

1900

H. E. H., 11/27, 11/28, 11/30

(Very loose papers, Box 12<sup>\*</sup>)

Translated by Minerva Klauw Nov. 23. 1900.

8.9.11

Our Lord hoped we had slept well & that  
we had become spiritually awakened.

He said: ~~Today~~ the spirit of God will go  
out from this Holy Land. As Job was  
awakened by the Breeze of God & quickened  
by the Spirit of God, so he hoped we would  
be awakened by this Breeze & quickened  
by this Spirit. —

St. John 11, 9 to 14

Nicodemus was a learned man,?

Nov 24, 1900

Our Lord said He hoped we we well  
& happier - Mrs C. said she was happy  
then he answered, if we were happy  
He was happy.

John III 14 1579 - Redemption has  
many meanings - Rhoda Klamm  
said she would give us the meaning  
of our Lords lessons, but the Spirit of  
the words of Our Lord of the world could not  
be translated by her nor any one -

Nov 29. 1900

One afternoon Our Lord was in our room - he was so smiling and seemed very happy - Mrs C. asked about Punishment, and why some die in infancy, thereby losing the opportunity of gaining knowledge of God.

He said - There are two kinds of punishment -

Punishment of Love, <sup>and</sup>

" " " displeasure

The King punishes his own children because of his love for them - but he punishes his subjects - because of his displeasure -

The child who dies receives the mercy and justice of God.

There are these two rewards -

The reward of mercy is what is given through love without having received an equivalent -

Justice is meted out in measure  
as money is paid in return for  
its equivalent.

If every child grew up, and everyone  
lived to the same age, this would be  
like a machine - grinding out human  
beings - On account of this difference  
we know that all is in the hands of  
God - - It is by God's mercy that  
we have come here <sup>and</sup> many, by his  
mercy will become as lamps -

Some are chosen by God to fulfill  
certain offices - it is his mercy that  
allows some to grow up and  
receive the knowledge of God -

But it cannot be for all - Justice  
makes it so -

God was able to make all the Jews  
like Christ's disciples - but chose  
these.

Haifa Nov 29/900

Our Lord came into our room, and sat on Mrs Cole's bed - he was so smiling and happy - Rina Khawam translated

He explained to us that there are two kinds of punishment -

Punishment of Love <sup>and</sup>

" " displeasure or hate  
A King punishes his children through love, and his subjects because of displeasure

The young child who dies receives his merciful judgment -

The judgment of justice is given as a recompense, as money is paid for a debt - for something equivalent, but a merciful judgment is given as one gives to a poor beggar.

Some are chosen by God - as the disciples of Jesus Christ - God was able to make all the Jews like them,

but showed mercy to the disciples only.  
If everyone tried to be a certain age  
- the same - the creation would be a  
machine. It is on account of this  
difference that we know everything is  
in the hands of God. Mercy cannot be forced.  
He said: "It is by God's mercy you have  
come here, and by His mercy you  
will become as lamps if you will  
cut your hearts entirely from aught  
else but God."

you keep this

"Prayer is a Key" \*

Lights of Prophethood.

From Mr. Hoag -  
Monday Eve - June 24/12  
1st of 19 days celebration -

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

When the Lights of prophethood shone forth from Mohammed, those who loved the Light believed in Mohammed, but those who loved the lantern of Jesus Christ refused to accept Mohammed. If we have a lamp lighted in the room tonight, and tomorrow we have another lamp, would we not be foolish not to accept the light, though the lamps are changed? But if we loved the lamp we will only accept the light from the first lamp. Jesus Christ said in the Gospels "After Me shall come the Paraclete". The Christians claim that this means the Holy Spirit which came after Christ and abode in His disciples. But if this is true, why, after 600 years, did one come claiming to be



the Paraclete? When Mohammed brought forth His claim a great multitude of the disciples of Christ, viz., the Christians, believed in Him as the Comforter mentioned in St. John xvi, 13. In the Bible all the prophecies of Jesus Christ were fulfilled in His Coming. When the Christians say that the Comforter was prophesied as coming from Nazareth, it is not so, but they believed it to be so. We beg GOD to send down upon us the true knowledge, that we may always know the Light, and not look at the lamp.

(Our Lord's Words at Dinner, November 27, 1900.)

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"Prayer is a Key"  
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Man becomes like a stone unless he continually supplicates to GOD.

The heart of man is like a mirror that is covered with dust, and to cleanse it one must continually pray to GOD that it may become clean, and the act of supplication is the polish which erases all worldly desires. The delight of supplicating and entreating before GOD cuts one's heart from the world. When the taste of man is nourished by honey, he never likes to taste any other sweetmeat. Therefore, prayer is a key by which the doors of the kingdom are opened. There are many subjects which are difficult for man to solve. But, during prayer and supplication, they are unveiled, and there is nothing that man can not find out. Mohammed said "Prayer is a ladder, by which every one can ascend to heaven". And if one's

heart is cut from the world, their prayers are the ascension to heaven. It is revealed in the Visiting Tablet- "O my GOD, I beg of Thee, by Thyself and by those souls whose faces are brightened through the Lights of Thy Face, and by those who obeyed Thine Ordinances for the sake of Thy Love," etc.

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

The true supplication to GOD must therefore be actuated by love to GOD only. If you see some of the people here in Haifa not paying their entire attention to prayer, it is because they are afraid of causing an uproar in the Government. When a man falls in love with a human being, it is impossible for him to keep from mentioning the name of his beloved. How much more difficult is it to keep from mentioning the Name of GOD, when he has come to love Him.

One can pray for the dead, and by so doing the ir spiritual condition will become better. The spiritual man finds no delight in anything save in the commemoration of GOD. When one is confirmed his heart becomes rejoiced through the commemoration of GOD.

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("Table Talks" given by the Master, November 28, 1900.)

Christ, they did not understand the revelation of the Bible, but had they believed in the explanations given by Christ, and which were inspired, they would have understood the meanings of these prophecies. Had they believed in the power of inspiration they would not have been veiled from His Bounty. As they did not understand the meaning of the revelation given by Christ they did not understand the revelation given in the Book, and these same revelations caused them to crucify Him. That is the way with the Nakazeen (deniers).

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

The philosophers say there is no heaven, while the Christians are waiting the coming of Christ from heaven.

("Table Talk" given by the Master, November 30, 1900.)

0 Cole - Hoagy. Hous.  
Authority: Mrs. Goddall's File with this  
identification in her own handwriting.

N O T E S.

(Taken at the Holy Household.)

1. - SOME WORDS REGARDING CREATION TAKEN FROM A TABLET  
WRITTEN BY THE BLESSED PERFECTION.
2. - TWO WORLDS.
3. - THE CONTINGENT WORLD, ETC.
4. - FIRST PROOF OF THIS REVELATION - "WORDS."
5. - SECOND PROOF OF THIS REVELATION - "PROPHECIES."
6. - THIRD PROOF OF THIS REVELATION - "LEARNED MEN BELIEVED."
7. - FOURTH PROOF OF THIS REVELATION - "UPRIGHTNESS AND  
STEADFASTNESS OF FIRST POINT."
8. - BELIEF IN THIS REVELATION.
9. - CHRIST'S KINGDOM.

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REGARDING CREATION.

FROM A

TABLET WRITTEN BY THE BLESSED PERFECTION.

-1- x x x Referring to that which Thou hast mentioned regarding the beginning of Creation, Know - that this is a matter which differs in proportion to the differences of minds and visions. Shouldst thou say - "it was and is", thou wouldst be right; shouldst thou say as that which is recorded in the Holy Books, verily there would be no doubt about it, because they were caused to descend on the part of God, the Lord of the Worlds. Verily, it (Creation) was a hidden treasure, and in a state which could not be interpreted by any expression or signified by any indication.

In another place it is said, "my desire to be known made me create." The Truth (God) was and Creation had been under His shadow since the beginning which has no beginning, but it was preceded by the Priority which has no priority, and been the Cause that could not be known by the learned knowers.

That which had been in existence, was before, but not in the condition wherein it is seen to-day; and that which had been, was formed through the heat which was originated by the amalgamation of the Actor and the Acted upon - which is the same as had been but different from what it is to-day.

Thus doth the Predicter, who is greater than this great struct-

ure (Creation) inform thee.

-2- Verily the actors and the acted upon were created by the unresisted Word of God. It is indeed the Causer of Creation and aught else besides is created and caused. Verily Thy Lord is the Explainer, the Wise.

Then know that the Words of God - (Exalted and Glorified is He!) - are far too superior to be comprehended by the Senses; because they do not belong to the nature of matter and substance; rather they are sanctified from the known elements and free from the comprehended and high rudiments.

They became manifest without an utterance made or a voice breathed. They are the command of God, the Protector against all the worlds. Verily the Words of God have never discontinued their descension upon the world. They are the overflowing Bounty, the most great, which was the Causer of Abundance. They are the Being which is sanctified from what was and is. Verily we do not desire to explain this station as fully as it should be; because the ears of the objectors are stretched out that they may hear that which would be taken by them as a cause to object to God, the Protector, the Self-Subsistent.

It is for that by reason of which they can never (understand) comprehend through the mystery of science and wisdom that which hath appeared from the Day-Spring of the Light of ~~the~~ Unity; consequently they object and shout out.

But the fact is they object to that which they know not, and not to that which was given by the Commentator and predicted by the Truth, the Knower of the Seen and the Unseen.

All of their objections will return upon their own selves; but by Thy Life! they do not understand. It is an indisputable fact that there must be an origin to everything and a builder to every building - this is indeed the Causer which hath preceded existence which is adorned with the embroidered garment of Anteriority although subject to renovation and originality at all times and under all circumstances.

Exalted is the Wise who hath created this great and honored structure!

Look at the world and ponder over it!

Verily it will reflect to thee the book of its very self and that which is recorded therein by the Pen of Thy Lord, the Maker, the Informed.

That book will show thee its contents and that which is thereupon, and distinctly give thee an explanation that makes thee independent of any other eloquent explainer.

Say! Nature with the whole of its being is naught else than the Manifestation of My Name, the Maker, the Creator; but its Manifestations differ in proportion to the Causes, which differences are indeed signs to those who perceive.

Nature is the manifestation of the Will of God in the contingent world.

Verily it is the pre-ordination on the part of one Predestinator and Omniscient.

Shouldst it be said that nature is the Divine Primal Will manifested in the contingent world, no one has the right to object to that; for a great power is ordained therein, the essence of which could not be comprehended by the people of the world. Verily the people of vision cannot see in it aught else save the transfiguration of My Name, the Creator!

Say! This is a state to which corruption has no access. This is a Being which made nature confounded regarding His Appearance, His Proofs and His Effulgence which encompassed the Worlds. It does not beseech thee to have regard neither to the ancient things nor to the modern; but mention this Day and that which hath appeared thereon. Verily it sufficeth the whole world. Verily all the explanations and indications concerning such questions will only tend to subside the warmth of the being and for this reason, it behooveth thee only to utter in this day that which will enkindle the hearts and make the bodies of the advancers fly away. x x x x

11.

#### TWO WORLDS.

Existence contains two worlds, one of matter and the other of



spirit. There are two stations for man, one material and one spiritual. If we speak of the body of man, we find it dead, but it is quickened through the spirit.

The fineness and perfection of man depends on his spiritual powers. Were the body separated from the spirit, it is dead. Without spirit, the body is useless. In the same way, man is the spirit of this world. The phenomenal world without man would be a lifeless body. When we say man, we do not mean every man in the world: but we mean perfection, i.e., that most perfect being - man - is, like the spirit or life of the body, the life of the world, and the perfection means the appearance of God - in the Prophets or Manifestations.

As the material Sun is the source of life to all phenomena, so the Sun of Truth is the source of life and light to all the spiritually awakened.

As we see the material sun rising and shining, so we see the Sun of Truth rising and shining in a similar way. The material sun is stationary, but to the eyes it appears to rise and set, because of the revolution of the earth. The Spiritual Sun is purified and sanctified above rising and setting, but because the contingent beings appear and disappear, it also seems to do the same. Although, It, like the material sun is stationary and is ever shining.

Just as the existence of the Sun is proved by its heat and light and brilliancy, so the Sun of Truth is known and proved by its

## **Favors, Bounties and Benefits.**

If we want to know the material sun, we must know it from its heat and light. With a Manifestation of God, we must prove it by the signs radiating from Him. As the people desire to know the Manifestation by some other things rather than the true signs, they are veiled from Him.

In the time of Jesus Christ as they wanted to know Him through the signs designated by the Pharisees, He was veiled from them. One of the signs held by the Jews was that the Messiah should circulate and promote the religion of Moses, but they found Christ doing differently and changing the religion of Moses. They also expected Him to have the Crown of the Jewish Kingdom on His Head. They said it was recorded in the Bible that every Jew would become one of the greatest men in the world. Also that when the Promised One shall appear, all must gather in Jerusalem and circumambulate it. They had many traditions which they looked upon as prophetic from the Bible, and they were waiting for the fulfillment of them literally. Then they wanted to know the Promised One through the ratification and testimony of the Pharisees. They wanted to know the Sun of Truth by some means and arguments which were against Him, consequently they were veiled from His Beauty: but they should have known Him by His own personality. The Sun is known by its light the ideal King is known by His Beauty.

These signs are the best proofs. The pathway of God is not known by such people as the Pharisees.

Consider the shadow of the sun - while it is a proof of it, the Sun's beauty is not discovered by its shadow. The Blessed Perfection had all the qualities of the Sun of Truth manifested in Him. The wise and learned men confessed the teachings of the Blessed Perfection to be the greatest and most perfect of all ages.

The glory of the Blessed Perfection was acknowledged by all the nations of the Earth, but they did not believe in His Divinity. All the nations of the Earth composed poetry in praise of the Blessed Perfection. His explanations were all revelations and there is not a learned man on the Earth who can produce their like.

During fifty years, the Blessed Perfection resisted all nations of the Earth! Though all nations were against Him and contradicted Him, they were always submissive and humble before Him.

The miracles and signs of the Blessed Perfection were manifest as is the Sun. As the miracles will not be proofs of the Blessed Perfection in the centuries to come, we have not mentioned them.

Miracles are only proofs for those who witness them, and not for those to come. For the idolaters recorded miracles on the part of their Gods in the Books. If the people who come after this century want to prove the glory of the Blessed Perfection by His miracles no one will accept them, as the idolaters have also miracles written of their gods.

(For miracles see the letters of the Blessed Perfection to Napoleon and to the Shah of Persia).

The Shah instead of knowing the Blessed Perfection by His Glory went to the learned men and asked their opinion, and as they were His enemies, they would not say anything good of Him, but replied that Prophethood was ended by Mohammed, for he was the "Seal of the Prophets," and "this man who lays claim to revelation is a liar and should be killed." As the Shah asked from the learned men, he received the same answers as did the Jews when they asked their learned men about Christ.

It is very wonderful that all the learned men who witnessed the Signs in the Blessed Perfection, did not believe in Him, but many stuck close to their own interpretations! One of the wonderful signs was that Karim Khan, a great person and learned man, who was worshipped almost as a Prophet, wrote many books against the Blessed Perfection and the Bab, but in later years his grandchildren have accepted the Truth and denounced their father. See the penetration of the words of the Blessed Perfection to make children curse their own parents.

III.

#### THE CONTINGENT WORLD.

The contingent world is in two great divisions - the physical and the mental.

The material or physical world or the "world of sense" is comprehended through the five senses, but the intellectual world is

comprehended through the instrumentality of knowledge. The people of senses prove the physical world, but the inner qualities of man such as soul, mind, feeling, etc. are only comprehended by the enlightened.

Soul and mind cannot be comprehended by anyone of the five senses nor by all together; they can only be understood through the medium of knowledge and intellect. (spiritual intelligence.)

The Sun of Truth has shone upon both the physical and mental divisions. The greater the manifestation of the Sun of Truth, the greater is the splendor in both divisions. Consider the Manifestations of the Sun of Truth in the middle centuries, also the signs which preceded them, those which occurred with them and those which came after them. The signs were a result of the Manifestations and were realized and felt both in the sensitive and intellectual (psychological) world because some of the signs were witnessed by the five senses and some by the intellectual (or mental) powers.

The Manifestation of Moses created some effect in both realms but only in Syria, not in any other country. The Israeleites who inhabited Syria progressed both in material and spiritual knowledge.

During the time of Jesus Christ some attention was given Him in different parts of the earth. The centuries which preceded and followed His Appearance received the Blessings of His coming in different degrees and both senses and minds were beautified.

During the advent of Mahomet, interest was created only in Arabia.

Let us consider, in comparison, the signs of those days which preceded and succeeded each Manifestation to the signs which have become manifest in these days---the days of the Blessed Perfection. The signs are both <sup>material</sup> and spiritual. In this century, the sciences and spiritual understanding have so progressed that all the philosophers and learned men call it the "Century of Light." They all say that if we compare the discoveries of the past 4000 years with the discoveries that have taken place in this century, we will find the latter greater and more marvellous than all those which have been disclosed in the past centuries. If we compare, for instance, the books of this century with the books compiled in the last forty centuries, we will find them greater than all those put together.

All the errors in the past centuries regarding the sciences have been corrected by those who have written upon these subjects during these days. The comparison of the discoveries of the past centuries <sup>to this present century</sup> is that of a drop of water to the ocean. By a few comparisons only I have spoken of these days. Jesus Christ said - "The breeze blows, but few know its source." The people of the earth to-day are seeing all the great things, but they do not know why they have occurred in this century and not in the past. Everything in this phenomenal world receives its life and substance from the sun, still it is not comprehended. For instance, the diamond mines are brought into existence by the sun, but they do not comprehend this. A child brought up by its parents, does not in its

infancy and weakness comprehend who is bestowing care upon him. The gardener plows the field, sows the seed and takes care of the tender plants, but when they have grown to maturity, they don't know from whence they have derived the care. In the coming century, you will see the effect of the gardener who has appeared in these days.

The Koran says that the Day-spring of Light shall reveal himself by two kinds of radiances in the world - which means that the great signs shall appear in the world of sense and also in the world of intellect.

How can anyone deny God when all these signs shall be manifest from Him? The Koran wants to convey the prophecy of the great events to occur in both the physical world.

IV. FIRST PROOF OF THIS REVELATION - "WORDS."

The Book (Koran) revealed to Mahomet is the greatest proof of Him as a Prophet, as the Arabic language in the Koran has never until now, been equalled.

The seven proofs laid down by the Blessed Perfection of His truth are especially addressed to Mussulmen. The Koran is indisputable proof of Mahomet. If one is in doubt of this, he has only to produce a chapter of it. If this is so, then do not the writings of Blessed Perfection prove His truth? Mahomet was an Arab and wrote in Arabic - but - here on this coast - the Bab and the Blessed Perfection were not learned men: they <sup>were</sup> never taught and did not know

Arabic - (the Bab was a merchant without learning) - yet they both wrote in Arabic the most wonderful choice of language and words. Ought this not to be a proof also of the 1st Point and the Blessed Perfection as Prophets? The Koran took twenty-three years to write but the Bab wrote as much in six hours.

During fifty years the Bab and Blessed Perfection said, "O people, our writings are the best proof of Our Truth and if you say they are not, you must produce the like." A verse of the Bab - "Oh my sweetest Master, I entirely give up my soul in Thy path, and redeem myself in Thee." (To us, this is only a blessing but to those who know Arabic, it is one of the proofs.) - "And the one thing I wish for Thy Love is to suffer martyrdom and to be cursed in Thy Path. You only are sufficient for me, I like only you."

When three hundred and sixty people suffered martyrdom, Mula Abdul Karim, whose name was changed by Blessed Perfection to Almed was written of in this way - "Verily those who suffer martyrdom in the Path of God, it is because God has specially favored them. As to thee, Almed, thou must not be satisfied with suffering martyrdom only because a greater privilege is given thee. Thine is the first name written in our Book and findest thyself in such a station that all the people are under thy shadow, otherwise it behooveth not thou must suffer only martyrdom but other things." In a word, when you bring all the people under your shadow, it shows the covenant extended into by Bab and Almed on account of Blessed Perfection.



If you believe in Blessed Perfection, you will have all the people in the world under your protection.

V. SECOND PROOF OF THIS REVELATION - "PROPHECIES."

The second proof of the Truth of the Revelation of the Blessed Perfection is contained in the enunciations or prophecies. Those which foreshadowed the former revelations - of Moses, Jesus and Mahomet - were only revealed in one great Book each. For instance, the proofs of Christ's coming were only found in the Bible and even these statements were very short and the Jews disagreed over them. (The Man of Nazareth, for instance.)

The story of the Virgin or chaste one, bringing forth one who should be called Emanuel took place in the time of Isaiah, according to the Jews. However when we consider, we find that the whole Bible is a foretelling of the coming of Jesus Christ and only does it foretell the coming of Mahomet when it speaks of the Advocate (Comforter) - St. John XIV:26 - XV:26 - XVI:12-13.

It is plainly stated in the Bible that when the Spirit of Truth shall come, etc., St. John XVI:12-13, "He shall guide all unto Truth for now ye cannot bear these things" - this refers to the Advocate. Christians have always considered that this referred to the Holy Spirit. How can this be? The Holy Spirit was already in the world came in Jesus when He was born. Also Jesus Christ would never speak of the Holy Spirit as one with ears - ("Whatever he shall hear, that shall he speak"). This must be Advocate or Mahomet. The Holy Spirit not a man with ears.<sup>13</sup> Also Jesus Christ says the Father was in Him.

How could the Father be in Him except by the power of the Spirit - so if this is true, the Spirit must ~~must~~ have already been in the world and yet the Christians teach that the Holy Spirit was not sent until after Jesus was crucified.

But when Jesus said "the Spirit of Truth shall come and teach all things," He meant that He was to come in the flesh.

Let us consider the prophecies announcing the coming of God, or the Blessed Perfection. The coming of the Kingdom of God is foretold in all the heavenly books and these sayings are not confined to a small number, but the books are full of them - especially Daniel and Isaiah.

Koran says there is a day in which the Lord of ~~Tex~~ shall come and also it says, "Know ye, that ye will meet Him." Those therefore who deny meeting their Lord, will be plainly at a loss.

The Sons and Disciples of Mahomet explained that there would be a coming of their Lord. All said - "Wait for the appearance of the One who was manifest on the Mount."

By calculation, the day of the Bab is foretold, and also in the prophecies of the twelve imans, quite plainly. One prophecy says that in 1260 (Mohammedan time) 1844 (Christian time), the Day of Judgment shall come (after flight).

In the Bible there are too many to be able to even speak of them.

The prophecies of the Zoroastrians (Norserry) plainly foretell

the coming of the Bab and the Blessed Perfection, so in large numbers they have become believers, though they don't believe nor do they accept either the Bible or the Koran.

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

There were no prophecies to foretell the coming of Moses; but for the coming of Jesus Christ we find them, and in the Bible the coming of Mahomet was mentioned - Deut. XXXIII:2 "He shined forth from Mt. Paran." In the Gospels, Mahomet is proclaimed as the Advocate. But all the religious books foretell the coming of the Bab and the Blessed Perfection; the Bible, the Koran, Gospels, Holy traditions of Ali and the Zoroastrians writings, etc. All are quite plain - no one can contradict them.

VI. THIRD PROOF OF THIS REVELATION - "LEARNED MEN BELIEVED."

This is that the most learned men in Persia believed in the Blessed Perfection.

Contradictors in past prophecies would say, "How can these teachings be true when only fishermen and plain people believe and follow it - where are the learned people - do they believe in you? They said to Jesus, "It is only Peter and such persons who believe in you." And in the Koran we find the people said to Mahomet, "It is only the plain and ignorant men who follow you." But in this revelation, the learned men in Persia believed in the Blessed Per-

fection. The first man who accepted the 1st Point was Molla Houssein Boshoyoh, entitled "Gate of the Gate" (Bab-el-Bab).

He was a great teacher and scientist and of high position and honor; he travelled all over the country on horseback and many pupils followed him. All the nobles in Persia trusted and honored him, because of his great wisdom. He became a believer, taught the Truth and suffered martyrdom in the Fortress of Tarbarazi.

One of the other great and learned believers was Molla Mahomet Ali of Bar Faroosh. His title was "Excellency Ghoddoos" (Holy) . He was a sheik known everywhere for his wisdom, knowledge and sanctity.

After teaching many, he was arrested in Bar Faroosh and torn in pieces by people of all classes, and his body was scattered in small fragments. The Blessed Perfection wrote in a tablet to the Bab - "There is no difference between you and him, except that he looked towards you." He was second in favor to the Bab with the Blessed Perfection.

One of the other learned believers was Aga Seid Yahya of Dara. He and his grandfather have taught nearly all the people of Persia, and when he would approach Teheran, all the grand personages would go out to meet him. He was almost worshipped by the people as he was a descendant of Mahomet. When he became a believer, he gave up honor, glory and his children and went about in all cities teaching the Truth. Finally he suffered martyrdom in x x x x .

Our Lord told the story of Kurratu'l-Ayn with great fire in His eyes and feeling in His beautiful voice.

One day she was sitting with our Lord in her arms (He was about five years old) behind a curtain in a room where a number of believers were discussing the proofs of the coming of the Bab. She cried "Omen! Omen! This is not the time to discuss proofs, this is the time for deeds, actions, martyrdom. Get up! Go out! Work! Teach! Act! Die!" etc.

VII. FOURTH PROOF OF THIS REVELATION - "UPRIGHTNESS AND STEADFASTNESS OF FIRST POINT."

One other proof which tends to convince people of this Truth is the uprightness and steadfastness of the First Point.

Consider a man without any assistance or help whatever declaring a matter and making a claim which was against all the nations of the Earth. We cannot compare Persia with America. In Persia, when a man puts forth a claim, all the learned men as well as the lower classes stand against him.

The Blessed Perfection and the First Point have withstood all the different classes of people including the governments.

Were you to take the courage of all the people in the world and put it into one heart, still that one who might possess it could not withstand what they withstood. Even their enemies acknowledge that it was a wonderful thing.

Moses the Prophet, who was the chief in Egypt, withstood Pharaoh

and all his host; but Egypt is only a fragment of the whole world and is even to-day only a weak nation, so it is no wonder that Moses withstood it for He had a million soldiers while to-day three regiments of English soldiers can hold all Egypt.

Jesus Christ had only to resist the Jews, who were under the Roman government and were looked upon as bondsmen. The Seal of the Prophets had only the nomad tribes against ~~the~~ Him, and they were accounted the basest in the world. But the Blessed Perfection re-  
all  
sisted the countries of Asia alone and singly. He was so steadfast that He strengthened His Cause while in Persia, and the more the people wanted to extinguish His lamp, the more it became brilliant.

It is a very wonderful thing to see a single man put forward a claim that is against all the religious tenets of Asia, without a sword or soldier, He annihilated the powers of all these nations until they were powerless to resist Him any longer. The Persian government showed Him every hostility, but finally desisted, finding it useless.

The resistance of the Blessed Perfection against the Asiatic nations can be likened unto one man standing before regiments and overcoming all of them. There is no doubt that this can be accomplished if a man be on the part of God, but alone he can do nothing.

VIII.

BELIEF IN THIS REVELATION.

I answered all the questions of the people the other evening,

both those on their lips and those in their hearts. One among them was Jew, but he had become a Christian for the sake of marrying an English woman. I said to the interpreter - "In the days of Christ the Jews denied Him, and jeered at Him and at last crucified Him, but He said nothing, and if in these days they do the same to me, I shall say nothing." During the days of all the Prophets of the past, the people always jeered and derided them, but in the days of the Blessed Perfection no one dared to show any disrespect to the Temple of the Cause. The greatest missionaries have composed poetry in His honor, yet they were against Him.

A Christian advocate in Asia - Amien Tadan - wrote a testimony of Beha 'ullah in which he said "I testify that Beha 'ullah is the master of all the Prophets and the miracles and wonders appearing from Him are manifest as is the Sun." This goes to show the greatness of the Cause of the Blessed Perfection, for in the time of the past Prophets, only their followers testified of them and their greatness, but now even the enemies of Beha testify of Him. When this man was asked why he wrote such words when he was not a believer he replied, "I do not want to write this, but my pen wrote it - He is God." I do not mean by this that Jesus Christ was not great - for He was a Manifestation of God: I only mean that He had only a few followers during His lifetime, and that though He lived in Nazareth, He was not even heard of in Acca. While now the fame of Beha 'ullah has spread far and wide.

Browne said, that in Jesus Christ's day, He was not noted, still His teachings have spread all over the world. Christ never wrote a single line to anyone. The Blessed Perfection has written many letters to all classes of people - scholars, poets, negroes, farmers, kings and porters with His own blessed Hand.

The Christians now think that when Christ declared Himself that all the people ran and kissed His Hands and Feet. On the contrary, He had always to hide Himself, while the Blessed Perfection never hid Himself. He was always among the people. Subi-Ezel was in hiding (for thirty-eight years, his whereabouts were never known). He confessed that he hid himself and said that the Bab told him to do so.

IX.

#### CHRIST'S KINGDOM.

Jesus Christ's identity was denied by the people, but the Disciples established His Word.

Butterflies are always flying round and round the lamp and no one can keep them from the flame. It is recorded in the Bible that the Hidden Name of God was secluded in Jerusalem and the Jews say to this day that Jesus Christ stole this Name and by its power He was enabled to accomplish all that He has accomplished in this world ( Abha-Abha Father).

As Jesus Christ came from Heaven in the beginning, so He will come again. In reality, He did not drop down out of Heaven, but was born of Mary and as He came in the first place, so He will come again.



Jesus said, "I will come while you are asleep." The people are waiting for the sun and stars to fall. The union of the wolf and the lamb means that these who are far from each other in religion may become believers and accept the same book, i.e. - religion.

What would be the use of two beasts eating together and to be in peace - there would be no result. But if two enemies should come together and be united in one religion, it would be of great benefit and they would do great good. For example, it is recorded in the Bible that when the Messiah appears, He will appear in the Kingdom. The people did not know of the spiritual kingdom of Jesus Christ, but they were waiting for a man to come who had a material kingdom. When Jesus Christ appeared, He had no Kingdom, therefore the Jews would not accept Him, for they preferred to dance at the feast of Esther. They did not feel the Holy Fragrance of Jesus Christ, but were waiting for some one to come with a sword and to accomplish great changes in the material world. So it will be in these days.

The majority of the Jews in Persia, however, have accepted the teachings of the Blessed Perfection.

Cole - Hoagg Notes.  
Authority for this statement: Mrs. Goodall  
M.M.R. found these Notes in Mrs. Goodall's  
II.

N O T E S.

(Taken at the Holy Household)

- 1.- TRANSLATION OF THE TABLET REVEALED BY OUR LORD TO THE BELIEVERS IN BAKAN ON REINCARNATION.
2. - ~~IN~~ EVERYTHING GOD HAS A PURPOSE.
3. - THE JUSTICE AND MERCY OF GOD.
4. - PUNISHMENT AND REWARD.
5. - ADVANCEMENT IN THE SPIRITUAL WORLD.
6. - ON EVIL.

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TRANSLATION OF THE TABLET REVEALED BY OUR LORD TO THE BELIEVERS IN  
BAKAN, CAUCASUS, ON REINCARNATION.

He is El-Abha!

O Thou servant of the Threshold of God!

I read what flowed from the pen in the love of God and found out charming meanings from the contents (of thy letter). I hope through the grace of the glorious Lord, that thou wilt always be refreshed and revived by the Fragrance of the Merciful. As to what thou hast written concerning reincarnation, believing in it is one of the old tenets held by most nations and creeds as well as by the Greek and Roman philosophers and wise men,-- the ancient Egyptians and the chief Assyrians: But all these sayings and superstitions are vanity in the sight of God.

The greatest proof produced by the believers in reincarnation has been that "It is necessary to the Justice of God to give everyone his due; and everyone who is afflicted by any calamities is said to have sinned; but when a little child which is still in the womb of its mother and has just been formed, is found to be blind, deaf and of an imperfect make, how could he have done any sin that we might say this imperfection is given to him as a punishment there-  
such  
for? So, though a child has not done outwardly any sin in the womb of his mother, yet he must have sinned when he has been in his former  
body, which has caused him to suffer this punishment."

The Master explained the teachings of Christ against the theory of blindness from birth and like defects being caused by the sin of

the individual in a former state (John IX:1-2. <sup>as</sup> "And Jesus passed by, He saw a man which was blind from his birth, and the disciples asked Him, saying - "). Christ states that this defect exists in order to prove and show that the gift of sight is from God alone, and is one of His Bounties. Because were all created with sight, the people would consider it a mere natural fact, that they must be so made and not give thanks to God for His great Gift.

But these people have been neglectful of the point, that had Creation been carried out in a uniform fashion, how could the comprehensive Power (of God) have become manifest; and how could the statement "God doeth whatever He wisheth" and "God commandeth whatever He desireth" have been true?

Though the fact of the Return is mentioned in the Divine Books, yet by this is only intended the return of the qualities, character, perfection, truth and Lights (of the past age) which will re-appear in every age, and not (the return) of certain persons and spirits. For example, it is said, this lamp is the return of that of last night or that the last year's flower has returned in the garden (this year).

In this sense, the return of the individual fact, the real identity and the proper being is not meant, nay rather, it is intended that the same qualities and states existing in that lamp or flower (have returned). That is, the same perfections, virtues and properties which were existing in the past spring have returned during this present spring. For instance, one says, these fruits are

the same as those of last year - in this sense, this saying has reference to the freshness and delicacy of the fruit (which has returned) although there is no doubt that the real, true and proper identity (of the last year's fruit) have not returned.

What good and rest have the friends of God found during this first existence on this visible earth that they might wish to have their return renewed and repeated constantly? Are all the calamities, catastrophes, injuries, harms and afflictions of the once coming not sufficient for them that they should wish a repeated life in this world? This cup has not been of such sweetness that they should long for it successively and repeatedly!

So the friends of the Beauty of El-Abha never seek any recompense and reward except the meeting and visit (of God) in the Kingdom of El-Abha, and they never walk anywhere except in the valley of wishing to attain to the Supreme Height. They only wish immortal blessing and the Eternal Grace which are sanctified above the worldly understandings.

Because when thou lookest with Iron Sight, thou wilt find that all mankind are suffering in this earthly world; there is not anyone in such tranquillity that this (state) might have been a reward for his good deeds done in his former life, and there is not any soul so happy that this might be the fruit of his past pains. Had the life of man in his spiritual state been only confined to his life in this world, the creation would have proved useless, and then the

Divine Perfections would have no result and effect. Nay - all beings and created things and the world of Creation would have proved useless - I ask pardon of God for such false imaginations and for such gross errors.

As the usefulness and powers (of the life of a child) are not seen in that dark and narrow world (of the womb) but when he is brought into this vast world all the use of his growth and development becomes manifest and obvious in him, so likewise, reward and punishment, paradise and hell and the requital of the deeds and actions done by him in the present life become manifest and evident, when he is transformed to the world to come, which is far from this world.

Had the life and growth of a child in the womb been confined to that condition, then the life and existence of the child in the womb would prove useless and vain. So likewise, this world would have proved quite useless and unintelligible had the result of the life of this world and its deeds and actions not appeared in the world to come.

Then know thou that the True One possesseth invisible worlds which human reflection is unable to comprehend and the intellect of Man has no power to imagine. When thou wilt purify and clear the spiritual nostrils from every worldly moisture, then thou wilt inhale the holy fragrance diffusing from the Merciful Gardens of these worlds. El-Abha be upon thee and upon all who are gazing and turning into the Kingdom of El-Beha which God hath sanctified above the under-

standing of heedless souls, and from being perceived by the eyes of those who deny!

Signed - Abdul-Beha-Abba.

II.

IN EVERYTHING GOD HAS A PURPOSE.

We must look at the realities and not the appearances. The end is the only wise thing to consider. Wait patiently! The mother waits for her child to be born and must carefully guard it from injury. All is pain and trouble while in pregnancy, but the end is gladness and shows the purpose of God.

In the winter season, the cold, the storms, the rain come - but wait until spring and then all is gladness. God will, if He wishes, always let the spring follow the dreary winter.

Americans at this time are in their winter season, and they don't realize the beautiful spring coming to them. If Jesus Christ had not been crucified, the Holy Ghost would not have been given to the Disciples. The three years Jesus was with them they didn't receive it, but after the crucifixion, it descended upon them. Peter's denial made the others firm.

A man who overwalks is weary, but the result means strength. Medicine is bitter, but the result is health. A sky of clouds and dust makes rain and darkness, but later the air is cleared and the sun's rays shine more brightly. In autumn, leaves fall - the branches are bared in order that the tree may bring forth new leaves and fruit. The Mercy of the Blessed Perfection is like a seed in the heart. The Sower puts the seed into the ground so that it may come up and

bear fruit. The ignorant man asks why a little seed is put into the ground. This is a purpose which the end or result alone shows. So man must wait until the seed of Mercy springs up, and God's purpose is known.

Before long, we shall see the signs of the Blessed Perfection.

Some breezes refresh the body like the spring breeze and some hurt the body. Some words lighten the heart and others crush it. The breeze of the Disciples quickened the spirit and the words of the Pharisees deadened and killed it. Every tree has a fruit and every shadow an effect and so is every seed sown in the heart of man, and his influence (man's) has a purpose and a result.

II.

### THE JUSTICE AND MERCY OF GOD.

The Justice and Mercy of God is a very difficult subject and requires much reflection upon our Lord's words. First to know the meaning of Justice. It is not equality, but the giving to everyone according to his right. But it isn't that one deals with a learned man in the same way that an ignorant man is dealt with. To deal the same way with an enemy and friend is not Justice, nor to deal with animal and man in the same way. The meaning of Justice is to give what is due to each one - to deal differently with the learned and ignorant. One of God's Names is the "Doer of Justice" and one the "Doer of Favor." There is a great difference between these two Names.

The meaning of Justice is reward and punishment, when either one is due to the person to whom it is awarded. -6-



Favor is giving more to a person than is his right. As we see the Attributes and Names of God are different, this shows that all stations must be different and for different persons. Some men receive favor, some justice. It wouldn't do for all phenomenal beings to be mineral, animal or vegetable - or for all phenomenal beings to be man. For instance, it isn't possible for man to be given all eyes - he must have ears, nose, legs. etc. For if man were only an eye, perfection couldn't become visible in him.

When we consider God has made a stone to be a stone, man to be a man, etc., can we say God has shown oppression to a stone, because it is not a man? God has given according to capacity. He has created men with nails and eyes. Can an eye say, "I am oppressed because I am not the eye?" Can the foot say, "O, God, Thou hast not shown Mercy because I am not the brain?" God has given according to station. The phenomenal world is a sign of the Kingdom and Territory of God.

Consider the material kingdoms - can all subjects of kings be of the same station? No! Some must be grand viziers, others generals, captains, soldiers. There must be many classes. Is this injustice? Each is honored in his own place. Oppression only is shown when He gives what is not due.

Material kingdoms have all ranks. Those in high rank are the appearances of the Favor of God, the others are the appearances of the Justice of God. Some have their rights - others receive high

favor. Jesus said, "Many are called" - this is Justice - "but few are chosen" - this is Favor. The chosen ones are the appearances of Favor - others are the appearances of Justice. Otherwise the Name of Justice would never be realized and God is independent. He does as He wills. Jesus said, "The children of the Kingdom will be deprived and many will come from afar and be received." This is from the Graciousness of God.

Jesus' brothers were ~~not~~ accepted, and strangers were received according to God's Favor.

Peter entered the House of God through the Favor of God. For instance, a gardener ties up some branches and cuts off others - can we say why? Can some <sup>one</sup> call him an oppressor? Is this right? He does as he thinks best.

All, even the lowest beings are favored by God, created in Mercy. He creates a stone according to His Justice, but He creates all according to Mercy, while they are in different stations. It is confirmed that Creation emanates from the Mercy of God. Favor of God is the Name of the Governor, of the God of the World.

Justice is meted out in measure as money is paid in return for its equivalent. If every child grew up and everyone lived to be the same age, the world would be like a machine grinding out human beings. On account of the different conditions and states, we know that all is in the Hands of God. "It is by God's Mercy that you have come here - by His Mercy you will become as lamps if you will only cut

your hearts entirely from aught else save God."

The child who dies in infancy received the Mercy and Justice of God - that is, His Merciful Judgment.

The reward of Mercy is what is given through Love without receipt of an equivalent - the judgment of Justice is given as a recompense - but a Merciful judgment is given as one gives to a poor beggar. Mercy cannot be for all.

IV.

#### PUNISHMENT AND REWARD.

Hell signifies punishment and the Kingdom signifies reward.

In Koran, the only thing said about heaven and hell is where it speaks of Paradise as a beautiful garden with fine trees, flowers, fruits, etc., and hell as a fire and a hollow well.

Heaven and Hell have been misunderstood until the Blessed Perfection explained the true meaning which is difficult to understand.

There are two kinds of Bliss - one of this world, and one in Hell has also two conditions, one here and one in the world to come. the world to come. ^ As to the heaven of this world, it is the knowledge of God and the Love of Him and the Highest characteristics that man can possibly have; because everything reaches Paradise when it attains perfection - for example, an orange when it attains maturity and complete ripeness, we say it has attained perfection or paradise. Look at man when he attains maturity, we can say materially he has attained paradise, for perfection means paradise. When man attains the Knowledge of God and abides in His Shadow, he will then be endowed with all the good qualities of mankind and we can say he

has reached paradise.

And in the opposite case, if some one continues to remain in his imperfection, he is in the greatest material hell.

Take two men - one is endowed with all the divine and good qualities and the other has none of these. We can say one is in heaven and the other in hell - one is good, true, loyal, good-hearted, patient, learned - the other is ignorant, a liar, a robber, an oppressor, a tyrant - heedless, unable to understand: in a word, he has all the worst qualities.

How can we judge between these two men? We will say one is in Heaven, and one is in Hell - this then is the explanation of earthly heaven and hell.

After leaving this world, there is also hell and paradise. No one can understand this hell and heaven except through his innate consciousness, and to explain this, we must speak in parable as did Jesus Christ, for while we are in this world, it is impossible to know and understand what is in the next world. Is it possible for a child while in the womb of its mother to comprehend anything of this world? Were some one to say to the child in the womb - "Why do you stay here? Come out and you will be in another world which has beautiful gardens, trees, etc.," would the child be able to realize this? And if it were said to the child in the womb of its mother, "O little child, God has given you sight, <sup>and</sup> hearing. You cannot use them here, but when you go unto the next world, you will re-

alize their use" - would the child understand and believe? But when the child leaves the womb and looks about him, sees, hears, tastes, smells, and can use all the powers given him while in his mother's womb, then he will exclaim, "O this is such a wonderful and beautiful world, I never thought to comprehend while in the narrow space of my mother's womb!" And so it will be with us in the next world. Now we are only believing in God, but we cannot realize the great blessing of this until we get into another world that condition. As to the child who was blind and deaf in the womb, until he reaches this world, he does not realize his own imperfections. So with those who refuse the Truth here - they will realize how imperfect they are only when they attain the next world where the use of belief is employed. It is known that when we pass from this world to the other, that every good thing or delight or every bad thing will be the result of actions here. It is said by the Bab that Hell is prepared for man through his lack of belief in God, and Paradise is prepared by belief in God. For example - punishment and torment for an unbeliever is a well and that which makes a man fall into it is blindness. He cannot see the way so the greatest punishment is blindness. In the same way, if unbelievers were not veiled from the Beauty of God, they would not be so afflicted. Paradise is knowledge and Hell is unbelief. The best Bounty is perception and the worst Calamity is blindness.

Now, the only thing left unexplained is how we shall be able to feel these things when we have no body.

God has shown to us a Spiritual Paradise and Hell in this world.

When one has nothing in this world and is sick and poor, we call this a material and visible punishment - but when one has all the material things needed and also good health, and suddenly loses a dear child or some other dire calamity befalls him, we call this a spiritual calamity or punishment: for materially, they are in good condition, while in spirit are tormented.

As to the material and spiritual Paradise in this world - suppose someone is ill and good tidings are brought to him, he will at once become happy, and this is like material Eden, which is material happiness. A man appears to be happy because he has all the outward signs.

The material Eden and the material punishment are signs that foreshadow in the next world the spiritual punishment or Hell, and Spiritual Reward or Heaven.

V.

#### ADVANCEMENT IN THE SPIRITUAL WORLD.

This lesson is to explain, if it be possible for either a believer or an unbeliever to advance in the next world.

The believer attains to eternal life in this world, but the unbeliever is eternally veiled from the presence of God. Eternal life is Knowledge of God and eternal punishment is deprivation of the Sight of God. According to the statements in the Gospel, those who

do not believe are eternally condemned, while those who ~~are~~ believe will be in eternal joy and happiness. But the Mercy of God surpasses His Condemnation.

There is a great difference between the Mercy of God and Eternal disappointment - for when His Mercy exceeds His Condemnation, how can then anyone be in torment eternal.

It is proved that existence belongs to mercy, while annihilation is punishment.

While we must recognise this Mercy with His punishment, we know that sight and hearing are given to the child in the womb, and that it is impossible to attain them here if a child is born without them. In the same way in this world, we have a chance to know God, and even if we go into the other world, without knowing Him, we find ourselves imperfect when we reach there: And belief is an instrument for our perfection, the same as the womb is the place to form instruments for use in this world. As people have the chance and opportunity of believing in God, so they also have the chance of refusing the Manifestations of God. But the comprehending power of God is never arrested in the Bestowal of His Bounty. It is impossible for us to say that it is beyond the power of God to let anyone advance in the next world. That would be declaring Him impotent. The power of God is self-sufficient to remove a soul (of man) from the station of veiling into the station of Light and Mercy. When once a believer comprehends that God is all-powerful and all-merciful

he can pray for the souls of his departed friends (who have died unbelievers) that the veil of darkness may be lifted from them, so that they may know God, the Forgiver, the Merciful! So that God can remove them from the place of disappointment to the meeting of the Beloved.

But man has no power to deliver himself. Only the Mercy and Will of God can deliver one who has been condemned to everlasting punishment.

All beings are divided into the mineral, vegetable, animal and human kingdoms. The mineral has the chance to advance in its own kingdom - as coal has the chance to advance into diamonds, it can advance into the highest station in its own kingdom, but it cannot attain a step in the vegetable kingdom, for it has not the power of growth. As to the vegetable kingdom, a plant has the opportunity to reach the highest stage in its own kingdom, but it is not possible to leave its kingdom and enter into that of the animal. And the animal cannot enter the human kingdom. It can, however, rise to the highest stage in its own kingdom.

A bad horse can become a good horse: a bad, cross ~~legged~~<sup>to</sup> an amiable one.

(The mineral can enter the human frame, but it always remains a mineral - the vegetable can enter the human, but it does not there fore become human.) It is only possible for all to attain to the



highest station each in its own individual kingdom. In the same way when one passes away who is an unbeliever, it is possible through the power of God for him to attain to a high station, but he can never do it from himself, as his station is fixed so far as he is concerned.

As it is impossible for piece of bread to change itself from the vegetable kingdom to the human kingdom, so it is impossible for a man who is not a believer to change for himself his station in the spiritual kingdom.

VI.

#### ON EVIL.

Personal identity of the devil is not true. God could not have created evil. Timothy 1 was written by bishops.

God has given us free will to choose or reject Him. If we reject Him, we lose the blessing for which we came. James 1:13-14 - "Let no man say when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed."

Evil is an attempted violation of a moral law.

If we break that law, we suffer - we lose self-respect. We are following Mental-taste instead of Reason.

Cole - Hoagg Notes  
Authority: M. M. R. found these notes  
in Mrs. Helen Goodalls files, so identified.  
III.

**NOTES.**

(TAKEN AT THE HOLY HOUSEHOLD).

1. - DOUBLE EXISTENCE OF MAN - MATERIAL AND SPIRITUAL.
2. - CONCENTRATION OF PURPOSE.
3. - "THE NEW BIRTH."
4. - CHANGE AND RENEWAL.
5. - A LESSON ON THE KITAB-EL-IGHAN.

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SAYINGS.

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## DOUBLE EXISTENCE OF MAN.

(Material and Spiritual)

It is recorded in the Book of Genesis - "let us create man after our own image," and in the Gospel, it is written - "whosoever is born of the flesh is flesh, and whosoever is born of the Spirit is Spirit." Also in the Koran - "Let us quicken them with a pure life," and in the traditions, it is said that God has created man in darkness and then poured a light out upon him and all to whom that Light is given will be quickened. By all these statements, the same thing is meant. From them it is understood that man has two lives, the material and the Spiritual. As to the bodily life, man shares it with the animals; his powers and feelings are the same, and for this reason, in this state, man is called dead. Jesus said, "let the dead bury their dead," and man in this state, is in darkness.

As to the spiritual state of life, it is heavenly, divine and supreme, and of this condition of man it is said in the Koran, "Let us quicken him by a pure life and spirit." This spiritual existence which is quickened by the guidance of God is the Light of Guidance. For illustration, consider the Sun in the Heavens. It shines forth to all created beings and all things we see in this world have grown by the light and heat of this Sun and nothing would grow in this phenomenal world if these powers should cease.

As the material life is conditional upon the Sun (the material sun) so the spiritual growth is conditional upon the Light of the Sun of Truth.

As the material things are made manifest through the splendor of the material sun, so the things in the spiritual world are made

manifest and discovered through the Light of the Sun of Truth, i.e. if Prophets were not sent and apostles not raised to show the Path of God, and if books were not written to portray the laws of God, no one could understand or know God. As is said in the Koran, "we found the earth to be dry and withered, then we caused water to descend upon it to give it life and when this water began to fall, then it (the earth) was covered with all vegetation and growth." By all this is meant that the ground of the human heart was heedless of the Bounty of God and nothing grew therein.

We say the evil of the heart is like barren soil before being watered by the showers, and these showers are the Bounties of God, which falling upon the soil cause the fruits to appear and the greatest growth to become manifest. The four seasons are caused by the reflection of the sun upon this sphere. As by the Light of the Sun upon the earth, the seasons are formed, so in the same way the Spiritual Sun makes seasons.

As to the seasons formed by the Sun of Truth, the appearance of a Prophet is the Spring season.

The material sun causes changes in the Earth. For instance, at the Equator, it is very hot, too hot for much growth; but in the temperate zones, it is quite different. There are many trees, flowers, etc. So likewise with the Sun of Truth - all things change in the existence of man. When the Prophets, who are the splendor of the Sun of Truth, appear, the darkness of error is changed into the Light of Guidance.

With the appearance of every Prophet, we see the people attain perfection and knowledge and become characterized into Divine Char-

acteristics; their evil thoughts change into good reflections and meditations.

Consider the Israelites - before the appearance of Moses, they were in a bad condition and were under the sway of the people of Pharaoh, that is, in great darkness and ignorance. Then God sent Moses unto them who called them out of that darkness and guided them into the Light of God, and disclosed His mysteries and diffused the knowledge of God among them and revealed unto them the wisdom of God, till at last that despised and ignorant nation of Israelites, who were blind and dead to the Truth and had paid no attention to the revelation of God, were entirely changed. Their bad qualities became divine characteristics through the guidance of Moses.

So through His teachings, that ignorant nation became in all respects, materially and spiritually, greatly improved. They grew civilized, enlightened with divine Knowledge, so that they reached a very high condition of success, and prosperity. They became so perfect that their knowledge and understanding were recognized throughout the world.

In the days of Jesus Christ, the Syrians were (before His Prophecy) as the Jews had been in Pharaoh's time. But Christ's teachings again changed everything. All the regions were in a veil of darkness and ignorance, but when the Sun of Jesus shone forth from the horizon of the Unseen World, then all things were changed from ignorance to knowledge; from darkness to Light through His instrumentality. But a few centuries after His Appearance, great darkness began again to reign - people were following their own ideas and straying away from the Light into gloom and darkness and confu-

sion, until by the Mercy of God, the Sun of Mahomet shone forth from the horizon of Might and Glory.

Of the people of the earth, the inhabitants of Arabia were in the greatest ignorance and darkness and were following every wind that blew. They were so degraded that it was a common practice amongst them to bury their children alive. But all changed for them when Mahomet appeared amongst them and they ascended from the lowest condition to a very high one. The Caliph Omar, before his acceptance of the Faith, buried his daughter alive, but afterwards, he ruled over vast territories and was highly enlightened and respected.

II.

#### CONCENTRATION OF PURPOSE.

It is recorded in one of the Books of the Mussulman that one day Jesus Christ was seen fleeing to the mountains, and some one asked Him why He was fleeing away. He said, "I am running away from a foolish man." He was asked, "Are you not Christ? Why do you not bestow upon him the great Spirit?" Jesus answered, "God has given Me a Spirit, the power of which will open the eyes of the blind and cause the deaf to hear, but it has no effect upon the mind of a foolish person."

And so it is in these days; the Word of God has no effect upon the minds of the foolish and these are the Nakazeens. All those who heard the words of the Blessed Perfection and did not follow them are now Nakazeens (unbelievers).

God has created only one heart in man, and man cannot therefore love two things - he must love either God or the world, he cannot love both.

When man wishes to accomplish something, he must give himself entirely to that thing. For instance, if one desires to learn art, he must concentrate all his faculties and mind upon it; he cannot do that and something else at the same time. So when a man wishes truly to serve God, he must concentrate all his mind upon this service and think of nothing else whatever.

The heat of the sun is more intense when it is concentrated in a cubic crystal, for in such a crystal, the heat is condensed.

So man, when he gives his attention to one thing only, he will do that thing well. When a ruby is put into a cubic crystal, it will be consumed at once; but if it is put into the fire, it is not affected. This shows the power of concentration.

Moses, the Prophet, (after His death) had more than a million followers; but as they were not pure, the Cause of Moses only extended to Syria. All were not of the same mind and devotion and were not confirmed to do any great work. The Israelites alone had some development for a time, but the followers of Jesus Christ, as they were united together and had the same ideas and were cut from every worldly thing, they succeeded in spreading the teachings of Jesus Christ.

In these days unless one is cut from the world, one can accomplish nothing. The attachment to God is only the only helpful thing upon the earth - no other attachment (not even that of the family) can avail man at all.

So a man must be ready to give up his own children for God. Consider one who wishes to learn a science, he cannot succeed unless he gives up everything but that.

How many young women have been devoted to God, until they mar-

ried, then they have left Him and given their time and thoughts to their husbands and their children.

How many people have been near to God in their poverty, but when they became rich, they forgot Him and cared only for material things. The Cause of God is like the Sea. It will not accept a dead body, but throws it back upon the shore.

III.

#### THE NEW BIRTH.

It is said in the Gospels that "ye will know them by their fruits" and the Koran says that good deeds are a necessary condition for a true belief in God.

In the Persian Hidden Words, it says, "Your likeness is like clear, but bitter water which outwardly shows the utmost purity and clearness, but when it falls into the hands of the Divine Assayer, not a single drop is accepted."

The sacred Books of all nations speak of the possibility of the new birth of man. What does this mean? A child in the womb of its mother is in utter darkness. When it is born into the world it comes into the Light. While in the womb it cannot understand the use of its faculties, but when it comes into the phenomenal world, then is understood the use of hearing, speech, sight, etc.

So, when we leave here and go into the Kingdom of the Unseen, we shall know the use of the Bounties of God given us in this world. Here we are being prepared and given faculties which are for use in that world. The new birth is realized in this Kingdom when we become characterized by the characteristics of God, when His Name and Attributes become our names and attributes.

The New Birth is when the imperfections by which we are surround-



ed are wholly overcome and we are completely purified from all the evil of the world.

The most important thing is this - when a young man enters a school, he must not content ~~at~~ himself with the fact of his entrance into that school, but he must learn what that school offers for his information. When one enters a hospital, one must be cleansed from disease. When a child is in its mother's womb, it must receive all the nourishment possible to prepare it for entrance into the phenomenal world. The new birth is symbolized by the iron and the fire. The iron is black and cold and hard, but when it is put into the fire, these qualities change. The fire has three powers - one to discover and remove flaws, one to give brilliancy and one to give heat. So when the iron goes into the fire, its flaws and defects are removed and its blackness turns to brightness and its cold to heat.

So when a man truly in his heart, believes the Truth of God, his bad qualities will turn into good ones and his imperfections to perfections.

The Bab said, he who has attained belief in God, has attained the resurrection - but this has two meanings. Some have attained in name, but others in reality by bringing forth all good actions. Some are called believers because they confess to the appearance of God, but others are in reality believers, because of their good characteristics.

If you want to enter the Kingdom of God, you must first rid yourself of all the gloomy characteristics of the world of dust, and this is the first and most necessary thing to say to all the believers.

Christ said, "Ye shall know them by their fruits" - the qualities of a believer show what kind of a believer he is. If a man claims to be a believer and does not show forth the qualities of God, it proves that he is a believer in name only, and that he has not yet been regenerated by the Holy Spirit.

A flower must have fragrance to be called a flower and fruit must be of good flavor to be called good fruit. In Persia, most of the people who became believers were wholly changed - some were cowards, others were cruel and wicked, and they were converted into brave men and to good and gentle ones. If a man's characteristics change, this shows that he is in heart and reality a believer. In Persia, many persons who were great and rich <sup>(materially)</sup> would reason with themselves as to the advisability of taking the Babi teachings. They knew in all probability that if they did so, they would be called upon to give up everything, wealth, position, even life itself, yet such was the power of the Teachings and their wish for the Truth was so earnest, they were willing to give up all.

Our Lord said that He hoped through Mr. R., the people of Paris would receive a new baptism of the Spirit.

If there ~~is~~ one soul in Paris practising the commands of God, he is better than hundreds who never act nor do His Will, but are believers only in Name. One single Pearl is better than a thousand pebbles.

I hope the believers in Paris will be known by their good deeds and actions and not only in Name.

If you should call Mr. R. in Paris a Behai~~g~~ and then he should not show by his life what that meant what would be the use of the Name?

In Persia when the believers used to hide their belief they were known by their good qualities. It is a better thing that a man should not become a Believer than that he should be called one and not prove it by his actions.

IV.

CHANGE AND RENEWAL.

There were some lovely pink rosebuds on the table that came from the New Tomb.

Our Lord said; we had these flowers last year and to-day we see the same. We are in the habit of saying these flowers are the return of the last year's flowers. We do not mean the identical substance but the same properties, such as color, fragrance and appearance. So man appears in the same way. The world is a prison house and it is quite sufficient for the soul to suffer here once without returning again to suffer.

Jesus said of John the Baptist - "there has not arisen a greater than he", also "and if ye will receive it, this is Elias which was for to come." It means that John the Baptist was characterized by the same spirit as Elias, not that he was Elias - the same soul or personality.

The followers of every religion hold that there is no necessity for a new Prophet.

The Jews say that God sent Moses and that he organized the religion of God, and that the other Prophets came to be the instruments to show forth the Bounty of God. So they said the religion was organized by Moses and though they were waiting for some one to come, yet it was not to form a new religion, only to circulate more fully the old one, and therefore the Jews rejected Christ.

The Christians say we believe in Christ and He is sufficient why therefore should we accept Mahomet? And the Mohammedans hold to the same idea. They say Mahomet was the last of the Prophets - and the seal of Prophethood, and yet they are waiting for the appearance of the Mahdi. But they do not expect him to form a new religion only to further spread the cause of Mahomet.

So when the Mahdi appeared, they rejected Him, just as the Jews rejected Christ and as the Christians will (at first) reject their Promised One.

One thing necessary for the world of Creation is change; one of the requirements of the essential self or essence is constancy or unchangeableness. It is impossible for any created being not to undergo change. In the same way, religion must undergo change; for religion is a manifested thing in the world and all in this world must undergo change.

As you have considered, every One (Manifestation) has been in the early days of His Appearance, the Cause of attainments, both spiritual and material. And every nation where the religion of God has appeared, that nation has become successful and prosperous and has been enabled to spread the teachings. But at last, in the winter days of that religion, those who believe in it are those who are in the greatest ignorance and darkness, and the good things of that religion have been altered and finally the religion itself has become corrupted. Then will come a time when it will be necessary for a New Appearance.

Under the teachings of Moses, the Israelites reached a high condition of fame and glory, riches and power - then their power

began to wane as their religion became corrupted and the time came when a New Manifestation was needed and again the Divine Light appeared in the Person of Jesus Christ.

This spring season is a renewal of last year's spring.. It is not the same spring but it has the same properties and qualities of the last spring. We say the spring has returned; we do not mean the same actual spring - but we mean the same conditions as at this time last year.

So when there is a New Manifestation, it does not mean the same One, but One who comes with the same attributes and characteristics, (of God).

And as in the material world, there is a necessity for a renewal of the seasons, which are the same and yet are not the same, so it is with the religion of God. There must be a renewal; it is the same religion but with conditions to suit the time of the world's people, and though the Prophet which reveals the religion is the Manifestation of God, yet He brings new rays of the same Light, or the same rays, but they strike and reach the people at a different point of view.

Jesus said, "These days are as the past days of the Prophets." The question of return is clearly explained in the Kitab-el-Ighan.

V.

#### A LESSON ON KITAB-EL-IGHAN.

God has created all things in such a manner that they have always two conditions - the condition of perfection and the condition of imperfection. The flower blooms; this is perfection - it fades; this is imperfection.

Everything and every created being must have a guardian or cul-

tivator to assist in making the change from one condition to the other. The flower requires the gardener. To change water into wine there must be some one to assist in the matter.

In the life of a tree the sun is the first cause of its growth and development, but it also needs the care of a man, though the sun itself is a real gardener.

Man's guardian is God, but to assist man, God provides for him a Prophet. All nations and people are anxiously waiting an appearance of a Prophet. They wish Him to come, but when He does so, they do not recognize Him.

This Book explains the reason of this. The Blessed Perfection said that every one who wishes to know God and to recognize His Prophets, must empty his heart, cleanse it of all evil and worldly things, make it a clear mirror so that the Light of God can fall clearly upon it, reflecting a perfect image, and so also that the love of God can fill it.

Man must forget everything, cleanse his heart from all worldly things, so that he has no care for anything in this world; he must put aside all his own prejudices and be a clear, clean mirror upon which the Sun of Truth can shine.

When the real Sun of Truth appears, a pure heart will know Him. But nearly all who wish to judge of the Prophecies of God according to their own preconceived ideas and in this way they will never understand them. The Jews, the Mohammedans, the Christians are all waiting for a Promised One, but when He appears, they do not know Him. The learned men among the Persians always use a prayer that the Mahdi will come in their days, but when the Bab came, they didn't know Him!

Their hearts were not pure, their own ideas dulled the mirror which ought to have been clear from all prejudices. The pure in heart always know Him. (Genoboradeen knew the Bab at once.)

It is thirty-two years since the Blessed Perfection was exiled to Acca. Many here have acknowledged Him to be the best man who ever lived. The clergymen here say that no one since Jesus Christ ever explained the Gospels as does our Lord, but yet they do not believe in Him. All Palestine knows His greatness, but they do not and cannot see that He is the True One. Learned men who visit Him are anxious to know the Truth, but they bring proofs from the Bible which they do not understand and their hearts are not pure enough to recognize Him. Just as it was with Jews, their hearts were not pure, and as their Bible proofs didn't seem to agree with the teachings of Jesus Christ, they rejected Him. In the Prophecies it is prophesied that Jesus Christ will come with a rod of iron, and will break them in pieces like a potter's vessel.

"The Lion and the Lamb shall lie down together." The Jews expected this to be literally interpreted and as it was not, they could not accept Him. Had they purified their hearts through Love, they would have known Him and He would have explained their scriptures to them. His Disciples cared only for the Truth, and when they sought it, they found Jesus Christ; that He was the True One. The Word is like a two-edged sword - it cuts clean between Truth and falsehood. If people will read the sacred Books with an earnest and pure love for the Truth, they will find it, and will be enabled to show it to others.

St. Barbara and Kurraty'l-Ayn had pure hearts and they know the

Truth.

And when Kurratu'l-Ayn had spoken very wisely, though her father was not a believer and was greatly opposed to her, he said that he wished his sons had all been daughters and wise like Kurratu'l-Ayn.

The grandfather of the present Shah sent Acziya-Yayah-Barabis to the Bab to inquire about His teachings. He accepted them and immediately searched for his own father to impart to him the good news and four hundred people believed at once. He did this before returning to the Shah.

An unbeliever in the time of Jesus Christ once said that Jesus Christ was an ignorant man; that He did not know geography for He thought He could see all the world from the top of a mountain. If he had had this explained to him, he would, probably, have believed in Jesus Christ.

Christ appeared in a human form - body. The human body has two conditions - an earthly and a spiritual one. There are always two roads, a worldly and an unworldly one; one of light and one of darkness; one of ignorance, the other of knowledge; one a spiritual and one an earthly. Christ had two natures; the human and the Divine; the satan side and the spiritual side. These two opposite natures stood on the top of the mountain (mountain-top means a lofty station). The Satan or earthly nature showed to the Divine Nature all the worldly riches and joys, urging the Divine Nature to take and enjoy them (for Christ, of course, would have been a material king, the greatest the world ever saw). Then the Divine Nature triumphed and showed forth all the great spiritual gifts of the Kingdom of God which that Nature preferred to all else. Our Lord asked Miss R.,



a church missionary who came to read the Bible to Minerva Khanum, who was ill, "Why do you read the Bible; you don't understand it? Do you know the meaning of the above parable?" She replied "No" - but got up and left before our Lord had explained it.

### SAYINGS.

In the time of the Manifestation of God in Moses, God was symbolized as the Tree of Fire or EL-Tor (Sinai). In Adam's time, it was the Tree of Knowledge - of Good and Evil. In Mahomet's time, it was the Olive-tree and in Baha's time, it was Sadrat-el-Montaha.

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Adam is the symbol of the childhood of the race of man. Childhood has not a great capacity, therefore when he put out his hand to take the apple, he had not the capacity to receive such great knowledge as the apple symbolizes. Moses taught only the material things and Christ of the Spiritual. So if Adam attempted the Knowledge of Jesus Christ, he was bound to fail.

*Cole - Hoagg Notes.*  
*Authority: Mrs. Goodell's statement on a*  
*copy in her own handwriting.*

IV.

NOTES.

(Taken at the Holy Household.)

1. - EXPLANATION ON THE MIRROR.
2. - BIRTH OF JESUS CHRIST.
3. - TABLET ON HAPPINESS FROM OUR LORD.
4. - ATTRACTION OR LOVE.
4. - A TALK WITH THE MASTER ON LOVE.

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### THE MIRROR.

The reality and Essence of Jesus Christ was like the mirror, and the reality and Essence of God is likened unto the Sun. The real Sun appeared in the mirror, rose and shone in that mirror - the reality of God has shone in the reality of Jesus Christ. There are here two suns - one, the Essence of God and the reflected one in the mirror though it is but one. One Sun in Heaven, one Sun in the mirror - in reality only one, not two. The sun which shines in the mirror says, "I am God" - he is right. So Jesus Christ says, "I am the Father."

If you look in the mirror, it is only glass, but it is the place of the Light and Brilliancy of God. The mirror has no Light in itself, but all comes from God: thus the Father is in the Son.

It is impossible that three are one and one be three. For instance - like a piece of iron - it is hard, black, cold, but in the fire becomes soft, red and hot - it leaves its own qualities and takes the qualities of the fire. So the iron can say, "I am fire" - the fire can say, "I am in the iron and fire in one", because he has the qualities. So Jesus Christ said, "Father in Son," and "Son and Father are One."

One and singleness are not against the Trinity and vice versa.

## BIRTH OF JESUS CHRIST.

Regarding the birth of Jesus Christ, there is no doubt that Mary was the wife of Joseph - but the marriage had not yet taken place, when Mary was found to be with child - (St. Matthew 1:18). It is also proved by the statements in the Gospels that Jesus Christ had brothers. (It is understood that they did not believe in Him). The brothers were from Joseph, but Christ was from God, and Joseph was not His father. All the Prophets have a special name for themselves and as the name of Jesus was "Son of God" that must become a realized fact. He must be born materially and spiritually the Son of God in order to fulfill the Name.

Some of the pupils in the Schools of Science once came to Akka and asked the question regarding the Immaculate Conception of our Lord. He answered, "A living body cannot come from a dead body - only a living man can make a living child - this is a scientific fact." The Scientists answered, "It is impossible for a child to be born without a father" and that nothing could change their opinion concerning it. They left that subject and began to speak of others and finally of geology and of well-known scientific facts. They spoke of the way in which the Earth had been thrown off from the Sun - of how it had gradually cooled and a crust had formed to make a surface of the Earth, and went on to speak of the Creation of Nature and finally of man's Creation.

Our Lord said, "You believe in the Creation of man?" (Adam)

They said "Yes." Our Lord said to them, "And who were the father and mother of Adam? You said that you couldn't believe that Jesus Christ could be born without an earthly father (when He had a Mother) yet you can believe that Adam was born without either."

III.

TABLET TO THE ENLIGHTENED OF GOD.

O thou who art attracted to the Breath of God!

Verily I read thy detailed letter which showed how thou art attracted to the Breath of God, kindled through the Fire of the Love of God, art endeavoring to propagate the religion of God, and to make a translation of the wonderful treatise (traveller's narrative) and publishing it in these regions.

Know then that there are two kinds of happiness - spiritual happiness and material happiness.

As to the material happiness - it never exists - nay it is but imagination - an image reflected in mirrors - a spectre and a shadow. Consider the causes of material happiness! This is something which slightly removes one's affections (from God) while the people imagine this to be joy, delight, exultation and blessing. Therefore the material Blessings, including food, drink, etc., are all tending only to allay thirst, hunger and fatigue, but are neither bestowing any delight on the mind nor any pleasure on the soul - nay: these only furnish bodily wants. So this kind of happiness is of no ~~use~~ real existence.

As to the Spiritual Happiness, this is the true basis of the

life of man, because the life is created for happiness, not for sorrows - for pleasure, not for grief.

Happiness is life, and sorrow is death.

The spiritual happiness is the eternal life.

This is a light which is not followed by darkness.

This is a life which is not followed by death.

This is an honor which is not followed by chance.

This is an existence which is not followed by annihilation.

This great blessing and precious gift is obtained by man only (through) the guidance of God.

The spiritual happiness is light while sorrow is darkness.

This happiness is glad tidings while sorrow is disappointment.

This happiness is the kingdom, while sorrow is the earthly world.

This happiness is life, while sorrow is non-existent. This happiness is the fundamental basis for which man is created, worlds are originated - the contingent beings have existed and the world of God appeared, similar to the appearance of the Sun in mid-day.

This happiness is but the Love of God. This happiness is but the eternal might, "the brilliant traces of which are shining forth unto the Temples of Unity" (meaning Prophets or chosen ones, etc.)

Were it not <sup>only</sup> for this happiness, the existence would not be created, the Invisible would not be known from the Visible - the Lord of Hosts would not have appeared and the "honorable station" would not be attained.

(This station is differently interpreted by the Commentators

of Koran - but according to the statements given by the Master - the Honorable Station is the loftiest station to which man can ever attain in this world of Creation).

By the above explanation we have already pointed to thee only a door. Reflect therein. Turn unto the Kingdom of El-Beha and ask the elucidation and interpretation thereof. Then, the doors leading to this fact shall be widely opened before thee, whereby thou shalt know the mysteries of happiness as these are deposited in the appearance of the Forgiving Lord on the Loftiest Mount.

IV.

**ATTRACTION OR LOVE.**

In the Koran, the following verse is revealed by God. "Oh Mahomet, no power save that of God would have united these people." During the life of the Prophet there were two communities of persons who were opposed to each other, but when they accepted Mahomet, they became friendly and this verse has reference to them.

In these days, only the power of God could have united all of us together in heart. Some here are Americans, there are also Persians, Syrians, Russians, etc., and only the power of God could have united them for there has been no other communication between them as they do not understand each other's language.

All things in existence are formed by particles and atoms which are united by the power of attraction. This is such a great power that all the world is held together by it - and not only the world, but the Universe.



All are made of atoms and united by attraction. What is this power of attraction? Love!

All union of hearts in this world is brought about by the power of attraction or love. The life of the whole world depends upon it, and when this power of attraction or love is gone, then all is disunion and annihilation then takes place. As at night, when a lamp is brought into a room, all things in the room become manifest so is the result of the power of Love and Attraction in the hearts of the people and in the world - it makes manifest everything and is the only power which will bring forth any good result at all.

There are two kinds of Love - the material and the spiritual. Material love means the ~~attachment~~ of men to each other, whether it be friendship or any other relation and it always ends in grief, for the spiritual love is the only enduring love. Spiritual love is one of the Great Bounties given to man. It is said in the Koran "if you love God, He will love you" or "God loved you first and then you loved Him" and this is the only love which will bring peace and is everlasting and unchanging.

The Love of God is like the ~~Sun~~ - it shines upon everything and this is His relationship to man: But the love of man to God is borrowed Light because it is impossible for Man to love unless God had first loved.

Love is the greatest  Bounty of God. Thus Jesus Christ said "I am Love." One of the characteristics of the Prophets is that of love and as God's only object is to unite hearts, and as this is always the object of the Prophets, this shows that they are of God.

The greatest sign that a man is a Prophet is his ability to unite hearts - for no one can do this except he be on the part of God. It is said in the Gospel - "I came to gather together the scattered sheep of Israel" - so this shows that the mission of Jesus was Union and Love.

In the world everything which promotes union, harmony and love is from God, for union is life, but everything which causes discord is from Satan and is death and annihilation.

It is said in the Koran that the greatest and most perfect power is inspiration or Revelation for through this power, the Prophets are raised, and all the laws of God are made manifest.

V.

#### A TALK WITH THE MASTER ON LOVE.

Real Love is a spiritual thing. It is an emotion of the soul. From the emotion of the soul an effect is also produced upon the body. Love will cause the heart to burn and the eyes to weep - it will shake the body and render sleepless the mind.

Material love is divided into two kinds - the animal and the human love. The animal loves its kind, the bird loves its mate and the gentle dove its offspring. Thus the human being has this quality and a greater power besides. Animal love has no permanent foundation

and will soon pass away, but the human being sometimes loves for the sake of God and this another kind of love. If you love a person for his own sake, this belongs to the animal division, but if you love the virtues expressed in a human being because they are the qualities which please God, then it is another kind of love (human) but this love will soon pass also for it is not impossible for love to change to hatred.

But spiritual Love - the Love of God - is a bounty from God and will never pass away. We love each other because <sup>we</sup>are all centred in the Blessed Perfection. If we did not know Him, we should never have loved one another, for we are from different countries and have different customs. Still we love each other, for our love is of divine origin and will never change either in this world or in the world to come.

(I)

N O T E S.

(TAKEN AT THE HOLY HOUSEHOLD.)

1. - TABLET REVEALED BY THE MASTER.
2. - TABLET REVEALED BY THE MASTER TO THE BELIEVERS IN  
HAMADAN PERSIA.

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TABLET REVEALED BY THE MASTER.

O ye real friends who long for the Beauty of God!

When the self-subsistent Living God manifested Himself with all His Names, Attributes, Perfections and Characteristics to the people of the Universe, and illuminated the Dawning-place of the contingent world with the Lights of the orb of the Placeless and raised fervency and clamor within every component atom of the world of Creation, then the Shower of Mercy began to fall, the rays of the Sun gleamed, the refreshing zephyr blew and the Voice of God reached the ears. Hearts began to beat, souls became liberated and free, cheeks were flushed, the (intervening) veils were consumed, and the Face of the Living Friend became manifest.

The hearts of the lovers were ignited with a burning flame and the eye of the ye arning wept with joy. The Rose-garden of Unity was ornamented, and the Flower-bed of singleness was arrayed. The Feast of the Bounties was celebrated, and the Banquet of Eternity was spread. The Throne of the Divine Dominion was established, and the verse: "The merciful sitteth on the Throne" (Koran) was fulfilled. Afterwards the greatest splendor of the Blessed Perfection became manifest in the Temple of the Testament, in this Eternal Banquet, and shone forth unto all horizons. The Divine Minstrel held the stringed guitar in His Hand, and preluded a melody and tune after the Persian note, and played this Song with a loud voice as follows:

This is the Ancient Covenant! This is The One who has the cup in His Hand! This is the One who has brought failure to the Market of the Joseph of the Merciful God, on account of His Beauty! This is the Testament of Accord! This is a Covenant to hold to, and

utterly detach one's self from aught else. This is the Cause of  
stopping the cries of Contradiction (made by deniers) through the  
Divine Mercy. This is the Pre-existent Covenant! This is the  
weighty Mystery! This is the Greatest Secrecy of the Countenance  
of El-Beha! (May my soul redeem His Beloved Ones!)

Signed -

Abdul-Baha-Abba.

Translated by Mirza Ali Khuli Khan, July 17 - 1901.

TABLET REVEALED BY THE MASTER

TO THE  
BELIEVERS IN HAMADAN PERSIA.

O my God! Verily, I beseech Thee and supplicate before Thy Presence, to forgive and overlook my sins and transgressions which are weighing as a heavy burden on my back, and are weakening my bones so that I am unable to bear it. O Thou, my Beloved One, I return unto Thee, invoking Thy Favor and Gift and Thy Forgiveness and Pardon.

If Thou forgive me not, O my God, in what door can I find shelter, and if Thou pardon me not, O my Beloved, to what support can I appeal? Is there a door except the door of Thy Mercy? Is there any refuge beside the Threshold of the holiness of Thy Favor? All the positions are lowness and disappointment except the Threshold of Thy Mercy and servitude to the Gate of the Holiness of Thy Unity.

O my God! O my God! Adorn this weak temple with the garment(of servitude) which is made of the Brocade of the Kingdom of Thy Oneness, and sewn with the fingers of the Holiness of Thy Divinity. This is that sumptuous Robe, nay, rather that Mantle to which the necks of the Pharaohs are bowed!

O my God! These are those, Thy servants whom the Breezes of the Garden of Thy Mercy has cheered, and the waves of the lakes of Thy Oneness have revived; whose sights have been illuminated by the splendors of Thy Great Manifestation, and whose innermost hearts have been purified by the Fragrance of Thy Holiness; O Thou my Lord, the Clement, the Merciful! enable them to serve Thy Cause and make them to share with this servant in the servitude of Thy Threshold, which is exalted above the comprehension of all the existing beings.

Straighten their backs to attain this greatest virtue (servitude) and bestow upon them this Gift, which is naught else save the most brilliant, peerless and precious Pearl, which scintillates upon the Crown of Greatest Glory! And suffer them to empty their hearts from all else save Thee, to have their breasts dilated with joy in Thy Commemoration, and their souls rejoiced that Thy Gifts in Thy Kingdom; verily Thou art the Bestower, the Assistor, the Munificent and the Merciful.

O ye beloved of the Ancient Beauty, and ye friends of the Greatest Name! (May my soul be a ransom to your love). Praise be unto God, that ye are reposing under the Shadow of the Tree of Blessing and art abiding in and enjoying the Garden of Love in the Paradise of Abha.

The soul nourishing Breeze of the Favor of the Blessed Perfection is giving life to souls and minds, and the radiance of the Sun of Truth is surrounding ye, and the gifts of the Holy Threshold are perfect at all times.

Turn unto the clement One, then open ye your mouths to return thanks for this Bounty and Grace, and praise and glorify His Highness, the Almighty, who abounded ye with such Favor, and assigned such gifts unto ye.

All the chosen ones during the by-gone centuries, have been longing for a minute of the Day of the Blessed Perfection, and were earnestly beseeching and yearning to sacrifice their lives in this Glorious Age. Now, praise be to God, that, ye are submerged in this Sea and dwelling in this Eternal Paradise. In order to return thanks for this gift, ye should be constantly employed in delivering the



Cause of God, and ought to open your mouths in inviting all the people on the Earth (to this Cause). To have no thought or purpose save diffusing the Fragrances of God, and to regard no desire or aim but promoting the Word of God.

I swear by His Highness, the One God, that This Day is the day of teaching and every day is to a teacher as blessed, august and auspicious as a Feast Day. In this Day, the Beloved of God should be free from every thought, and only think of the Perfect Beauty of the Desired One, and seek only His Commemoration and walk only in the Path of His Love, and speak only of the Mysteries of His Kingdom. If they attain to this lofty and impregnable position, they will be strengthened in all that is good.

Upon ye is Greeting and Praise.

Abdul-Baba-Abbas.