith. The fulfilment of salvation and safety is the faith. According to the ordinances of the Bible, anyone committing a sin must offer a sacrifice. When Christ appeared He desired to make a symbol of Himself, so He said "I am the atonement."

Important extract from teachings by the venerable disciple of Our Blessed Lord, Abdul Fazl, on spirit--soul. "The Gospels speak of Christ saying He was the Vine, we the branches, and God the husbandman. Mohammed said God was like a tree which had no East, West, North or South. The Blessed Perfection (TBaha'Ullah) was likened to the Lote Tree, and that Mosses appeared as Bush. The meaning of all of this is that all of the prophets, the manifestation, and others have likened the cause of God to a tree, and that they themselves, were the tree, respectively in their time, and that the guides and teachers were the branches, and the believers were the leaves. This was the case with Christ, Mohammed, The Manifestation, and now with The Greatest Branch. Explanation as given by the Manifestation: God planted the tree of Christ. When the Manifestation said He would plant the tree--The Greatest Branch, it was the same tree, the same branches and the same leaves, but in and of the spirit only, not in material body. As our Lord said last night, John the Baptist was right in saying that he was not Elijah, considering material body, name, time (he came 900 years after Elijah) place, etc. Christ was right in declaring that John the Baptist was Elijah in spirit; thus both were right. The Divine Spirit is one only, no matter how many it is manifested in or through. Identity and individuality are inseparably connected with the soul, but the spirit of God is one and is manifested everywhere. God is the source and sustaining power of all life in every form and everywhere!

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O ye crying voices in the region of America!

Make level the path of the covenant of God! Be firm in the alliance of God!

I surely read your answer to my words, and my heart was overflowed with joy and fragrance, when I heard of your supplication to God, and of your entreaty to God, and of your begging assistance of God, and of your endeavor in the service of the Cause of God, and of your effort in publishing the alliance of God, and of your yearning after and your longing for the harmony and union in the love of God.

Ye shall soon behold the lights of confirmation shining forth unto your hearts and your spirits, from the kingdom of Abha.

Stand up, as the standing of the souls of whose lights of sincerity in the cause of God, the horizons are shining, and guard the sheep of God with the staff of the instructions of God.

I beg to confirm thee to His will, as that He confirmed the Apostles (of Jesus) aforetime.

I know, verily, that the universal, never ending eternal, bright and divine establishments are only the diffusion of the breathes of God, and all that are besides these, though they be reigning over all the regions of the earth, or the construction of railroads from the earth to the heavens, or means of transportation with the rapidity of rising lightning from the globe of earth to the globe of the Sun, are all but mortal, perishing, demolishing and disadvantageous, in comparison with the Divine establishments. Because the latter (divine establishments) are intrinsic matters, while the former are but metaphoric matters; the latter are truth, while the former are imaginary.

Verily, I yearn after your visit as the yearning of the thirsty after the fountain of the water Euphrates (agreeable water). But at present your remaining in that region (America) is obligatory. Please, God, when it will be the occasion, I will inform you to come and (now) I will circumambulate, instead of you, The Holy Temple. Glory be upon ye!

He is God

To-----Baha'Ullah is upon her.

O thou who art rejoicing at the glad tidings of God! Thank thou God for that by reason of which He hath enabled thee to traverse the seas and countries and come safe to a spot wherein the lights are shining with great brilliancy. Thank Him for the help He rendered thee to visit the pure and holy tomb and revolve around it, the fragrance of which hath excelled that of the flowers of the dawn.

Go back to those regions where thine return is expected by those souls who, through the signs of thy Lord, became attracted unto Him the unconstrained, and say unto them "Glad tidings unto ye who are sincere. Glad tidings unto ye who are faithful servants. Verily I have seen the Kingdom of God with its doors open, the garden of El Abha with extensive sides and regions, with dazzling lights, rolling seas, verdant and beautiful orchards, overflowing beds, green trees, fresh and bright leaves, perfumed flowers, sweet rivers, gentle breeze, beautiful air, magnificent views, elegant and handsome lips and mouths.

Tell them that the Suns of the Garden of El Abha are still shining, the moons rising, the stars brightening, the gifts perpetual, the grace perfect, the glad tidings spreading, the signs of

singleness and oneness are chanted in the cloister of its Godhead, and the flags of sanctity are waving above the palaces of its glory.

Come here, come here.

Upon thee is El Baha!

Abdul Baha Abbas.

He Is God.

To-----O thou spiritual young man and merciful youth!

Verily, thy father and mother have both of them traversed the seas and countries until they were honored by standing upright before the Exalted and High Threshold. They revolved around the point of circuit of the supreme concourse and were blessed by a heavenly, spiritual, and merciful blessing which made their eyebrows shine with light. I beseech God that such a blessing may be a power to attracting them thoroughly unto the kingdom of God in such wise that they may separate themselves from this mundane world and be drawn unto the supreme world.

Verily this blessing is indeed a magnetic power that makes things drawn unto the horizon of El Baha.

El Baha is upon thee.

Abdul Baha Abbas.

He Is God.

To-----O thou spiritual temple whose heart is drawn unto the horizon of certainty! Verily I am now in the assembly of the Beloved of God whose hearts are kindled with a burning, blazing and flaming fire from the fragrance of God; and I have mentioned thee with a heart overflowing with thy love. By My God it is love which

hath surrounded me from all directions and thus I mention thee with a beating heart and with a spirit turned unto the horizon of El Abha

Therefore thankest thou God for this bounty, the traces of which, I hope, will be spread, its lights shine, and the odor of its breath diffused in the whole world of existence forever and ever.

El Baha is upon thee.

Abdul Baha Abbas.

He Is God.

To-----O thou who art fostering from the breasts of the kingdom of God, who was brought up in the lap of the guidance of God!

I do supplicate to God (exalted and glorified is He!) with a submissive, imploring and attracted heart unto the kingdom of God, to assist thee, whilst still very young and of small age, with that by reason of which the vigorous men and the greatest souls were assisted in attaining the space of perfection. Do not be amazed or astonished at the command of God, according to the ordinances of Christ (glory be to Him) is unto the children who have been fostered from the breasts of the bounty of God. I ask God that thou mayest be as one of them. This is a glad tidings emanating from a heart filled by the love of God; therefore know its value and station.

El Baha is upon thee.

Abdul Baha Abbas.

To the enlightened Mr.-----

O thou faithful servant of the true one! I received thy letter and its contents caused the utmost joy and fragrance within me, because it showed they are firm in the cause of God, and proved thy steadfastness in the love of the word of God. Its mean-

ings were the mystery of Unity, and its expression showed the firm intention of serving the glorious Lord. I beseech the threshold of Unity with all humility and supplication to make thee confirmed in His service and to enable thee to be serviceable in the Holy Threshold; that thou mayest not be a moment at rest and breath at composure, nay, rather to pass all thy life in this greatest gift and this chiefest favor, employed in diffusing the breath of God, that thy sincerity of thy heart, thy sanctity and purity may increase and that thou mayest become entirely separated from aught else save God. Except a man be purified and sanctified from the soil of his dependence on this world the spiritual purity will not become manifest in him. The more the mirror is clean and pure the greater will the rays and the bounties of the sun of truth show forth from it.

As to those things published in journals against thee; you must not be grieved nor sorry therefore, because, thousands of journals have written traducing Abdul Baha, gave false and base accusations and a full calumnies. Notwithstanding this, He was neither troubled nor grieved thereby, nay, rather these caused me to exert myself more than usual in the path of God, and to drink the cup of sacrifice and to boil in the fire of his love. Man must seek to gain the acceptance of God and not that of the different classes of men. If one is praised and chosen by God, the accusation of all the creatures will cause no loss to him; and if the man is not accepted in the threshold of God the praise and admiration of all men will be of no use to him.

By all these it is meant that thou must not be sorry and ^{Both} ₂₁₆ grieved because of these things the papers have written against thee; nay, rather trust in God and be unmoved by either the praise

or the false accusations declared by people towards thee, depend entirely on God, and exert thyself to serve His holy vineyard. All else save this is but imagination, thou it be the praises of all people in thy behalf; because, all else is of no result and bears no fruit.

As to thine action against the journal which has libelled thee; it is not at all best to bring action against them, because there is no profit in doing that, nay, it will lead to more sayings of a similar nature. Under these circumstances silence is best. Thou must not be disappointed, sorry or grieved thereat. God will remove all these difficulties. If thou wilt employ thyself in the service (in the cause of God), the past losses will be recovered, and all the troubles will be settled.

This is the manifest truth!

Send my greetings to the enlightened leaf, the maid servant of God, thy noble wife. El Baha be upon thee!

Through Ali -Kuli -Kahn.

To Margaret Sprague.

He is God!

O thou who hast advanced toward God!

Blessed art thou, for thy heart is attracted to the Love of God, thy breast is filled with the Knowledge of God, and thou hast been with thy father at the presence of the beloved Mr. Hoar, and have both heard the glad-tidings of God.

O maid-servant of God! abandon the world, and turn unto the Kingdom of God, and call out in the Name of God, and hear the praising and the glorification from the Angels of Holiness, and announce (to the people) the highest Prosperity and success.

Exert all thy powers in the Vineyard of God, so that thou may'st become of the Holy Souls who speak and herald the Name of God, in those parts.

I beg of God to soften the hearts of thyrelatives, so that they may believe in God, and become convinced of the signs of God.

Upon thee be greetings and praise!

(Signed) Abdul -Beha -Abbas.

(Trans. in Washington, by A.K. Kahn, Jan. 3rd, 1902.)

CHARLES E. SPRAGUE
PUBLISHING AGENT
... FOR ...
BEHA'S BOARD OF COUNSEL
191 WILLIAM STREET
NEW YORK

To Margaret Sprague.

O thou attracted maid-servant of God!

The prayer which thou hast offered to God that He might ordain unto Abdul Beha the greatest martyrdom and redemption in the cause of God, has gladdened my heart, cheered my breast, and delighted my spirit. Well done, well done, O thou maid-servant of God, for thou hast supplicated God to ordain unto me the greatest of all the objects of desire in this present world. I implore God that He may answer thy prayer - verily, He is kind and answers those who call upon Him.

Verily, I say unto thee that my desire for that cup is as the desire of the thirsty for sweet water, and that of the sick for his recovery, the wounded for bandage, and the drowned for life.

May salutations and praise be upon thee.

Abdul Beha - Abbas.

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Through Ali -Kuli -Kahn

To Margaret Sprague.

He is God.

O thou candle of the Love of God!

Thy letter was sweet, and was as honey and sugar to the friends, for the fragrance of devotion was inhaled from the gardens of its meanings.

Thou hast expressed a wish to sacrifice thy life in the path of God. O happy is thy condition that thou hast such a hope in thy heart, and hast such a longing and ecstasy in thy head! (mind) This is a quality of the lovers of the Beauty of the Possessor of Glory (i.e. God), and this is a sign of such as yearn for the Kingdom of Mysteries.

Consequently, be not grieved at the imprisonment of Abdul -Beha; and weep not, and lament not. This is not a prison, but a palace; this is not a fortress, but a edifice of the High Heaven; this is not a confinement, but a liberation (or happiness); this is not a calamity, but a mercy. But the thirst of Abdul -Beha cannot be allayed by these wines. "All thou hast in the tavern cannot quench the thirst of love".

Only the cup of Great Martyrdom can assuage the thirst of the heart of Abdul -Beha.

Do thou pray, so that he may attain to this great gift.

Upon thee be greeting and praise.

(Signed) Abdul -Beha -Abbas.

(Trans/ by A.K. Kahn, Washington, D.C. Feb. 15, 1902.)

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To Margaret Sprague.

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Through the mediation of Mrs. Brittingham .

He is God!

Oh, thou who art advancing to God!

Blessed thou art, for that thou hast drawn nigh unto God,
entered into the Kingdom of God, and desired martyrdom and sacrifice
in the path of God. Say - O my God, O my God;

Verily my blood is yearning to be shed in thy path, my
heart is desirous to be consumed by the fire of Thy Love, and my body
is longing to ascend unto the cross, to be as a sacrifice to Thy ser-
vants. O, Lord, deign to me this great favor and bestow upon me
this wonderful bounty; so that I may attain to the eternal, everlast-
ing and endless life.

Verily Thou art the Generous, the Clement, the Bountiful.

(Signed) Abdul Beha - Abbas.

E.E.

Be# 280

He is God.

O thou kindled with Fire of the Love of God!

I have read thy beautiful and spiritual letter in which thou dost supplicate, as a thirsty man supplicates for limpid water, that thy Lord may enable thee to suffer martyrdom in His way, and dye the earth with thy pure blood for the Love of the Lord of Lords, so that the exhilaration of the pure wine of redemption may overtake thee in the Love of El-Beha.

Verily, I say unto thee that what thou desirest is one of the greatest desires of Abdul Beha - I ask God to make it possible for me to drink this cup which is overflowing with the Bounty of God, and to grant it to every faithful servant believing in God and to every maid-servant attracted by the fragrance of God. - How sweet is this cup, and how delicious is this Wine.

As to thee, give my love and longings to Mr. Mac Nutt, and my greatest salutations to his honorable wife.

Upon thee Salutations and praise.

Abdul Beha - Abbas.

BC#281

To Margaret Sprague.

He is God.

O thou attracted by the fragrances of the gardens of the Kingdom!

I received thy last letter, and, from the inner significances therein mentioned, I became cognizant of the thoughts beating in thy luminous heart, and indicating the Love of God burning in the Tree of Sinai.

Verily, I say unto thee that, on the burning of that Fire in his heart, man would not desire but the mystery of redemption, in the cause which, he runs to the field of the greatest martyrdom, crying and saying, "my Lord and my God, grant me that cup which overflows with the pure wine of the whole gifts", and his face rejoices at the ascension of his spirit to the Supreme Concourse.

Should my Lord grant me this greatest gift, I would address thee from that most high world, and send to thee spirit, not letters signifying the Holy Fragrances which perfume all horizons.

I have seen thy photograph, and called upon God to make thy spiritual phantom printed in the mirror of the contingent world through a true light that dazzles over all regions.

All the believers in this blessed spot, especially the merciful Leaves, send thee their salutation and praise, and hope to meet thee some day.

I ask God to baptize thee at all times by the water of life and the Fire of the Love of God,

Salutation and praise be upon thee,

Abdul Beha -Abbas.

BC# 282

Through Ali -Kuli -Kahn.

To the maid-servant of God Margaret Sprague.

Upon her be Beha Ullah!

He is God!

O thou who art attracted to the Light of the Kingdom!

What thou hast written caused joy. Praise be to God, those pure souls were assembled together and engaged in the commemoration of the True One and are thinking of spreading the Teachings of the Beauty of Abba. Those Teachings will illumine the world. They constitute union, love, oneness, singleness, truth, reconciliation, peace, salutation, love and faithfulness. They extirpate the foundation of foreignness (strangeness) and lay the basis of unity. They entirely remove and expel hatred and enmity and make the face of the earth as the delectable Paradise.

Act and live ye according to those Teachings, so far as you can. This is the fruit of the human tree! This is the result of the life of man!

Upon thee be greeting and praise.

Sept. 23, 1903. (Signed) Abdul -Beha -Abbas. K.E.

(Trans. by A.K. Kahn, Nov. 3, 1903.)

To Margaret Sprague.

(9)

O thou maid-servant of God!

Verily, I received thy letter and was informed of its contents.

I beg of God to strengthen thee unto that which thou lovest and approvest, and to favor thee with speech, in order to deliver His Cause and diffuse His Fragrances.

Verily, thy Lord is the Clement, the Merciful! He favors whosoever He wisheth with whatsoever He wisheth, through his Grace and Bounty, in this Great Day and Glorious Century.

Turn thy face unto His Kingdom and call upon His Grace and Generosity: He will grant thy ultimate wishes through His abundant Favor.

Send my peace and greetings unto thy father, to the maid-servant of God thy mother, to thy husband and to the sister of thy husband.

I beg of God to guide thy elder brother and thy younger one (to His Cause).

Thank thy God that thou hast seen me in thy vision. This indicates the purity of thy conscience and the sincerity of thy intention, and thy abundant yearning after the Kingdom of God.

May greeting and praise be upon thee!

Abdul -Beha -Abbas.

BEH 284

To Margaret Sprague.

He is God!

O thou who art drawn by the fragrances of God!

Blessed art thou for that by reason of which thou hast been kindled by the Fire of the Love of God in such wise that made thee desire to be martyred for the Love of God.

O Servant of God! your attainment to this Station was not by any means than by a magnetic power of the Kingdom of El -Abba-

O Servant of God! Blessed are the tears that flowed down on thy cheeks in the Love of God, blessed is thy heart which hath desired this great gift, blessed is thy face upon which are shown the traces of meekness and kindness of God - Be in the Station of ransom but be patient and deliver the Cause of thy Lord and draw the hearts by the magnet of the Love of God; for thy being in this world is not purposed for pleasure, lust and indulgencies but for spreading the fragrances of God.

Give my salutations and praise to thy noble minded husband Mr/ Garter Sprague, the honorable, and announce to him the glad-tidings of the Kingdom of God-

Upon thee Salutations and praise.

Abdul -Beha -Abbas. E.E.

To the servant of GOD, Mrs. Isabella Brittingham.

Upon her be Baha'u'llah.

HE IS GOD!

O thou who art attracted by the Fragrances of GOD! I have received thy letter, dated Oct. 1, 1903, and am informed of its contents.

Know thou that sex, male and female, relates to the exigencies of the physical world and has no relation (connection) with the Spirit.

The Spirit and its world are purified from these conditions and sanctified from all similitude to the bodies in the contingent world, but, during ancient cycles, men were distinguished from women because the physical powers were holding dominion over the spirits.

But in this Glorious Cycle, as the power of the spirit surpassed that of the bodies, the Spirit has dominion in the world of humanity; therefore, distinction between males and females is abolished, and the effectiveness of the Spirit being manifest, men and women are equal, for today there is no distinction or difference between males and females, who, under all conditions and circumstances, are in one station.

Distinction and difference belong to the one who is kindled by the Fire of the Love of GOD, informed of His Mysteries; who is arising for the service of His Cause, announcing the Message of the Manifestation of His Kingdom; from

(2)

whom spiritual virtues are manifest, merciful and divine perfections are evident, and who is heralding and proclaiming peace, concord, affection, love, harmony and union among the nations.

Such an one is the noblest of souls, and the most perfect being in existence, whether (that soul be) male or female.

Regarding thy question as to the beginning of Creation: Know thou that the Truth (GOD) has eternally ever been, and so also have His creatures, for there is no beginning either for the Truth (GOD) or for the creatures. According to the bodies in the contingent world, the "beginning" mentioned in the Holy Scriptures means the beginning of the Manifestation, and "creation" signifies the Second Spiritual Birth: as Christ says, "You must be born again." There is no doubt that the beginning of this Spiritual creation was the Manifestation Himself, for each Manifestation of the Divine Manifestations is the Adam (of His time,) and His first believer is Eve, while all the souls who are born of the Second Birth are His children and descendants. In the New Testament it is recorded: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Again in John 1:13 "Which was born not of blood, nor the will of the flesh, nor of the will of man, but of GOD."

Concerning the universe, creation and existence, these are the exigencies of His Names and Attributes, for without

BC# 786B

(3)

His creatures the Creator could not be identified. There can be no Provider (GOD) without there be someone to receive His provisions. There can be no Possessor without having something to possess; neither can there be a Sovereign without subjects. The monarchy of GOD is eternal, perpetual and without end, and the dominion of such a roal Monarch, His subjects, Glory and Beauty, is also eternal and overlasting. The meaning then of the "beginning of creation" mentioned in the Holy Scriptures, is a Spiritual Creation, and the Second Birth.

Upon thee be greeting and praise.

(Signed) Abdul-Baha Abbas.

(Revealed Oct.24,1903. Translated in the Holy City.

Translation certified to by Mirza Faraed Ameen,Dec.26,1903.)

Pub. by C. E. Sprague,3502 Lake Ave.,Chicago, Ill. Apr.19,08.

Bc#286c-

To Sister Sanghanita.

HE IS GOD!

O thou dear servant of GOD:

During the time of your visit here the meaning of the Words of Christ—"Let the dead bury their dead"—was explained to you. Those souls who are not vivified and attracted by the Holy Spirit, are accounted among the dead, because their souls are deprived of the Breath of the Holy Spirit, and these persons after physical death are in a certain condition, having feeling and discernment in their environment, but in comparison with the pure souls who have been vivified by the Holy Spirit, they are as dead and deprived.

For example, the mineral kingdom in comparison with the vegetable kingdom is lifeless; also the existence of the animal kingdom in comparison with that of the human is death. The meaning is not that the neglectful souls will be non-existent.

Give my loving greeting to all the servants of GOD and the sharers of Divinity.

Upon thee be greeting and praise!

(Signed) Abdul-Baha Abbas.

Received November 1904.

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

Translation of a Tablet to a Persian Believer.

HE IS GOD!

O thou who art firm in the Covenant!

Faith and Assurance are like unto a garden tree. Deeds and works, praised in the Book, are similar to fruit.

A lamp must needs give a shining light, and stars must shed a gleaming radiance.

I beg of GOD to assist the friends of GOD to show forth that which becometh and is worthy of the elect, and that He may cause these spiritual flowers to exhale the fragrance of Holiness.

When any one of the friends comes in contact with the people of pride, he must be the cause of awakening them with utmost kindness and joy and enable them to be admonished.

Avoidance is of two kinds; one is in view of guarding the cause of GOD; and this must be conducted with joy and fragrance, and not with hostility or violence. The other kind is avoidance with hostility (or asperity): this kind is not acceptable (or approvable).

As to teaching; this must be done with wisdom and achieved lovingly, gracefully and kindly. Were teaching restricted to condition (certain or a number of conditions) it would be seldom achieved.

As to the meetings organized: In these meetings outside conversation must be entirely avoided, but the gatherings must be confined to chanting the Verses (Tablets) and reading the Words and to matters which concern the Cause of GOD, such as explaining the proofs, clear and manifest evidences and the traces (or signs) of the Beloved One of the creature. Those souls who are in the meeting must, before entering it, be arrayed with the utmost cleanliness (purity) and turn to the Kingdom of Abha and then enter the meeting with all meekness and humbleness; and while Tablets are being read, must be quiet and silent, and if one wishes to speak, he must do so with all courtesy, with the satisfaction and permission of those present in the meeting, and do it with eloquence and fluency.

Upon thee be greeting and praise.

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

(Trans by A. K. Khan, Oct. 24, 1904, Boston, Mass.)

Mrs. J. O. Wilhelm,

Upon her be the Glory of GOD! (Baha'u'llah.)

HE IS GOD!

O thou maid-servant of GOD:

Thy writing was considered. I ask GOD that thy mind # may be illumined with the light of Knowledge and Faith, to the extent, when thy face will radiate its glory; even as a light when set aglow in the lamp will cast its rays to the surrounding regions.

I hope that the darkness of evil suggestions shall be dispersed and that the veil of uncertainty shall be torn asunder; that the Beauty of Truth may become manifest with glory and the light of Mercy become radiant. Thus may thou, O maid-servant of GOD, with thy honorable husband and revered son become free from the severe trials and appear with grace in the gatherings of the people of GOD.

The 19 day fast is a duty to be observed by all; all should abstain from eating and drinking from Sunrise to Sunset. This fast is conducive to the spiritual development of the individual. The Greatest Name should be read every day.

Upon thee be greeting and praise.

(Signed) Abdul-Baha Abbas.

Translated by A. M. Farzed, Chicago, Feb. 16, 1905.

The word "mind" (Persian "dale") is also translated "heart". here it is mind.

Tablet revealed some years ago to a
Persian Believer.

HE IS GOD!

O thou glorious Isma'eel!

All the friends of God must be a sacrifice to God. That is; They must offer and sacrifice all their grades to the beauty of God;- until they may attain the station of "death in God", which is all-important, lordly sacrifice. This station is that of abandoning of ones own desire, pleasure and wish, and serving the servants of the servants of Beauty of ABHA, (May my life be a sacrifice to His Beloved Ones). For His Essence of Oneness is sanctified above the servitude of the world of mankind, and independent of the devotion of all else. One should therefore engage in serving His servants, which act is identical with serving Him. When this is realized in the assemblage of the friends then will essential unity, concord, harmony and oneness become manifest and unveil their beauty!

Therefore say! O ye friends of the Merciful One! It is the time of union and harmony, and the day of Oneness and freedom. Be ye kind to one another. I am your first servant and I am your first menial! I swear by the Beauty of Pre-Existence by my life, my essence and my being is a sacrifice to His beloved ones! That my face is illumined with the light of serving the friends and the True One, and my nostrils are perfumed with the fragrance of love for the Beloved One. To engage in serving one another of the friends is my utmost wish and desire! This is the balance.

Upon thee be El Abha,
(Signed) ABDUL BAHÁ ABBAS.

Translated by Ali Kuli Khan, October 5, 1906. Teheran, Persia.

BC# 290

Zoraya

Tablet to Miss Agnes Alexander, Tokyo, Japan. Quoted in letter from Ahmad Sohrab dated Oct. 30th. 1906.

O thou daughter of the Kingdom!

Thy letter dated July 15, 1916 received. Its contents indicated that you have organized a meeting in Japan. Consider thou what a great favor God has bestowed that such spiritual meetings are being held in Tokyo and such heavenly gifts being distributed.

God says in the Koran: "The example of the people of faith is like unto a field which obtains freshness and verdancy from the rain descending from the clouds, attaining to full fruition and finding the blessing of the Kingdom! There is no doubt that day by day it will grow and develop and in the end the ears of the sheaves will be laden with God's benediction, bringing forth a hundred fold.

Now ye are the fields of the plain of the Reality and are under the protection of the educative rays of the Sun of Truth. At every moment ye obtain a new vitality from the rain of Divine Bestowals and ere long ye will produce full grown seeds which are blessed by the care and attention of the Divine Farmer. There is no doubt that such will be the end.

Convey on my behalf the utmost longing greeting to the friends residing in Tokyo as well as the recently arrived travelers and say to them: All the individuals of humanity are farmers. Every soul sows a certain kind of seed, but at the season of the harvest he will gather no result except the seeds which are sown by the believers of God. That alone will obtain heavenly blessing. Re-

fect that His Holiness Christ and His Holiness Mohammed scattered such holy seeds that fruit of which are being gathered till now but all the other farmers were finally doomed to regret and disappointment. Upon thee be greeting and praise!

Ex # 291

SEVEN CITIES IN THE SPIRITUAL JOURNEY TO GOD
Compiled from an address by Jenabe Fazel

WHEN THE MIRROR IS FREE FROM DUST 'Abdu'l-Baha
Star 8-116

...."There are two kinds of susceptibilities in man--the natural emotions (those are like dust on the mirror) and the spiritual susceptibilities which are merciful characteristics, heavenly.

There is a power that cleans the dust from the mirror and transforms it into intense brilliancy and radiance, so that these susceptibilities chasten and utterly destroy the dust and the heavenly bestowals may purify the hearts.

What is the dust on that mirror? Love of the world, of comfort, of desire for the self, haughtiness, self-interest--all these are like dust. They cover the mirror so that the reality of the sun cannot reflect its rays. The natural emotions are blameworthy and are like rust and deprive the heart of the bounties of God. But sincerity, justice, humility, evanescence, love, these will free the mirror from the dust, will make it radiant so that it may receive the rays from the Sun of Truth.

It is my hope that you may consider this matter, that you may search your own imperfections and do not think of the imperfections of anyone else, and strive to be free from imperfections. The souls who are heedless are always trying to find faults in others. Take the hypocrite--what does he know about the faults of others? He must find them in himself. This is the meaning of the SEVEN VALLEYS. It is for human conduct. As long as man does not find his faults, he can never become perfect. It will be fruitful for man to find his own imperfections and change them into perfections. The Blessed Perfection (Baha'u'llah) says: "I wonder at the man who does not find his own imperfections."

* * * * *

Baha'u'llah wrote two books each of which he called THE SEVEN VALLEYS. They were revealed at the request of an Islamic philosopher, one of the Sufis. This man was attracted to the Cause when Baha'u'llah was living at Somereh. He asked Baha'u'llah many questions and many epistles were revealed in reply to these questions. The Persian SEVEN VALLEYS has been translated in English. It is the untranslated one, the Arabic, which I will explain to you.

The title of this book is THE SEVEN CITIES. It describes the spiritual journey of those who wish to approach God. It begins in this way:

"O thou traveler in the path of JUSTICE! O ye who are gazing toward the beauty of God! Your letter has been received. I carefully read your questions and heard the melodies which emanated from the tabernacle of your heart. The clouds of the will of God are rising that the rain of wisdom may shower upon you and wash away that which you have received from others." That is to say, you will be purified from previous ideas and inclinations and prejudices; your attitude will be changed and you will be led to the oneness of the mind of God and guided to the holy law of God in order that you may drink from this eternal river and your soul may become tranquil, your thirst may be quenched, your heart be made ready and you may become one of those who are lighted by the illumination of God.

FIRST CITY INVESTIGATION

If the traveler wishes to accomplish this journey and attain to the mysteries of God and pass through all these stages of God he must first of all enter into the CITY OF INVESTIGATION. When he enters this city of Search and Investigation he must sever himself from everything but God. He must become selfless and lose his will in the will of God, must pass over everything which is in earth and heaven. There must be in his heart no hatred of anyone neither special attachment to anyone. That is to say, he must love all humanity impartially, not having special love for special people since this love or hatred might prevent him from attaining to reality.

Another thing which is incumbent upon the traveler is that he should purify himself from pride, selfishness and ~~self~~ ambition. He must never show any sign of selfishness; he must not be proud of his education, his property or position. When he has characterized himself with these attributes he will then arrive at the City of the Investigation of God. All that he asks God will there make manifest and will show to him His many paths. God will make His illumined path clear to him for He says: "Those who are endeavoring to find us and are searching after Us according to the aforementioned conditions, it will be Our intention to make Ourselves known to them."

The traveler who starts out upon this journey will see many changes along the way. The wonders of God and the mysteries of creation will become manifest to him and he will be informed concerning the path of God and the path of guidance. This is the first city, the City of Search and Investigation, and the requirement for this city is perfect severance--severance from all save God.

SECOND CITY LOVE

*Sometimes he is
joyous and happy.*

If we become purified from love and hatred, then we can enter into the CITY OF LOVE.

In this place the divine zephyrs of God will waft upon the traveler; his heart will become filled with the love of God to such an extent that he will completely forget his personal self and will know nothing save God. He will entirely forget himself and his own personality. Sometimes he is grieving because of separation and is burning and blazing with the fire of supplication. Sometimes he is grieving; sometimes discouraged and restless; sometimes perplexed and agitated. He is anxiously awaiting his especial command from God--waiting with all his heart and soul--that he may sacrifice his soul and body in the path of God. If we greatly persecute him he will take it with utmost joy and happiness. He will live in such a state that he will kiss the hands of his executioners, and is ever ready to sacrifice his life and property in the path of God. If he be thrown headlong into the fire he will be cold; if drowned in the ocean he will be dry. This is the station of the LOVE OF GOD. These are the attributes of the one who has attained to the CITY OF SEARCH and has entered into the CITY OF LOVE.

Question: "Will not the traveler have a definite object, in the Manifestation of God as the object of his love?"

Answer: Some persons pass rapidly through these seven valleys. He who searches for Truth, who longs to know right from wrong, seeks to find God's Manifestation for he realizes his inability to understand

God's Essence. He knows there can be no salvation without the Manifestation of God. He wishes to find the mystery of Manifestation, to grasp the Center of Lights. Then he becomes a love of Truth.

Some of the references used in lessons on "Seven Cities."

Gleanings of Baba'u'llah" pages 264-270

Hidden Words Persian, 5-76-50-56-57-58-28-30-54

Hidden Words Arabic ~~ix~~ 66 Persian 14-37
67

"It is possible so to adjust oneself to the practice of nobility that its atmosphere surrounds and colors every act. When actions are habitually and conscientiously adjusted to noble standards, with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs try any longer to be good--all acts become the distinctive expression of nobility."

THE WISDOM OF TESTS

We are living in a day when so many people rely wholly or solely upon matter. They imagine that the size of a great ship, that the perfection of the machinery or the skill of a captain will ensure the safety of a vessel. These things (referring to the sinking of the magnificent steamship, the Titanic, through the collision with and iceberg) take place sometimes that men may know that there is a Protector and that is GOD. If GOD protects man, if it be His will, a little ship sometimes escapes death, but if He shall rely solely on a ship, though it be the greatest, biggest ship, though it be well built, though the captain be the best captain, yet in a danger such as was present on the ocean it may not survive or escape, so that the people of the world may know that they must turn to the One who is the Protector. So that souls may rely upon the preservation of God and that they may know that He is the real Keeper. These events do sometimes occur for such reason as those stated. They take place in order that man's faith may increase.....

But let no one imagine that these words should lead men to think that they must not be thorough in their undertakings. God has endowed man with intelligence, so that he may use his intelligence. Therefore, he must supply himself with all that science can offer. He must be most deliberate and most careful. He must be ever thorough in his undertakings. He must build a thing well, build the best ship that his ingenuity can lead him to, and employ the most skilled captain, but will all that let him rely upon God. Let him consider God as the One Keeper.

(DAL page 133)

In this world we are influenced by two sentiments, JOY and PAIN. Joy gives us wings! In times of joy our strength is more vital, our intellect keener, and our understanding less clouded. We seem better able to cope with the world and to find our sphere of usefulness. But when sadness visits us we become weak, our strength leaves us, our comprehension is dim and our intelligence veiled. The actualities of life seem to elude our grasp, the eyes of our spirits fail to discover the sacred mysteries, and we become even as dead beings.

There is no human being untouched by these two influences; but all the sorrow and the grief that exist come from the world of matter—the Spiritual world bestows only the joy!

If we suffer it is the outcome of material things, and all the trials and troubles come from this world of illusion.

For instance, a merchant may lose his trade and depression ensue. A workman is dismissed and starvation stares him in the face. A farmer has a bad harvest, anxiety fills his mind. A man builds a house which is burnt to the ground and he is straightway homeless, ruined, and in despair.

All these examples are to show you that the trials which beset our every step, all our sorrow, pain, shame and grief, are born in the world of matter; whereas the Spiritual Kingdom never causes sadness. A man living with his thoughts in this Kingdom knows perpetual joy. The ills all flesh is heir to do not pass him by, but they only touch the surface of his life, the depths are calm and serene.

Today, humanity is bowed down with trouble, sorrow and grief, no one escapes; the world is wet with tears; but, thank God, the remedy

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is at our doors. Let us turn our hearts away from the world of matter and live in the Spiritual World! It alone can give us freedom! If we are harassed in by difficulties we have only to call upon God, and by His great Mercy we shall be helped.

If sorrow and adversity visit us, let us turn our faces to the Kingdom and heavenly consolation will be outpoured.

If we are sick and in distress let us implore God's healing, and He will answer our prayer.

When our thoughts are filled with the bitterness of this world, let us turn our eyes to the sweetness of God's compassion and He will send us Heavenly calm! If we are imprisoned in the material world, our Spirit can soar into the Heavens and we shall be free indeed!

You see all round you proofs of the inadequacy of material things--how joy, comfort, peace and consolation are not to be found in the transitory things of the world. Is it not then foolishness to refuse to seek these treasures where they may be found? The doors of the Spiritual Kingdom are open to all, and without is absolute darkness.....

Spirituality is the greatest of God's gifts, and "Life Everlasting" means "turning to God."
(Wisdom Talks p. 100)

Baha'is do not look for evenly prosperous lives, protected from all mishap. They are taught that such a life is not propitious to the soul's development. Stress and storm have their place, that faith may become rooted and firm, that the too-human dross of life may be burnt away. WE NEVER KNOW THE DEGREE OF SPIRITUAL DEVELOPMENT TO WHICH WE HAVE ATTAINED says 'Abdu'l-Baha until we meet with tests. Then when we are called upon to act, we find often to our surprise that we have not the spiritual qualities necessary in order to act rightly. It is in the bitter realization of our shortcomings, as shown in action, that we begin the task of eliminating those faults which lie concealed until the test of deeds throws them into glaring conspicuousness.

TESTS, then, are welcomed as the gifts of God, as lessons which advance the soul's knowledge and power. It is in this grateful attitude toward trials that Baha'is show the loveliest of spiritual qualities. In Persia, for instance, where the Baha'i Cause has brought more of material misfortune than of prosperity to its adherents, the fiercest persecutions, the bitterest sufferings and losses, have been met with a spirit that is more than resignation; that is joy itself. Surely the history of Baha's martyrdoms in Persia amply demonstrate the power of the Baha'i Cause to illuminate the personal life with the perfecting rays of the HOLY SPIRIT.
(Star Vol. 16 page 540)

God does not tempt us -- God tests us. Temptation is from the satanic, or negative quality of man. (D.S. 959)

Everything in life ministers to our development. Our lesson is to study and learn.....TESTS are either stumbling-blocks or stepping-stones, just as we make them. Through the bounty and favor of God think nothing difficult or impossible. God is so beautiful that He brings fire out from the interior of the earth; out of the black dust of the soil He produces beautiful flowers; from the bottom of the ocean He brings pearls and corals. When the Light of His favor is shed upon us the darkness is fled. The trials of God are many, but if man remains firm and steadfast

the test is a stepping-stone for the progress of humanity.
(A-B Star Vol. 20 p. 323-5)

...The trials of man are of two kinds. (a) The consequences of his own actions, if a man eats too much, he ruins his digestion; if he takes poison he becomes ill or dies. If a person gambles he will lose his money; if he drinks too much he will lose his equilibrium. All these sufferings are caused by the man himself, it is quite clear therefore that certain sorrows are the results of our own deeds.

One kind of ordeal is for trial (to test the soul), and the other is the law of "As a man soweth so shall he also reap." That which is for testing is educational and developmental and that which is the result of deeds is severe retribution.

The father and the teacher sometimes humor the children and then again discipline them. This discipline is for educational purposes and is indeed to give them true happiness; it is absolute kindness and true providence. Although in appearance it is wrath yet in reality it is kindness. Although outwardly it is an ordeal yet inwardly it is purifying water.

(b) Other sufferings there are, which come upon the Faithful of God. Consider the great sorrows endured by Christ, and by His Apostles!

Those who suffer most, attain to the greatest perfection.

Those who declare a wish to suffer much for Christ's sake must prove their sincerity; those who proclaim their longing to make great sacrifices can only prove their truth by their deeds. Job proved the fidelity of his love for God by their faithfulness through his great adversity, as well as during the prosperity of his life. The Apostles of Christ who steadfastly bore all their trials and sufferings--did they not prove their steadfastness and faithfulness? Was not their endurance the best proof?

Caiaphas lived a comfortable and happy life while Peter's life was full of sorrow and trial; which of these two is the more enviable? Assuredly we should choose the present state of Peter, for he possesses immortal life whilst Caiaphas has won eternal shame. The trials of Peter tested his fidelity. Tests are benefits from God, for which we should thank Him. Grief and sorrow do not come to us by chance, they are sent to us by the Divine Mercy for our own perfecting.

While a man is happy he may forget his God; but when grief comes and sorrows overwhelm him, then will he remember his Father who is in Heaven, and who is able to deliver him from his humiliations. Men who suffer not, attain no perfection. The plant most pruned by the gardeners is that one which, when the summer comes, will have the most beautiful blossoms and the most abundant fruit.

The laborer cuts up the earth with his plough, and from that earth comes the rich and plentiful harvest. The more a man is chastened, the greater is the harvest of spiritual virtues shown forth by him. A soldier is no good general until he has been in the front of the fiercest battle and received the deepest wounds. Man is, so to speak, unripe; the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most." To attain eternal happiness one must suffer. He who has reached the state of self-sacrifice has true joy. Temporal joy will vanish.

In this Day everyone must be tested, as the time of the "chosen ones" to prove their worth is indeed very short. The day of attainment is drawing to a close for them. The "first fruits" must be ripened in spirit, mellowed in love, and consumed by their self-sacrifice and severance. None other are acceptable as first fruits, and all who fail to attain to the standard through the tests are relegated to the "many who are called."
Words of A-B. (Star V. 6 p. 41)

Man must seek to gain the acceptance of God and not that of the different classes of men. If one is praised and chosen by God, the accusation of all the creatures will cause no loss to him; and if a man is not accepted at the Threshold of God the praise and admiration of all men will be of no use to him.
(DAL page 132)

The souls who bear the tests of God become the manifestations of great bounties; for the divine trials cause some souls to become entirely lifeless, while they cause the holy souls to ascend to the highest degree of love and solidity. They cause progress and they also cause retrogression.
(Tab. Vol. II 251)

To the sincere ones, tests are as a gift from God, the Exalted, for a heroic person hasteneth, with the utmost joy and gladness, to the tests of a violent battlefield, but the coward is afraid and trembles and utters moaning and lamentation. Likewise, an expert student prepareth and memorizeth his lessons and exercises with the utmost effort, and in the day of examination he appeareth with infinite joy before the master.

The more one is severed from the world, from desires, from human affairs and conditions, the more impervious does one become to the tests of God. Tests are a means by which a soul is measured as to its fitness, and proven out by its own acts. God knows its fitness beforehand, and also its unpreparedness, but man with an ego, would not believe himself unfit unless proof were given him. Consequently his susceptibility to evil is proven to him when he falls into the tests and the tests are continued until the soul realizes its own unfitness, then remorse and regret tend to root out the weakness. The same test comes again in a greater degree, until it is shown that a former weakness has become a strength, and the power to overcome evil has been established. DAL 122

P R E M A T U R E

In a sweet hour when my heart was filled with joy,
I said to God, "I love you more than all the world."
And God said, "It is good."

Next day He took away my joy,
And when I cried aloud in anguish, "Child," He said,
"Take back thy joy--play yet another year.
Try not thy wings again till thou art grown."

(Star Vol. 21 page 128)

The soul of man must be happy, no matter where he is. One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyousness...When the spirit is confirmed and assisted by the confirmation of the Holy Spirit then it will show its effect in every condition of the world of existence.

THE DIVINE ideals are humility, submissiveness, annihilation of self, perfect evanescence, charity and loving kindness. You must be exceedingly

compassionate to each other and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love toward humanity must be spiritual faith and divine assurance....Man must become evanescent and self-dying. Then all the difficulties and hardships of the world will not touch him.

He will become like unto a sea, altho on its surface the tempest is raging and the mountainous waves rising, in its depths there is complete calmness.
(Star Vol. 17 p. 504)

Thou who are guided by the Light of guidance!
Thou possessed the perceptive eye to have perceived the Light.
Thou possessed an attentive ear to have heard the Divine Call.
Thou wast a living soul to have sensed the Kingdom.

This is the first step in the path of God;
but the distance of the way is great.
I hope that thou mayest traverse that distance and reach
the house of the object.

That pathway is that of severance from the world-tie.
Reliance upon God.
Baptism through spirit and fire. Namely--
To attain the spirit of the knowledge of God and
Conflagration with the Fire of the Love of God.

Trustworthiness.
Faithfulness and firmness in the Covenant.
Steadfastness in the Cause of God and service to the
Kingdom of Peace which shall soon establish its tent in the
center of the world, and the army of the oneness of the world
of humanity which will regenerate the world like heavenly
angels.

The sharp sword of this army is the LOVE OF GOD, and its
power is the knowledge of God.
I hope that thou wilt be of this army.
Thus mayest thou see heavenly Power and witness the
confirmation of the Kingdom.

(Words of 'Abdu'l-Baha)

CLOSING PRAYER

O Compassionate God! Thanks be unto Thee for Thou hast
awakened me and made me conscious. Thou hast given me a seeing eye,
and favored me with a hearing ear; hast led me to Thy Kingdom and guid-
ed me to Thy Path. Thou hast showed me the right way, and caused me to
enter the ark of Deliverance. O God, keep me steadfast and make me
firm and staunch.

Protect me from violent tests and preserve and shelter me in the strong-
ly fortified Fortress of Thy Covenant and Testament. Thou art the see-
ing! Thou art the Hearing! O Thou Compassionate God, bestow upon me a
heart which like a glass may be illumined with the Light of Thy Love;
and confer upon me a thought that may change the world into a rose-garden
through the spiritual bounty. Thou art the Compassionate, the Merciful!
Thou art God of great beneficence! 'Abdu'l-Baha

A Talk With Abdul-Baha on
"Mercy and Forgiveness."

This talk came about when a clipping was translated to Him, which had been sent to Him by the author of it in which it was stated that the violators of the Covenant would never be forgiven and that they were lost.

The sentiments in said article so grossly misrepresented the Bahai Principles that the following talk was given with a suggestion that it be copied for the friends for the sake of true information.

Abdul-Baha said: "There are many people who enter this Cause with some preconceived ideas and finding that their ideas cannot be engrafted on to the Bahai Revelation they become dissatisfied after a time and finally leave the Cause. Nevertheless this Door is always open to such and never closed to their faces.

The quality of Mercy is not restrained.

God is ever forgiving and will accept the sincere repentance of His wayward children. He will never close the Door of His Kingdom. Man must also adorn his heart with this unchangeable attribute of Mercy.

No matter how low a man has descended, how sinful he has been, how perverse has become his character, yet through the power of repentance and the Love of God, he is capable of complete regeneration.

The sea of the forgiveness of God is ever in motion, the showers of His Pardon always flowing down, the Gale of His Generosity is incessantly blowing. He does not deprive His servants, no matter how disobedient, nor how rebellious. Let them in their hour of prayer turn their faces to God, and He will cleanse them from all impurities: He will make them pure and innocent as the suckling babes. If God turns us away from His Gate then to whose garment will we hole? If He shuts the Door of His Mercy to us, then at what door shall we knock? If He is not kind and benevolent, then to whom shall we appeal? If He is unmerciful and harsh toward us like certain people are, then where is our hope?

No, God's power of forgiveness is not restrained. With this power He performs miracles and changes the crude metals into gold. His Love is as wide as the Universe. Nay! it is a limitless, and boundless, and shoreless, fathomless sea of spiritual Love. Let the sinners go to the shore of this sea and they will be washed of all their stains and blemishes no matter how black. The Sun of His Generosity and Compassion is shining over all the creatures. Let those who are chained in the prison of self and desire break their fetters, leave their dark cells and come out into God's own sunshine and bask under the soft balmy rays of His Clemency."

Haifa; Syria. Aug. 13, 1938.

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(294 omitted)

ALLAH'U'ABHA!

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

Against that flawless gold it stands forth in conflagrating Fire..Its rays are illuminating and consuming the old heavens and earths, quenching the sparkling of their stars. This ineffable Glory imprinting itself upon the face of that New Heaven and earth and the Source of their effulgence, is the Greatest NAME of GOD. It is the NAME of Creation and Resurrection. It is the foundation of the New Holy City (Rev. 3:12) which is built upon the proportions of the twelve. (Rev. 21:16) "And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." It is that NAME the manifestation of which holds "within the hollow of His Hand" Existence, Being, Immortality, Perfection.

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

ALLAH'U'ABHA!

ALLAH, interpreted, signifies GOD.
ABHA, interpreted, signifies "The Most Glorious!"

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

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

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

The use of the Greatest NAME, and dependence upon It, causes the soul to strip itself of the husks of mortality and to step forth, freed, reborn, a new creature, redeemed from the Law, and At-One with its Creator in the union of that Love which has its origin in Heaven.

The Arabic "one" is "Vahid" and its numerical value is 19. This is the unmanifested Essence of GOD. The square of 19 (19 x 19 equals 361), represents the macrocosm or Manifested Universe. Upon this planet, man, the microcosm, is born. The individualized human soul is the seed of GOD, the potentiality of immortality. Upon this planet this seed must germinate, sacrificing itself to become a Tree of Spirit. This is the Union with GOD: the AT-ONE-MENT.

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

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

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

(Compiled by Isabella D. Brittingham, 1903.)

Through the Maid-servant of God, Mrs. Addie Dealy,
To the Maid-servant of God, Mrs. Fattie Watson.
Upon her be Baha'u'Llah El-Abha.

HE IS GOD

O thou nightengale of the Rose-garden of significances.

The poetry that thou hast composed on the occasion of the Feast of Rizwan is wonderful, eloquent, fluent and sweet. With a melodious voice it should be sung during the Days of the Rizwan and the believers and maid-servants of the Merciful must listen. The poetries which are composed in these days will be mentioned by the poets and thinkers throughout the ages and after a thousand years they will be chanted and sung in the great meetings, vast congregations and wonderful Temples throughout the world.

Upon thee be Baha El Abha.

(Signed) Abdul-Baha Abbas.

Translated by Mirza Ahmad Sohrab, Washington, D.C. May 18, 1910

Through Mrs. Brittingham, to Mrs. Mary M. Rabb, Portland, Oregon.

HE IS GOD!

O thou seeker after the Reality!

The epistle was received and the attraction of the heart became evident. In reality, thou art attracted to the Beauty of Reality and infatuated with science and knowledge. In reality, one should not become attached to anything. Nothing is worthy of attachment save Reality, which is a Beloved in the utmost of beauty and perfection. One must be sacrificing life in quest thereof and must become evanescent, so as to attain a share from that sea and obtain a light from that Sun. This is that which becomest the wise and this behooveth the discerning.

Thou hast questioned concerning ordeals and difficulties and catastrophes, that, are they from God or the result of man's self-evil deeds? Know thou that ordeal is of two kinds: one kind is for trial (to test the soul), and the other punishment for actions. That which is for testing is educational and developmental, and that which is the punishment for deeds is severe retribution. The father and teacher once cajole the children and sometimes hurt them. This hurt is for educational purposes and is cajoling indeed; it is absolute kindness and true providence. Although in appearance it is wrath, but in reality it is kindness. Although outwardly it is an ordeal, but inwardly it is the solutive Euphratige (pure water).

In sooth, in both cases we must supplicate and implore and commane to the Divine Threshold in order to remain firm in tests and to be patient in ordeals.

Upon thee be Baha'o'llah-el-AFHA!

Translated by Dr. Fareed, 7/27/09

(Signed) Abdul Baha Abbas.
Cott# 298

COPI.

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Through Mirza Moneer Zain

and through Mirza Ali Kuli Khan,

Washington, D. C.

To Mr. Arthur S. Agnew, (Upon him be Baha'o'llah-el-ABHA!)

Chicago, Ill.

HE IS GOD:

O thou servant of the Beauty of ABHA!

I received thy letter, and the books that thou hadst sent have been received.

Convey, on My behalf, most wonderful ABHA greeting unto Mr. Albert R. Windust, Miss Gertrude Buikema and Miss Mary Lesch. During hours of leisure, when in the middle of the night I engage in supplications, I shall beg for assistance and favor in their behalf. Indeed, they have made a great effort in the printing and publication of the Letters (i.e., Tablets).

As to the difference between the natural (i.e., physical or material) civilization which is in the present day in force, and the Divine Civilization which shall be of the results of "The House of Justice:" The material civilization prevents and safeguards people from committing evil deeds through the force of the laws of retaliation and correction. Thus, you see how prohibitory laws and rules of correction are constantly in circulation and yet, by no means, any (adequate) law of retribution is to be found; and in all the cities of Europe and America spacious prison buildings have been founded and established for

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Correcting and punishing the criminals.

But the Divine civilization will so train mankind that no soul will commit crimes, except rare (or few) individuals, which exception is of no importance whatsoever. Consequently, there is much difference between preventing people from evil actions and crimes through correction and retaliation or through violent punishment, and so training them, enlightening them and spiritualizing them that they will shun crimes and evil deeds without any fear (however) of punishment, prevention or retaliation. Nay, they will consider crimes themselves as the greatest punishment and mightiest retribution, will be attracted to the virtues of the human world and devotedly spend their lives in that which is conducive to the enlightenment of mankind and to spreading qualities acceptable in the Threshold of the Almighty.

Consequently, consider what a difference and distinction is there between the material civilization and the Divine civilization! The natural civilization prevents men from doing harm and wrong through force and punishment and thus withholds them from committing crimes. But the Divine civilization so trains men that the human individuals avoid sins without having any fear from (material) punishment; ~~THEY WILL ENGAGE IN COMMITTING SIN~~ and the very sin itself becomes unto them as the severest punishment. And they will engage in acquiring human virtues, gaining that by which mankind will be uplifted and that which will enlighten the human world, with the utmost zeal and fervor.

.....

Bc 299 B

O Thou Creator: Bring the American friends nigh unto the Kingdom of ABHA and suffer their deeds and actions to be in conformity with the Commandments and Exhortations written in the Tablets. Make them firm in Thy Love and steadfast in Thy Cause. Attract them unto the Bahai Beauty and cause them to attain infinite warmth and ~~MYM~~ fervor. Bestow upon them a firm footing and give them a Heavenly Power in order that they may engage in Thy service and spread the Signs of the Kingdom.

Thou art the Powerful, the Mighty: Thou art the Compassionate, the Gracious, the Merciful:

.....

Upon thee be Baha-ul-ABHA:

Convey, on My behalf, the most wonderful ABHA greeting to his Honor, Mr. Mac Nutt and Mrs. Mac Nutt.

Upon thee be Baha-ul-ABHA:

(signed) Abdul-Baha Abbas.

Translated by Mirza Ali Kuli Khan,

July 10, 1908.

Carmel, California.

DAY 49/620
A Tablet from Abdul-Baha to the believers in Samarkand, Russia.

HE IS GOD!

O ye Friends of God! Do ye know in what cycle ye are created and in what ages ye exist? This is the age of the Blessed Perfection, and this is the time of the Greatest Name. This is the century of the Manifestation, the age of the Sun of the Horizons, and the beautiful spring-time of His Holiness, the Eternal One.

The earth is in motion and growth; the mountains, hills, plains and prairies are green and pleasant; the Bounty is overflowing and the Mercy universal. The rain is descending from the cloud of Mercy; the brilliant Sun is shining; the full Moon is ornamenting the horizon of ether the great Ocean-tide is flooding every little stream; the Gifts are successive, the Favors are consecutive; the refreshing Breeze is blowing, wafting the fragrant perfume of the blossoms; boundless treasure is in the hand of the King of kings: Lift the hem of thy garment in order to receive it.

If we are not cheerful and joyous at this season, for what other season shall we wait, and for what other time shall we look? Now is the time for growing and the season for joyous gathering. Take the cup of the Testament in thy hand; leap and dance with ecstasy in the triumphant procession of the Covenant. Place your confidence in the everlasting Bounty and turn to the Presence of the Glorious God. Ask assistance from the Kingdom of ABHA, and seek confirmation from the Supreme World. Turn thy vision toward the Horizon of eternal Wealth and pray for help from the source of Mercy.

Soon shall ye see the friends attaining their longed-for destination and establishing their tents while we are but in the first day of our journey.

Baha- be upon ye!

(Signed Abdul-Baha Abbas.)