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THE SCHOOL
OF THE PROPHETS

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Presented by

Malcolm O. Young

**“This treatise must be published by the Press
of Chicago (Bahai Publishing Society).”**

(Signed) ξ ξ

ABDUL-BAHA ABBAS.

(The above appeared on the top margin of the first page of the manuscript).

“O people of utterance: Verily, We entered the School of GOD when ye were dormant, and gazed upon the Tablet when ye were asleep.”—BAHA’U’LLAH.

THE SCHOOL OF THE PROPHETS

BY

MIRZA ASSAD'U'LLAH

“

TRANSLATED FROM
THE ORIGINAL PERSIAN

BY

AMEEN'U'LLAH FAREED, M. D.

(MIRZA AMEEN)

WITH AN INTRODUCTION BY

EDWIN HARTLEY PRATT, M. A., M. D., LL. D.

VOLUME I

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Introduction.

The world has a great many differing religions, rivaling each other with zeal to obtain followers, and each claiming the advantage of monopolizing the only true road to perfect and everlasting peace. It needs one more, not narrow and sectarian as those already established, but big and comprehensive enough to explain them all, and to unite them all into one great brotherhood of universal enlightenment and appreciation. This last and greatest religion must be constructive rather than destructive; it must take cognizance of all the good in every other religion, and whatever added good it offers must be so conspicuously helpful to all who seek the Truth that its common application will be readily and universally recognized.

The Bahai religion, whose great founder is known as BAHÁ'U'LLAH, has come to us in the time of our greatest need and is rapidly becoming recognized as a great peacemaker among the various religions. It has disarmed scepticism and avoided antagonism by the wonder-

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fully appreciative attitude that it has assumed toward all existing creeds. It estimates at its full value the good in every one of them and has thus secured the friendship of them all. Besides this, it stands for broad, unifying principles, which enables the devotee of one religion to appreciate the inherent value in schools of religion not his own, while at the same time it leaves the religion of his own choice not merely undisturbed, but amplified. It establishes the fact, which will be hailed with universal delight by all sincere souls, that the interior meaning of all true religions is identical and hence dispenses at once with all spirit of rivalry and contention.

The religion of any man's adoption is the home of his soul, the citadel of his life, his "holy of holies", for whose honor and defense no sacrifice is too great. So long as this is respected and felt to be sacred from molestation, all who seek the Truth can be readily brought to a realization of any and all good that is universal in its application. The Bahai religion, in its recognition of all good already established, has won for itself a welcome hitherto not known in the history of religions to be extended to a newcomer. This is not mere

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theorizing, for already within the prison walls of Acca there have sat at the same table with Abbas Effendi—the illuminated son and successor of the great BAHĀ'U'LLĀH—many a Jew, Christian, Mohammedan, Zoroastrian, Buddhist, and representatives of other great religions, and this not on one occasion only, but frequently.

The writings of BAHĀ'U'LLĀH are not yet sufficiently at the command of the general public to be felt in their full force and accomplish the great work of salvation for which they are intended, and to which they will surely attain, and while waiting for their coming any words from the pen of competent teachers will be welcome to the general public, which is in sore need of the help in store for it, and to the Bahais themselves who are equally anxious to come into their welcome. Mirza Assad'u'llah is a great scholar and a great teacher. He walked and talked with BAHĀ'U'LLĀH, listened to instruction from His lips, and thus is eminently qualified to supply the much needed Bahai literature.

The present book by his pen grew out of a private correspondence which at first was never intended for publication. But the writ-

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ing from the pen of Mirza Assad'u'llah seemed too universal in its application to be confined to private use, and hence, with his consent, is made public. Beside the selected part of the correspondence, the great teacher has kindly furnished other chapters, adding materially to the value of the publication. The subjects treated of are those upon which enlightenment is most needed, as, for instance, "The School of the Prophets", "The Nature of Wisdom", "The Differentiation between Acquired and Innate Knowledge", etc., and while the volume is a small one, it will require to be read and re-read many times to be fully appreciated. It was written in Persian. The scholarly translation was made by his son, Dr. Ameen'u'llah Fareed, who desires to acknowledge gratefully the assistance of Dr. E. H. Lewis. Mirza Assad'u'llah promises a companion volume in the near future.

Edwin Harbry Booth

Foreword.

My dear Doctor :

The purpose of communion is Spiritual understanding; accordingly I will spend some time in conversing of subjects which are of great interest to the thoughtful.

Let us suppose that we are enjoying a season of mental recreation with the Professor in the garden of thought. Before commencing our conversation, let me say that when I visited the countries of the Occident, not being conversant with the terminology and thought-expression of the Western people, for a time I did not appreciate any of their melodies.

After a short season of sojourn among them, when mine ears were attuned to their pitch, the sweetness of those melodies grew rapidly to my taste. Thereafter I greatly enjoyed listening to them. Since my return to the East, whenever those melodies reach me from the night-ingles of the West I am made happy.

The subject which I purpose to present to you now may perchance not seem of value at

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first, for the reasons given above. But I know that if you kindly do as I did—patiently wait and carefully contemplate, reading this letter many times—I am sure its contents will appeal to you and will afford you great pleasure and interest.

This is a new melody of the East which is still unfamiliar to the West. Pray view it from neither a Western horizon nor an Eastern standpoint; but rather consider it with the perfect faculty of reasonableness which God has granted you, and by which all things can be discerned.

MIRZA ASSAD'U'LLAH.

Cairo, Egypt, January, 1906.

**THE SCHOOL
OF THE PROPHETS**

THE SCHOOL OF THE PROPHETS.

Chapter I.

STATEMENT OF MAIN FACTS.

There is no doubt (1) that the virtues, or possibilities of perfection, of the human world are boundless; (2) that the nobility of man is proportionate to his unfolding of these perfections; that the more a man manifests lofty attributes and high attainments, such as are conducive to the progress of the human race, the greater and nobler soul is he accounted among all his fellow men.

(3) Investigation has shown that the constructive signs and praiseworthy attributes of the Manifestations of God [*i. e.*, the Prophets] are greater than, and even incomparable with, those of other members of the human family, as we shall learn later. Thus the Prophets are pronounced to be the most perfect and noble among all men.

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(4) When the nobility, the greatness, the perfection of the Prophets over all other men is proven, it is deemed a duty of the wise man to follow their example, and of the student to enter their School, to learn of their Ethics, Laws, and Teachings. Thus they can attain higher development and unfold greater perfections by pursuing the Course of the Prophets.

The general statements made above will now be enlarged upon and proven. This will be done, I hope, as concisely and yet as clearly as possible.

I. THE POSSIBLE PERFECTIONS OF THE HUMAN WORLD ARE BOUNDLESS.

Consider all grades and different classes of humanity now living. Each soul, in whatever degree of unfoldment and upward development it is found, is unceasingly striving to ascend the ladder of progress higher still. All are seeking constantly to advance further on their journey and to get nearer home. As the people of the Present strive to attain, so did the people of the Past. Men of the Past Day were also seeking for power and truth, spending their lifetime in research which did not end.

The study of ancient history and the obser-

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vation of the present will afford basis for this inference: that the people coming after us in the future will do the same as we are doing now and as our fellowmen have done in the past. The past and the present are mirrors foretelling the future. These reflections make it evident that the possible perfections of the human world are boundless.

II. MAN STRIVES TO UNFOLD, REVEAL AND PERFECT HIS TALENTS, AND LONGS TO BECOME IMMORTAL.

This is innate. It goes without proof that to unfold perfective signs, signs of advancing, to reveal beauty, achievement, and glory, and to desire to manifest his talents: these are peculiarities of man. He who possesses wealth and glory, beauty, and refinement; he who is imbued with virtues or distinguished for attainments strives with all his might to become the one unique master in his particular form of achievement and to be known as such. It is the supreme hope of such an one to become world-famous and to leave behind him footprints that shall recall him to generations yet unborn. Even so have the Prophets, wise men, philosophers, kings and rulers, great artists

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and sculptors sought to their utmost to reveal their virtues and leave immortal signs. The famous carvings in stone, the great and exquisite works of architects and the immense pyramids are proofs of this statement.

When carefully we reflect upon this point we discover that this desire to be known, although present in all beings, still manifests itself in various degrees according to the capacity of the individual. He who possesses greater qualifications has the greater desire to reveal them, to make his work everlasting. The man who has most of life within him is he who most desires to live eternally.

The degree of aspiration, the hunger for immortality, the will for perfection ascends till it reaches the highest. The highest degree in every age is for him who is imbued with all the virtues and is the manifestation of all the Attributes of God; therefore, the Manifestation of God.

Whosoever possesses these qualifications, powers, and perfections innate and immediate, without outside acquisition, is verily the great one of his age. Such a soul is called "The Perfect Mind", "The Divine Soul", "The Great Spirit", "The Lord of Lords". The

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highest names and noblest attributes are his. His word is the Word of God and his power expressive of the Divine.

This mighty thought is expressed in the following Divine Utterance:

*I was a hidden treasury. I loved to be known, therefore I created man to know Me.**

This demonstrates the fact that the desire to reveal virtues is innate and a ray from the immortal Sun of God manifest in men.

This virtue is latent in all things, for it is a quality of life. It is the gift of the Creator to the creature. Gaze with an eye of reflection upon the blossoms of various hues, the flowers already in bloom; look down upon the anemones and see beneath the trees the thick-grown violets: all are absorbing the Bounty of God, the glory of the sun, all are busy with self-development, growth and revealment of their virtues. With the attractive beauty bestowed upon them by God, and with their sweet and expressive natures do they invite the weary eye of the onlooker. Thus do the flowers seek to reveal virtues. "Be admonished thereby, oh ye who see!"

* NOTE: All paragraphs printed in italics are from the Supreme Pen (BAHA'U'LLAH).

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The will to reveal virtues is manifest in all beings. Should any soul claim to be indifferent with regard to this point, that is, not to care whether his virtues are revealed and immortal traces survive him, his claim is empty. Such an one, if his claim be a true statement of his condition, is not normal. He is not revealing the quality of life—a biological law. Therefore, it is demonstrated that to seek perpetuation of his signs and to desire to reveal his virtues is innate in man.

III. THE CREATIVE AND PERFECTIVE SIGNS OF THE PROPHETS ARE GREATER THAN THOSE OF ALL OTHERS IN THE HUMAN FAMILY.

Should we examine the pages of the “Creational Book”* and compare carefully the record and fruits of the Prophets, the philosophers and other classes of humanity, we shall find that the life work of the Prophets is far greater than that of the rest of mankind. Indeed, comparison is out of place. The distance between heaven and earth is vast.

Ponder over the doings of the great Prophets and consider the creative work of the Divine Manifestations. Take, for example,

* The “Creational Book” refers to the universe.

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the fruitful tree of the Lord Jesus Christ. Reflect upon the living temple and be admonished by the cross. Consider how this wonderful form penetrated the six regions of the earth, and what "new heavens", "new earth", and new people were revealed.

Again, consider the spiritual signs and material expressions of that Holy Personage, in the world and in the Kingdom. See in the world, the expressions of His glory, and the signs of His Majesty. Today three hundred and seventy-five millions of people are called by His name, Christians. The virtues and the praiseworthy attributes manifested by them are the Christ signs.

The great men who have appeared among the Christian nations, the churches built in His Name, the lofty temples named after His disciples, all the colleges founded to teach His doctrines, all the preachers and teachers serving His Cause, the missionaries proclaiming His Name, the kings and queens whose diadems are adorned with the cross, the countries ruled by Christian rulers are outward expressions, the extrinsic signs of one known as Jesus Christ, the Spirit of God.

The souls who have come to this world dur-

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ing the Christian Era, who belonged to this glorious nation, who lived their lives and passed away, leaving behind their Christ-like deeds and everlasting fruits, were the manifestations of the Word, the deed, the glory, the beauty and the light of the Sun of Truth, the Spirit of God, the Lord Jesus Christ. All that has been, all that is and all that shall be in Christendom can truly be called the branches, the twigs, the leaves, the blossoms and the fruits of the tree of Christ. All are the drops of that Sea. Those who have reached the Harbor of Unity can see even in all the atoms His Manifestation, His Immortal Signs.

Is it possible then to compare the creative record of this Divine Manifestation with that of other classes of men? This soul, this Man of God, Jesus, was an "unknown and hidden treasury", which today is accessible to all. He was one of the Manifestations of God, a Sun, behind the clouds in His time, which now shines as at mid-day, His Light flooding His Kingdom.

Look carefully at the Mosaic tree with its fruits, the Mohammedic tree with its fruits, and the prophetic trees which grew before them in the field of life. You will conclude

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that the prophets are the most perfect and the most noble among men, and that their proofs of perfection surpass all the rest, who, when compared to the prophets, are as stars compared to the suns that illumine the heavens of life. They are the Manifestations of God.

When you consider the chain of events, observe the "arc of descent" in the contingent world, and study the pages of the "Collective Book",* you will see clearly that the highest degree is that of the Prophets, and that the first chapter of the Book of Life is devoted to their story. After them come in succession other souls with their respective degrees in the arc of descent.

These degrees and stations descend and at last reach the lowest in the contingent world. All beings manifest the Light of the Divine Manifestations according to their respective capacity. Thus it is made clear that the highest station is that of the Prophets, that their words and deeds are immortal and that their life work is greater than that of all other classes of humanity.

* The "Collective Book" is the book composed of words expressive of the "Creational Book," or the universe.

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IV. THE WISE MAN WILL DEEM IT HIS DUTY TO ENTER THE SCHOOL OF THE PROPHETS AND TO LEARN FROM THEM LESSONS OF ETERNAL LIFE.

Every soul who enters the great school of the prophets will be blessed with true vision. The eye of his insight will open, he will perceive all things as they are. He will learn of realities. He will find in the school many large and small classes established: the class of the prophets teaching the lesson of "Oneness" and the mysteries of prophethood; the class of the philosophers discovering the mysteries of nature; and the other classes, each pursuing a certain course of knowledge and following a special pathway of research.

One of these classes is composed of rulers, kings and statesmen, who are concerned in the protection of the people and in the government of the world. The student who has just been ushered into this school of life will observe the class of the prophets to stand at the head and to occupy the highest mansion, for it extends help to all the other classes and sheds its light upon all the rest.

Having observed this with true insight, he

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will be in need of no syllogism to prove this point, and will conclude that all good students, having entered the school, should strive to attain to the highest class, and to learn from the great teachers, who are the Prophets.

Chapter II.

AN ILLUSTRATION SERVING AS EVIDENCE.

This servant of the Beauty of ABHA,* your brother, after prolonged research, after association with all classes of men, and after travels in various countries and study of books, when his ears caught the first melody of the birds, warbling in the school-garden of God, and when his nostrils caught the first breath of the spiritual flowers, knew forthwith that the purpose of man's creation is not attainable through any source save by studying in the Great School, and learning the lessons of the Prophets.

Yea, when I obtained a glimpse of their glory, I sought permission from the Principal of that school to register as a student. The response to my petition came in the following significant verses of ABHA:

Come not, if love of life thou still must own,

* "Beauty of ABHA," "Blessed Perfection," "Blessed Beauty," "The Ancient Beauty" are among the names and attributes by which BAHÁ'U'LLAH is intended.

AN ILLUSTRATION

But come, if giving life and mind, nor come alone.

*This is the Path if thou Bahä wouldst meet.
If not, abide afar, nor trouble pilgrim feet.*

After the receipt of this response, I sent another supplication. I begged thus: "O, my Lord, is it meet that, rich as Thou art, Thou shouldst turn away from the door of Bounty one so poor, so humble even as I?" This time permission was granted me and I proceeded on my journey there.

When I arrived, I was ushered into the Paradise of ABHA, and viewed with wonderful delight its glory and beauty. The degrees and the classes, as well as their teachings, became familiar to me. I learned as much as my capacity permitted.

With the eye of truth I beheld, and with absolute certainty I learned. Verily, it is not meet for a soul who enters the great school of life not to advance to the highest class, which is that of the prophets; it is not meet that, failing to learn of them the lesson of perfection, a man should stand without talent before the great Throne of the Father.

When I reached that station I cut loose my attachments, I kissed that threshold, I used its

AN ILLUSTRATION

dust as a collyrium for mine eyes, and remained there to learn.

Then I saw what I saw, I heard what I heard; that is to say, I saw what is unseen and I heard what is unheard. Therefore, the Cup-bearer of that banquet gave me to drink from the chalice of the Sealed Wine, whose ecstasy made me free from this world and all that is therein. This strain of music reached mine ear:

“The lover’s heart for two does not suffice;
Sweetheart or heart—one he must sacrifice.”

This melody rendered me unconscious and the world of being became unknown to me; when I was myself again, I found that I was in the presence of the Lord of Hosts, the Heavenly Father, BAHA’U’LLAH—Glory be to Him! He sat upon His Throne of Power, and at His right hand sat His Son, the Servant of Bahā, the Center of His Covenant, and the Greatest Branch of the Tree of Life. In His right hand was a book* with the seals broken, out of which He read to the Prophets and Messengers, who listened attentively to His Words.

The first blessed stanza which I heard from the Tongue of ABHA was this:

* Rev. chaps. 5 and 6.

AN ILLUSTRATION

O Son of Spirit!† Possess a good, a pure and enlightened heart, that thou mayest possess a kingdom, ancient, eternal, immortal and without end.

When this blessed speech penetrated the ear of my soul, I knew that this pure heart must be the certificate of entrance to this school. This heart supplies all the parts and members of the student with the spiritual energy [blood], thus aiding him to achieve immortal signs.

After this experience, I knew my duty was to offer myself as a servant of that class, hoping to become a student thereof, to attain a portion of that knowledge and to drink of the immortal cup. I did not go through the various classes or degrees which lead to the highest, for my desire was intense, and therefore I proceeded to the class of the prophets at once. I thought that if opportunity should favor me later, I would study in the other classes also. The usual course, however, is to advance from the primary to the secondary and so upward, at last reaching the class of the prophets. Having found the prophetic rule to be the other, I followed it. My reasoning was this—when I

† Hidden Words, page 1, paragraph 2.

AN ILLUSTRATION

have a hundred, eighty and ninety are mine also. Thus I entered the great school. But you, my dear brother, have not trespassed the ordinary rule, and have entered the house by the usual gate. I hope that we may meet in the best of places, and learn from each other what we can.

When "the Glory of God", BAHĀ'U'LLAH, illumined the world from the horizon of Adrianople, the Supreme Pen revealed for this servant the following Tablet, which determined the course of his life:

O, thou Assad': Arise by My Love. Then offer the chalice of the Sealed Wine to those who believe in the Oneness of God, in My Name, the Powerful, the Eternal! Thus mayest thou raise the dead. Beware lest suggestions prevent thee from that which thou art commanded to do by Him who revealeth the Signs.*

Arise and say: O people, verily the fountain head of Revelation has come with Power and Glory.

* "The Sealed Wine" mentioned in this Tablet, and also by the Prophet (Mohammad), has the same meaning as that declared by Daniel: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." (Daniel, chap. xii., v. 9.)—
TRANSLATOR.

AN ILLUSTRATION

O, thou manifestation of eternity in this most great garment: Chant the verses in another melody. Verily, thou art mighty to do that which thou willest, through thy saying: Be and it will be.

Then mention him who has desired Thee, that the attractive power of the Word may possess him and bring him to God, the Precious, the Beloved!

Blessed art thou for having attained the Days of God, and turned thyself to the Commander for whom possessions were forfeited and lives sacrificed.

He who acknowledges the Supreme Point in this day, verily, the Fragrances of Glory shall refresh him and he shall be the light of the eyes.

Blessed is he who has attained the Bounty of God, when the Face was denied by the Polytheists!

Hold to the most firm and strong Rope, and speak among the nations the utterance of the Beauty of Eternity, in this, the promised Day. By My Life, were people cognizant of My Word, verily, they would sever themselves from all save Me, soar in My Atmosphere, and gain the victory through this Hidden Name.

Say, by His Almighty Name, verily He is

AN ILLUSTRATION

the Hidden, although He speak to the peoples and give utterance each morn and eve.

Thus have We adorned thy temple with the garments of explanation [beyan], and thine heart with this Hidden Name. Be thankful and say: Praise be to Thee, my Lord, the God of the seen and the unseen.

Chapter III.

THE FIRST LESSON IN THE GREAT SCHOOL OF THE PROPHETS: THE CREATOR.

This contingent world must have been created by an Ancient Being, for whose existence no beginning and no ending can be imagined. This wonderful creation presupposes an Almighty Creator. This Ancient Entity and Creative Power must be perfect in order to create perfect beings, for the imperfect cannot produce perfection. "That which hath no life cannot bestow life". Were not the earth possessed of motive power, growing or moving plants could not spring therefrom. Were water minus the life elements, it could not bestow life.

The Great Teacher must, therefore, be the perfect Artist and great Architect to produce the perfect designs in the creation of the rose, the hyacinth, the carnation, and the lofty tree, with its branches, leaves and fruits. The myriad colors, the wonderful tints and beautiful hues all indicate the pigments of the skillful Artist. If Doctor Nature were not the Mas-

THE CREATOR

ter of Botany, Zoology and Anthropology, how could He have created the wonderful species of plants, animals, and men?

Therefore, he who is void of life cannot give life, and he who is imperfect cannot impart perfection. He who is not, cannot have made that which is. Then the Créator *must be*, for His creation *is*.

Thus the Maker of things must be the Ancient Entity, characterized with all the virtues or perfections which are expressed in His creatures, according to their respective capacities. All the attributes of creation are expressions of the Creator. One of the creative qualities is revelation or manifestation. The flowers manifest themselves when in full bloom. This being an expression of a divine attribute, therefore the Creator must also manifest Himself.

What is the most fitting vehicle for the manifestation of the Ancient Entity? Research in the four kingdoms—the mineral, the vegetable, the animal and the human—will demonstrate the fact that in man alone is realized a fit throne upon which the Ancient Entity can establish Itself. When thou hast perceived Man, thou hast, verily, perceived God.

THE CREATOR

*O Son of Spirit.**

I have created thee rich: why dost thou make thyself poor? Noble have I made thee: why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: why searchest thou for another than Me? From the clay of Love I have kneaded thee: why seekest thou another?

Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty, and Supreme.

The reality of man is the throne of divine manifestation. The world of being has its origin in man, its manifestation in man, and its culmination in man. Man is the Alpha and the Omega. *All things of the world arise through man and are manifest in him, and through him they find life and development; and man is dependent for his being upon the Sun of the Word of God.*

The Prophets of God we found to be the most noble individuals and the most perfect members of the human family. Therefore, they are the Manifestations of God, the perfect vehicles for His Revelation, and the greatest argument for His Power and Existence.

* Hidden Words, page 7, paragraph 14.

Chapter IV.

THE QUESTION OF THE DOCTOR AND THE ANSWER OF THE STUDENT IN THE SCHOOL OF THE PROPHETS.

At this time the ethereal vibrations of the Spirit brought this servant of the garden of humanity a question from the honorable Doctor, his friend and spiritual brother.

The Doctor: I have heard your argument and have enjoyed your discourse. I agree with you that the nobility of man depends upon the manifestation of lofty attributes and constructive qualities. Moreover, my own study and research of many years have given me certain valuable facts. The study of medicine has provided me with helpful means of serving humanity. I can thereby restore the sick, according to the best of my ability. Scientific knowledge has enabled me to prolong life and prevent disease. I can relieve my patient from suffering, and soothe him to rest when he cannot sleep.

QUESTION AND ANSWER

The knowledge of surgery renders me capable of separating the dead tissue from the living. By operative procedure, I prolong the life of the patient and endeavor to make him normal. Yea, by "Orificial Surgery" I give my patient new tone, new activity, even new life. By this, my discovery, I can restore motion to the paralytic, and cause active circulation and nervous vibration.

I am studying daily to find greater means and more efficient methods of making the people healthful and joyful. These I consider to be great services for humanity.

Now, pray you, tell me of the results and fruits of your work and study in the School of the Prophets.

The student of the great school of the prophets: I esteem highly the question of the Doctor, for the purpose of any knowledge is its result. The purpose of the seed is the fruit. The test of the word is the deed.

The wise farmer plants his seed in the fertile soil in order to reap a good harvest. The good gardener plants no trees in his orchard which yield no fruit. Verily, before any deed is begun, there should be a purpose in view. No

QUESTION AND ANSWER

word should be uttered by the wise without a meaning in mind.

Thus I will state that deeds are of two kinds. First, those giving immediate results. Second, those which bring forth their fruits in the course of years and even centuries. As an example of the first class, take the medical student. The student of medicine completes his prescribed course, and then he is ready to reap the result of his study; to heal the sick. Likewise, students of other schools, who have followed their courses, soon reap fruits according to their capacity.

The students who study in the Great School of the Prophets belong to the second class. They will see the results of their work after many years, even with the lapse of ages. This was the case of the souls who followed Jesus. The disciples of Christ reaped the harvest of their endeavors many years and ages afterward. The result of their work is well known to-day, although this is the year nineteen hundred and six of the Christian Era. These centuries have passed since the disciples graduated from the School and now the earth is filled with their Bounty, the people are comforted by their love, and derive peace of mind from their thoughts.

QUESTION AND ANSWER

The disciples of Christ were like unto ready lamps which received spiritual oil from their Master and were lighted by Christ. This light grew brighter and more radiant through the lapse of ages.

Chapter V.

THE RESULTS OF THE WORK OF THE PROPHETS.

FIRST RESULT: CREATIVE WORD.

Consider how every seed of Wisdom and each grain of Knowledge in the Utterances of Christ, which were sown in the hearts, grew and in due season became trees bearing fruits. These fruits were again imparted to the fertile soil of many hearts during the ages, and to-day are producing blossoms and fruits. There is no end to the creative effect of the Word or to the growth of the Seed. It will continue forever.

SECOND RESULT: THE HEALING OF PHYSICAL DISEASES.

Our Lord Jesus Christ passing the sick responded to their call and rendered them relief. His help to the suffering and His healing of the sick was the germ or incentive which produced hundreds of thousands of doctors, who have gone as medical missionaries throughout the world, commemorating His deed. These

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doctors can truly be said to be sent by Jesus, for in His Name do they endeavor to help and to cure.

As an effect of a cup of water which Jesus offered the thirsty, or a grain of sand given the sick as a remedy, thousands of hospitals are to-day established on the earth for the sole purpose of relieving humanity in the Name of Him who was despised and crucified. Hosts of men and women have devoted their lives to do the work of Jesus, "the man of sorrows and acquainted with grief".

THIRD RESULT: THE HEALING OF SPIRITUAL DISEASES.

The healing of spiritual diseases is another important subject taught in the Great School of the Prophets. The Word of God, the counsel of the Prophet and the command of the Lord, have freed those who were possessed of the devil, or the evil spirit. In other words, they who were characterized with satanic qualities, evil tendencies, and animal propensities were given liberty from those qualities and clothed with the robes of true manhood. They were lions and wolves, groveling in the animal kingdom, who became angels through God's

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Messenger, and thus occupied mansions in the kingdom of manliness.

These spiritual qualities and divine attributes were the lessons taught the disciples by Jesus. They became characterized with love, meekness, gentleness and service. From them have all Christians learned the lessons. This was the inheritance left by the disciples of Christ for the Christian workers and the ministers of God, as well as all humanity. This is the "contagious" spirit which affects, nay, transforms everyone who comes in contact with its influence.

It is one of the great subjects of God, a Mighty Work and Power, which is peculiar to His Manifestations and believers. Its study can be pursued only in the Great School of the Prophets. It deals with the transformation of character, and the transfiguration of the soul.

One of the signs of the Day of Judgment, as recorded in the Glorious Book, is "The Day wherein the earth is changed into another earth". The change of earth refers to the transformation of animal character and of low qualities into manly character and angelic attributes. Such regeneration and transfiguration is wrought only by the teachings of the Proph-

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ets; through the heavenly words of the divine Manifestations. Verily, the divine Word is the great elixir which transforms the base metal of animal nature into golden and divine nature. It is the source of spiritual healing to the sick.

The healing of soul diseases is far more difficult than the cure of physical ills. This is, indeed, the case where low tendencies are well rooted in the human family. When these acquired propensities become well confirmed in man the condition is designated by the divine philosophers—"Confirmed secondary nature".

It is for this reason that wherever reference is made to leprosy, blindness, and paralysis in the Holy Book this statement follows: *Is there any blindness greater than that of ignorance?* It is clear to those who are endowed with insight that spiritual blindness, or lack of true insight, is much worse than absence of sight. The paralysis of the faculties is, in truth, a much graver condition than that of the body. He who is physically blind, even if his sight is restored, can live only a few days of life with vision, and at last he must become blind even with dust. But he whose insight is developed, he who can perceive with the spiritual eye—

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his vision shall last forever. He who receives the life eternal will fear death no more.

“Whose heart once thrills with Love shall never die;

His life shall be the Beacon Light of history”.

In this connection permit me to give below the explanation given by our Heavenly Father, BAHÁ'U'LLAH. It occurs in the “Book of Certainty” (page 33) and is relative to the subject of “the changing of the earth”:

Also comprehend the meaning of the changing of the earth. Upon whatever hearts the clouds of mercy of that Heaven poured down the showers of beneficence, the earth of those hearts was changed into one of Knowledge and of Wisdom.

What myrtles of Unity have grown in the gardens of these hearts, and what anemones of Reality, of Knowledge and Wisdom bloom from these radiant hearts! If the earth of these hearts is not changed, how is it that men not instructed in one letter, without meeting a teacher or entering a school, utter words and express knowledges which no man can comprehend? They seem to have been moulded from the clay of Eternal Knowledge and kneaded with the water of Intuitive Wisdom.

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Therefore, it is said: "Knowledge is a Light which God sheds upon whatsoever heart He willeth". It is this kind of knowledge that is praiseworthy and not the limited learnings produced by veiled and obscured imaginations, which men often steal from each other and thereby glory over their fellow creatures.

Oh, that the breasts of the servants might be purified and sanctified from the traces of these limitations, and gloomy words, that they may perchance attain the splendor of the Lights of the Sun of Knowledge and Significances and the essences of the mysteries of Intuitive Knowledge!

Now consider, if these barren earths of being had not been transformed, how could the mysteries of Unity and the realities of Divinity have appeared, and become manifest in them? Therefore, it is said: "In that day the earth shall be changed into another earth".

Even the material earth is also changed through the breezes of the Generosity of that King of Existence—were ye to ponder over the mysteries of Manifestation.

The excerpts cited above from the Great Book clearly demonstrate the fact that the change of character is intended by the change of the

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earth; that this change concerns the qualities, the life, the attributes and the transfiguration of character, and that it is possible only through the words of the Divine Manifestations.

Among the great spiritual qualities are those of spirituality, mercy, patience, love, meekness and justice. These are the Christ qualities which were taught the disciples by their Master. He taught them by deed, as well as by word. His proof was His life, with which He adorned the cross. Patiently and willingly did He surrender to the ignorant Jews. Thus sped He to the home of the beloved. His attitude of compassion and His great crucifixion planted in the hearts seeds of mercy and compassion. The fruits of His life are ripe for all the denizens of the earth, and His life-signs manifest in the world. His story is the loving memory of the people, and a light shining upon all.

Chapter VI.

FOURTH RESULT: EXPOSITION ["BEYAN"].

Beyan, or Explanation, is a science taught in the Great School of the Prophets. This is an elucidation of the divine words, and is one of the results obtained by studying in the School. God has said: "We have created man, and him we have taught the science of Explanation". This science has been also called: "The Hidden Mystery"; "The Latent Knowledge".

Many of the divine philosophers sailed on this sea, and obtained a portion of that Knowledge. When they reached the Fountain Head of Life, they at once closed their lips, and spake not of that which they saw, or that which they heard. The time of its explanation was not then. The Great Prophets, they who knew the Mysteries, prophesied in language of revelation that this Hidden Science and Sealed Book would be revealed and its seal broken. In the "latter day", according to the prophecy, the veils were to be torn asunder, and the clouds

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were to roll away; then the beautiful sun of God was to shine radiantly upon humanity.

His Holiness, Christ, referring to the Sealed Book, declared that its seal would be broken by the Hand of Power of the Heavenly Father. When the "latter day" became the present day and "the First Point", the great BAB, adorned the Book of Life, He gave the world "El Beyan", the Explanation long sought for, and opened the Book which was sealed. He was the herald of BAHĀ'U'LLĀH, "He whom God would manifest". The Hidden Mysteries were then revealed, and the joyful news of the sunrise of the Heavenly Father gladdened the gazing eyes of the children of the Kingdom.

The "latter day" was indeed the day of elucidation [Beyan]. It marked the "New Cycle" whose commencement was in the nineteenth century, A. D. It was during the century which has just become historical that the birth and declaration of the BAB took place and the Revelations of BAHĀ'U'LLĀH illumined the world from the Eastern horizon, where the sun rises and illumines the West. Thus it is recorded in the 24th chapter of Matthew, the 27th verse: "For as the lightning [sun] cometh out of the East, and shineth even unto the

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West, so shall also the coming of the Son of Man be”.

This blessed century is called “the most noble century”, for the Sun of Truth reached its zenith and the divine reality of man was revealed in the Most Noble Temple. The Perfect Man manifested God in His Great Glory to mankind. The realities of all things testify that the most noble Throne was made the indwelling of the Lord. The history of the world shall give the nineteenth century the highest place, for therein the Heavenly Father became manifest in “The Perfect Man”.

The master poet, Hafiz, of Shiraz—May God’s Mercy abide with him!—has well expressed this thought in verse:

“When long enough His beauty was concealed,
And He determined that it be revealed,
The Beloved chose to pitch His tent within
The clay and water of the human field.”

It was May 23, 1844, when this dispensation began, when the BAB manifested His Spirit, when the Center-of-the-Covenant was born, and when Professor Morse sent his first telegraphic message: “What hath God wrought!”

With the dawn of this divine sun, the new creation began, the new era of accomplish-

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ments, of discoveries, and of attainments commenced and, in truth, the millennium took place. The higher this sun rises in the heavens, the greater will be the light in the world, and the energy in men to advance in all the departments of life.

This point may not seem clear to the students of the primary and secondary schools, for they may not be able to perceive how a man can appear in the East and, through his life signs, the people of the West progress and attain to the Spirit of Wisdom. But to the students of the Great School it is as clear as the light of the sun, for they know the premises and anticipate the conclusion. They have learned of the ways of God, and know the spiritual ties which bind souls together, no matter how far apart these be.

The science of Explanation will make clear this point by comparative illustration. As in the physical body all the organs and members are in close communion, through the arteries which convey the blood to the remotest parts to nourish them; when the heart is normal and active with joyful rhythm, every artery in the most remote extremity throbs with joy; when the heart is sad and diseased, all the members

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of the body will express it. Even so is the case with the Great Heart of mankind.

The Divine Manifestation is the Great Heart, the Great Spirit, which supplies the members of the human family with life-force and spiritual vibrations. Through its activity, the spirits dormant in the graves of the bodies arise, and by its manifestation all things receive new life. Thus resurrection takes place. It is the day when the people arise from their physical graves to meet the Lord. Through the Manifestation of God, the Great Spirit of the age, the whole world moves onward to the home of perfection.

Therefore this Mighty Power considers no nearness, distance, or remoteness. As the pulse beats rhythmically and synchronously with the heart, the central organ, so does every member of the human family, who is awake, sense the throb of the Great Heart.

Among the subjects explained by this Science are the following:

- 1 "The Day of Resurrection."
- 2 "The Day of Judgment."
- 3 "The Great Bridge."
- 4 "Heaven and Hell."
- 5 "Ascension to Heaven."

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- 6 "Descent from Heaven."
- 7 "The Angels of Heaven, and who they are."
- 8 "The Throne of God."
- 9 "The Kingdom of God."
- 10 "The Mighty Hour."
- 11 "The Great Covenant of God."
- 12 "The Seasons of a Divine Cycle."
- 13 "The Prophets, how they come, and why they are persecuted even after they have been expected by the people."
- 14 "The New Heaven and the New Earth."
- 15 "The Sun, the Moon, and the Stars, the Clouds and the Trumpets."
- 16 "The Word: Its creation in every world."
- 17 "The Primal Will."
- 18 "Return and Restitution."
- 19 "Immortality and its Significance."

In sooth, the sacred mysteries of all the great religions, the problems of the greatest interest to man, and the terminology of the heavenly scriptures are explained by this science. These explanations were recorded by the Supreme Pen of the Great BAHĀ'U'LLĀH, in many Books, which are the text books used in the

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Great School of the Prophets. "The Book of Certainty" (Ighan) was revealed by Him in the "House of Peace," Baghdad. This is in the Persian tongue. The others are in both the Persian and Arabic languages.

Chapter VII.

FIFTH RESULT: KNOWLEDGE OF DIVINE WORDS.

The subject of "Divine Verses" and the exposition of the Words of God form another great result gained by the study of the Prophets. After the knowledge of God, the knowledge of His words is the most difficult, and when well understood is the greatest proof of knowledge of Him. It is the most wonderful miracle that the Prophets perform. It is the everlasting sign and the eternal miracle. They are the words of God, spoken by His Mouth-pieces, the Prophets.

The words of the Prophets, though spelled as the words of other men, and pronounced as those of other books, are indeed beyond comparison. These words are spelled truly with spiritual elements, upon which the spiritual life of man depends. .

WORDS OF WISDOM, BY BAHÁ'U'LLAH.

The Sun of Truth is the Word of God, upon which depends the training of the people of the

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country of Thought and Expression. It is the Spirit of Reality and the Water of Life. The life of all things is, and shall be, due to its help and bounty. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example, its Light when cast on the mirrors of the wise gives expression to Wisdom; when reflected from the minds of artists, it produces manifestations of new and beautiful arts; when it shines through the minds of students, it reveals knowledge and explains mysteries.

These divine words, being expressive of "The Word", have creations peculiar to the conditions in every plane of life. When they emanate from the Prophets, they fall upon the receptive soil of the mind, manifesting noteworthy deeds; or abide forever in the mansions assigned to them in Sacred Scripture. When these wonderful words reveal themselves through the intellect, through "the sympathetic nerve", or through any of the organs, great deeds result.

Now, whether the revelation takes place through the heart, the mind, or assume the form of letters and appear on the pages of books, this Spirit is one and the same. The

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Word is the spiritual seed, which is brought from the storehouse of God and sown by the Divine Gardeners in the field of life. It grows and bears its fruits in due season.

As the botanical tree has a special seed from which it grows, so has the spiritual tree of man its origin in the Word of God. The fruitful trees, the spiritual characters, living in this day, are growths of the seeds planted in a former cycle, by a Manifestation of God. The origin of the Word is, therefore, the divine Ray, the Good Seed, and its culmination is the soul born again, the fruitful tree.

The first revelation of the Light, and the primal expression of the Word, takes place in the pure mirror of the Perfect Man of every age. In the cycle of Christ, the first expression of the divine Word, the first Revealer of the Light, was Jesus, the Master; then His disciples, and later every soul, the mirror of whose heart was pure and ready to reveal.

In this new cycle and remarkable age, the first and the greatest Revelator, the Manifestor of Divine Entity, was BAHĀ'U'LLĀH, the "Greatest Name". He is the "Prince of Peace", the "Heavenly Father".

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THE WORD AS MIRACLE.

Know thou, that the difference between the words of God and those of man is this: The words of God are creative; that is, each word He utters possesses the spirit created with it.

When the divine word descends from its highest station, which is that of divinity, it has a special creation, in every kingdom, until its rays fall upon the lowest station, in the animal kingdom. All the stations, in the long chain of the "Arc of Descent" will receive from the word as much life-energy and spiritual light as their capacity permits. This transcendental effect of the word, and universality of power, are characteristics of the divine word. Therefore, it is said that: "If all men were to help each other, in order to produce a word like unto it, they shall fail". This is a very concise exposition of the word.

A PSYCHOLOGICAL ILLUSTRATION.

To elucidate the statement that the divine word, descending from its highest station, has creative power and expression in every world, I will give a psychological process in man. Every word or deed of man has its origin in the action of the human ego. This innate activity

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is latent. (1) Its first expression is called will [Mashyat]; (2) then it becomes manifest as volition [Eraday]; (3) next comes decision [Ghaza]; (4) then extent of action [Ghadar]; (5) then permission [Ezn]; (6) the appointed time of action [Ajal]; (7) and at last it takes external expression. These seven degrees are attained by every deed.

In other words, every deed of man has its origin in a latent vibration which we may term "the innate activity". This, when concentrated, reveals itself as "will". Then "volition", which is the human expression of will, becomes manifest. This desire or "volition" is then "decided" upon, "the extent" of its expression is considered, and "permission" secured from the organs concerned therewith. "The time" of the action is next appointed; and finally its external manifestation is witnessed.

From the beginning of an action, that is, from the degree of will, until the act's completion, or external expression, the soul is sending a message to all the members of the body, whose services are necessary for the achievement of the deed.

Every organ of the human body is ordered by the first commander, the will, to be ready to

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perform its office. This same process is carried out in the macrocosm, even as in the microcosm, of course on a larger scale. All the elements, the molecules and the atoms, work after this fashion.

Thus, when the Ancient Entity, the Divine Being, creates, it is first through the "Primal Will" that all the atoms move and gather together to register the created in the "Creational Book". This explains the prophetic statement: *All power and might belong to God.*

MAN IS THE INDEX OF THE WORLD.

Consider the physical body: no organ or member acts without the will of the supreme power, the spirit, as expressed through "the central nervous system". This is the case even though the members themselves are not conscious of the soul action. Likewise, all the members of the world, even the atoms, move only by the permission and the Will of the Ancient Entity. They may be conscious or unconscious of His Mighty Presence, of this close connection. All parts of the Universe are closely connected and all creative expressions emanate from their communion with the Universal Power, the Ancient Entity.

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As to the reality of the "Word", the essential elements which form it, this is the most abstruse question of divinity. All the minds have hitherto been unable to solve it. During the days of BAHĀ'U'LLĀH this question was asked by one of the believers in the Revelation. In answer to his question, the "Tablet of Wisdom" was revealed. Whosoever reads it will find in its contents sufficient light and satisfaction. Read it and meditate upon the wonderful mysteries of creation.

Chapter VIII.

SIXTH RESULT: IMMORTALITY OF THE SPIRIT.

The immortality of the spirit after the dissolution of the body is another subject of the greatest moment in the School of the Prophets. It is indeed the axis around which the religious world revolves. Thus it is the most important of all religious questions. All the philosophers of divinity have compiled treatises and books to prove that the spirit of man is not lost when the body is disintegrated.

In the wonderful writings of BAHĀ'U'LLĀH and the tablets of the Master, Abdul-Bahā—Glory be to Him!—this subject has been explained in detail. These books are still in the original languages, the Persian and the Arabic, and when competent translators render them into English they will be the illumination of the West. The following is an excerpt from BAHĀ'U'LLĀH, in response to this question:

As to thy question: "Does man, outside of the prophets and saints, retain after physical death the same identity, individuality, con-

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sciousness, and sense as prior to death, or does he not? Supposing he does (retain these qualities), how is it that during life, through a slight injury to the sense organs, or through unconsciousness and severe disease, he loses his sense and comprehension? And death being the disintegration of the body and the dissolution of the organs, how can he retain individuality and susceptibility?" Answer: Let it be known to your honor that the spirit is ever established in its station. The weakness shown in the patient (the sick) is due to hindering causes. There is no weakness referable to the spirit. For instance, look at the light shining in the lamp. Should a cover be placed around it, the light is not seen, although still shining in its place. Hindrances, however, have shut off its light externally. Likewise, in the sick, the manifestation of the strength and power of the spirit is prevented by the impaired organs; but, after its exit from the body, the spirit will manifest a surpassing freedom of power, strength and dominion. The pure, good and holy spirits are and shall ever be in perfect strength and happiness.

If the lamp be placed in an iron lantern, there

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will be no light outside of it, although it shines inside.

Consider the sun behind the clouds. It is shining, but, because of the density of the clouds, a hindrance, its light is shown but dimly. For the sake of comparison, consider the sun to be the human spirit, and all things its body. All the body is illumined and radiant through the bounty of that light. This is so, except when obstacles intervene and veils screen. Whenever the sun is behind the veils its rays are seen to be weak, as during cloudy days although the earth receives its light from the sun yet the quality of the light is weak, but as soon as the clouds are lifted the light of the sun radiates with perfect splendor. In both conditions the sun was the same in its degree. Even so is the sun of the soul, called also the Spirit.

Observe the weakness [the littleness] of the seed [the fruit]. The fruit is in the tree and the tree hidden in the seed, but it is so minute as to be invisible. If one should cut the tree into pieces, no particle of the fruit, nor the semblance thereof could be discovered, but after it has developed and come out of the tree, it ap-

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pears with glory, with beauty, and with full strength.

It is known that some fruits become more delicate and mature better after they are severed from the tree.

Many parables are related, that through each one thou mayest attain the purpose and compare each with that which thou hast asked of God, thy Lord and the Lord of the world.

Glory be to God, who is able to deposit boundless knowledge in a common parable for His people.

An evidential proof of the immortality of the human spirit, after the dissolution of the body, is in the life signs of the Divine Manifestations. We observe that every one of the Prophets made His spiritual deeds immortal even after His physical temple was destroyed.

Consider, for example, the life work of Christ, the Spirit of God. Over one thousand, nine hundred years have passed, and yet the effect of His power is moving the world, and His immortal words are growing. Had the spirit of Jesus been destroyed when the physical body returned to its primordial elements, would it be possible for His spiritual work to grow?

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The divine spirit in Him produced these living signs; as these signs have survived the body, therefore the spirit must have lived after the dissolution of the body.

Can cold ashes give out heat? Indeed no. There must be fire in order to produce heat. Can decayed seed grow in the soil and bear fruit? Can death produce life?

There is no doubt that the physical body of Jesus disappeared from sight and returned to its primal elements. Then, who is producing these wonderful evidences of glory, of order, of power, of love and of life in the world? Who is present among those who sincerely seek him?

Some believe and state that these effects are due to His holy body, which ascended to heaven. They may say Jesus lives in heaven as he lived on earth, in the body, and does His work in the world. This, if true, will prove for us the other side of the question. We will not object to it, for it tends to help our argument, concerning the immortality of the Christ Spirit.

If any one believe that the body of Jesus was destroyed, and that the spirit lived no more, in reply we will ask the question:

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Whence are these powers, this life and the Christ work in the world? They should not be, if He is not. These are His characteristics, and their very presence point to His presence.

Life in the physical body is characterized by certain outward signs and symptoms, such as "animal heat" and respiration. If these disappear and the action of the heart cease, then the body is dead. For the life of the spirit there are also certain manifestations and expressions, by which it is known. He who says that the spirit is lost, notwithstanding the presence of its life symptoms and signs, is exactly like the doctor who pronounces a man dead, even when his heart beats with rhythm, and his lungs expand as in health.

Thus it is proven that the Holy Spirit of Christ liveth and ruleth the world. Since His Spirit lives, those of His disciples and all the good Christians, who received abundant life from Him, live also. Their signs are expressive of His, and their lives are immortal, even as His.

The question of immortality is thus answered and demonstrated, but there is another question which comes to mind. It was said before that there are many degrees for the

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manifestation of the spirit, or many spirits expressive of the divine spirit. For instance, the spirit of the mineral kingdom, the vegetable spirit, the animal spirit, the human spirit, the spirit of faith, and the divine spirit. All these express the Central Spirit of God. Which spirit, we wish to know, is the greatest and immortal?

The Heavenly Spirit of Faith and the Divine Spirit are they which are capable of immortality.* To know this and to develop this Spirit, one must go to the Great School of the Prophets, for the birth of this Spirit is through the Word of God. Therefore, Jesus says: "Except a man be born again, he cannot see the Kingdom of God" (John 3:3). This rebirth and process of regeneration is a Spiritual one and attainable only through the teachings of the Prophets.

In a blessed tablet from our Master, Abdul-Baha, to an American Bahai, a resident of New York, the kinds of Spirits are explained. This portion will be here quoted:

"Now, as to what thou hast asked concerning the spirit, and its return to this world of

* This refers to immortality in the relative sense. Absolute immortality has already been explained by the author.

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humanity, and this elemental space, know that the spirit, in general, is divided into five kinds: the vegetable spirit, the animal spirit, the human spirit, the spirit of Faith, and the divine spirit of Sanctity.

“The vegetable spirit is the Virtue Augmentative, which results from the admixture of the simple elements, with the co-operation of water, air and heat.

“The animal spirit is the Virtue Perceptive, resulting from the admixture and absorption of the vital elements, generated in the heart, which apprehend sense impressions.

“The human spirit consists of the Reasonable Faculty, which apprehends general ideas, and things intelligible and perceptible.

“Now, these spirits are not reckoned as spirit in the terminology of the scriptures, and the usage of the people of the Truth, inasmuch as the laws governing them are similar to those which govern all other phenomenal being (that is, all other existences pertaining to the material universe, called ‘the world of generation and corruption’) in respect to generation, corruption, production, change and reversion, as is clearly indicated in the Gospel when it says: ‘Let the dead bury their dead’, ‘That which

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is born of the flesh is flesh, and that which is born of the Spirit is Spirit', inasmuch as he who would bury these dead, was alive with the vegetative, animal, and rational human soul, yet Christ—to whom be Glory!—declared such dead and devoid of life, in that this person was devoid of the Spirit of Faith, which is of the Kingdom of God.

"In brief, for these three spirits there is no restitution or return; they are subject to re-versions, production, and corruption.

"But the Spirit of Faith, which is of the Kingdom of God, consists of the All-comprehending Grace, the Perfect Attainment (or Salvation), the Flower of Sanctity, and the Divine Effulgence from the Sun of Truth on luminous Light-seeking Essences, from the presence of the Divine Unity. And by this Spirit is meant the life of the spirit of man, when it is fortified thereby. As Christ says: 'That which is born of the Spirit is Spirit'."

Chapter IX.

SEVENTH RESULT: LOVE.

Love is an object lesson in the School of the Prophets. This is a chapter which does not occur in any book, and cannot be explained by word. God, the Almighty, breathes the vibrations and His ear receives them. How well has the poet said:

“If thou wouldst study with us, a blank leaf
must thou be;
For only thus Love’s lesson can be inscribed on
thee.”

“The Seven Valleys” is one of the Works of BAHA’U’LLAH, from which “The Valley of Love” is cited here:

*In this valley the heaven of attraction rises
aloft, the world-illuminating sun of yearning
dawns and the fire of Love bursts into flame.*

And when the fire of Love is ablaze, the harvest of reason will be wholly consumed.

At this time, the traveller forgets himself and

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all else; he knows neither knowledge nor ignorance, neither doubt nor certainty. He recognizes neither the morn of guidance nor the night of error. He flees away from both infidelity and faith, and deadly poison agrees with him. Therefore has Attar said, "Leave the infidel his infidelity, the religionist his religion, but the heart of Attar a particle of thy pain".

The steed of this valley is Pain; without pain this journey will never be accomplished. In this stage the lover has no thought save the Beloved One and seeks no shelter but the Desired One. At every moment he freely gives a hundred lives in the path of the Beloved, and at every step he throws a thousand heads at the feet of the Friend.

O, my brother! Not until thou art ushered into the Egypt of Love wilt thou attain to the Joseph of the beauty of the Friend; not until thou give up thine outward eye, like Jacob, wilt thou open thine inward eye; and not until thou art aglow with the fire of Love, wilt thou associate with the Friend of Ecstasy! The lover is dauntless and no harm comes to him. Thou wilt find him cool in fire, and in the sea thou wilt find him dry. "Thou wilt find the Lover's sign to be, cool even in hell-fire; and the token

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of a Knower (of divine mysteries) is to be dry even in the sea!"

Love cares not for existence and seeks not life. Life in death it finds, and glory in shame. Much skill is requisite to make one worthy of the ardor of Love; and worthy heads are required for the noose of the Friend. Blessed is the neck entangled in his noose, and happy is the head which falls to the dust in the pathway of his Love!

Therefore, O friend! be alien to thyself, that thou may'st find thy way to the Incomparable One, and forego the mortal earth that thou may'st abide in the divine nest. Non-existence is necessary that thou may'st kindle the fire of existence and be acceptable in the path of Love. "Love does not accept a soul alive (to carnal desires); a falcon preys not on a dead mouse!"

Love consumes a world at every moment and makes desolate every land wherein its banner is unfurled. In its kingdom life has no existence and in its dominion wise men have no foothold. The whale of Love devours the erudite in mind and destroys the prudent in knowledge. It quaffs the seven seas and yet the thirst of its heart is not allayed. "Is there any more?" still it says. It becomes alien to

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self and shuns all that is in the world. "Love is alien to both worlds; therein are involved two-and-seventy insanities!"

A hundred thousand oppressed ones are entangled in its noose and a hundred thousand sages are pierced by its arrow. All the red thou seest in the world is an expression of its wrath; and all pallor in faces is caused by its poison. It offers no remedy save death, and steps only into the valley of non-existence; but its poison is sweeter than honey to the palate of the lover, and its death is more beloved, in the sight of the seeker, than a hundred thousand lives!

*Therefore, the veils of the satanic soul must be consumed by the fire of love so that the spirit may become pure and holy, in order to comprehend the grades of the Lord of: "but for thee."**

"Kindle thou a fire of love and all self consume; lift then thy foot and step into the mountain of the lovers."

EIGHTH RESULT: THE LAW.

The Law which shall govern the nations is

* "But for thee" refers to the Prophet or the manifestation of God without whom the knowledge of God would be unattainable.—
TRANSLATOR.

LOVE

revealed by the Supreme Pen of the Blessed Perfection, in the "Most Holy Book," Kitab-el-Akdas.

NINTH RESULT: WORKS.

The explanations of the Sacred Mysteries of the great Religions are all to be found in the "Book of Certainty" and "Tablets of Evidence." The glorious counsels are to be found in the following works:

"Ishraghat."

"Tajelleat."

"Tarazat."

"The Discourse of the Temple."

"The Book of Evidence."

"The Glad Tidings."

"The Words of Wisdom."

Chapter X.

THE GLAD-TIDINGS.

Some of "The Glad-tidings" will here be cited to bless the writer, as well as the reader:

*This is the Voice of El-ABHA, which is
raised from the Highest Horizon,
in the Prison of Acca.
He is The Explainer, The Omniscient,
The Wise!*

God is the Witness, and the Manifestations of His Names and Attributes testify that the purpose of proclaiming the Voice and the Supreme Word is that, through the River [Kawther] of Utterances, the ears of the people may be purified from false tales, and prepared to hear the pure, blessed and supreme Word which has become manifest from the treasure-house of knowledge of the Creator of heaven and the Originator of names. Blessed are the just!

O People of the Earth:

The first Glad-tidings, which is bestowed upon the people of the world in this most great Revelatioin, is the abolition from the Mother-

GLAD TIDINGS

Book, of the ordinance concerning Holy Wars. Glorified is He who is the Generous, the Possessor of Great Bounty, through whom the door of bounty was opened to all in the heaven and upon the earth.

The second Glad-tidings: Permission was given the nations of the world to consort with one another with spirit and fragrance. O people, associate with the people of all religions with spirit and fragrance. Thus hath the sun of permission and will dawned from the horizon of the heaven of the Command of God, the Lord of the world.

The third Glad-tidings: Concerns the teaching of various languages. This Command formerly flowed from the Supreme Pen: Their majesties, the kings—may God confirm them!—or the prime ministers of the earth will consult together regarding this matter, and will choose either one of the present languages or a new language to be taught to the children in all the schools: Likewise, a form of writing. In this wise all parts of the world shall be considered as one. Blessed is he who has listened to this Voice and performed that which he was commanded from God, the Lord of the Great Throne.

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The fourth Glad-tidings: Whosoever among the kings—may God confirm them!—shall arise to protect and help this oppressed people—all must endeavor to precede each other in loving and serving him. This matter is a duty enjoined upon all. Blessed are they who achieve!*

The fifth Glad-tidings: In whichever country this people live, they must conduct themselves with honesty, truth and obedience. This was revealed from the presence of the Ancient Commander. It is incumbent and enjoined upon the people of the world to help this Great Cause, which has descended from the heaven of the Will of the Lord of Eternity, that perchance the fire of hatred which is burning in the hearts of some of the nations, may be subdued by the water of divine wisdom and heavenly exhortations and counsels, and the light of unity and concord shall glow and radiate through the horizon of the world. It is hoped that through the attentions of the manifestations of the power of God—Exalted is His Majesty!—the armament of the world shall change into one of peace, and corruption and war be removed from among the servants.

* Bahai Community.

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The sixth Glad-tidings: The Most Great Peace, the explanation of which hath been written before by the Supreme Pen. Affluence is for him who follows it and achieves the deed as commanded by God, the Wise, the Omniscient!

The seventh Glad-tidings: Men are allowed to have their choice in matters of clothing, the arrangement of beard and dressing of hair. But beware, O people, not to make yourselves objects of ridicule.

The eighth Glad-tidings: The acts of the monks and priests among the people of His holiness the Spirit (Christ)—upon Him be the peace of God and His Glory!—are commemorated in the Presence of God, but in this Day they must abandon seclusion for the open [society of people] and engage in whatever benefits themselves and others. We have conferred permission upon them all to marry so that there may appear from them (children) who may celebrate the praise of God, the Lord of the seen and the unseen, and the Lord of the Holy Throne.

The ninth Glad-tidings: The sinner must seek forgiveness from God alone, when his heart is free from all save God. Confession

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before the servants is not permissible, for it is not the means nor the cause of Divine Forgiveness. Moreover, such confession before the creatures is a cause of humiliation and abasement, and God—Supreme is His Glory!—loves not the abasement of His servants. He is the Merciful, the Generous! Between himself and God the guilty one must seek mercy from the Ocean of Mercy, and beg pardon from the Heaven of Forgiveness, and supplicate thus:

Oh my God! Oh my God! I ask Thee—by the blood of Thy lovers, who were attracted by Thy most sweet utterance, to such a degree that they hastened to the Supreme Summit, the station of great martyrdom, by the hidden mysteries of Thy knowledge, and by the pearls treasured in the sea of Thy bounty—to forgive me and also my father and my mother. Thou art the most Merciful of the Merciful. There is no God but Thee, the Forgiving, the Bountiful!

O Lord! Thou dost look on the essence of error, advancing to the Ocean of Thy Bestowal, this weak one seeking the Kingdom of Thy Strength, and this poor one desiring the Sun

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of Thy Wealth. O Lord! By Thy Mercy and Generosity disappoint him not, prevent him not from the bounties of Thy Days, and turn him not from Thy Door, which Thou hast opened to all who are on the earth and in Thy Heaven. Oh, Oh, my sins have prevented me from approaching the open court of Thy Holiness, and my short-comings kept me afar from turning to the canopy of Thy Glory.

Verily, I have done that which Thou hast prohibited, and have neglected that which Thou hast commanded.

I ask Thee, by the King of Names, to write for me, with the pen of Mercy and Bounty, that which will draw me nearer to Thee, and purify me from my sins, which have veiled me from Thy Forgiveness and Pardon. Verily, Thou art the Powerful, the Bountiful, and verily there is no God but Thee, the Precious, the Forgiving!

The tenth Glad-tidings: The ordinance regarding the destruction of books is taken away from the books and tablets, as a favor from the presence of God, the Sender of this great message.

The eleventh Glad-tidings: The acquisition

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of sciences and arts of every kind is permissible, but only such sciences as are beneficial and the cause of progress to the servants. Thus hath the matter been accomplished by the Wise Commander.

The twelfth Glad-tidings: Verily, it is enjoined on every one of you to engage in some profession, art or the like. We have made your work itself to be the worship of God, the True.

O ye people, think of the mercy of God and his bounty, and thank him every morn and eve. Waste not your time in idleness and indolence but busy yourselves with that which will benefit you and others. Thus hath the matter been accomplished in This Tablet: From its horizon the sun of wisdom and utterance hath dawned.

The following are some blessed selections from the same Source:

O Son of Man!

Wert thou to observe mercy, thou wouldst not regard thine own interest, but the interest of humanity. Wouldst thou observe justice, choose thou for others what thou chooseth for thyself.

ISHRAGHAT: [REVELATIONS]

First Revelation: When the sun of wisdom dawned from the horizon of the heaven of di-

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plomacy, it uttered this supreme word: The people of wealth, and the associates of majesty and power, must observe the reverence of religion with the best that is possible in the world. Religion is an evident light and a solid fort for the protection and the comfort of the people of the world, for the fear of God commands people to do that which is commendable and prohibits that which is not commendable. If the light of religion be hidden, confusion results, the light of justice and equity, and the sun of security and trust, will cease to shine. Every wise man will testify to what is mentioned.

Second Revelation: We have commanded all to establish the Most Great Peace, which is the greatest source of protection to humanity. The kings of the world must, conjointly, serve this Cause, which is the greatest means of comfort and protection to the world. They are the dawning-points of power and the sources of divine strength. We ask God to confirm them to do that which is conducive to the welfare of the servants. An explanation concerning this subject was revealed formerly by the Supreme Pen. Blessed are they who achieve!

Third Revelation: Concerns living in ac-

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cordance with the ordinances, for that is the first cause of life to the world. The heaven of divine wisdom is illumined by two lights: Consultation and Kindness. The canopy of order in the world is supported by two columns: Reward and Retribution.

Fourth Revelation: The victorious army in this dispensation consists of commendable deeds and dispositions, and the head, or commander, of this army is the fear of the Lord. It contains all and governs all.

Fifth Revelation: To know the character of the officers in the kingdom is a requisite for every governor and ruler, nay, it is a duty. The conferring of an office should be with regard to the capacity of the officer. This is important, lest the dishonest may occupy the station of the honest, and a thief, the position of the trustworthy. Some of the officers who have come, both before and after (the imprisonment) in the most great prison, have been—praise be God—adorned with the robe of justice; and some—"We seek God's protection from them." We ask God to guide all, that perchance they may not be deprived of the*

* "Most great prison" refers to Acca, or St. John d'Acre.

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fruits of the tree of faith and religion, and of the light of the sun of justice and equity.

Sixth Revelation: Is the unity and agreement of the servants. Through the unity of the peoples, the world shall be illumined by the brilliant command, and the greatest means (of unity) is the universal knowledge of one tongue and writing.

In former tablets we have already commanded the trustees of the House of Justice to choose either one of the present languages or a new language, as well as writing, and to teach the same to the children in the schools of the world. Thus may the world become one home and one clime.

The most glorious fruit of the tree of knowledge is this supreme word: Ye are all fruits of one tree, and leaves of one branch. Glory is not for him who loves his native land, but rather, glory is for him who loves his kind.

In this connection was written before that which builds up humanity and establishes the unity of the nation. Blessed are they who have attained, and blessed are they who achieve!

Seventh Revelation: The Supreme Pen counsels ye all to train and teach the children. These verses, concerning the subject in ques-

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tion, were revealed in the Most Holy Book [Kitab-el-Akdas] from the heaven of divine will, at the beginning of our arrival in prison: It is enjoined upon every father to train his children in knowledge, writing, and the like, as defined in the tablets. Should one neglect this command, then it is the duty of the trustees to take from him that which may be necessary for their education, if he be rich; or else from the House of Justice, which we have made a refuge for the poor and needy. Verily he who educates his son, or one of the sons, is educating one of my sons. Upon him be my glory, and my providence and mercy which precedes the world!

Eighth Revelation: This matter is now recorded by the Supreme Pen and is counted as a part of the Kitab-el-Akdas. The affairs of the public demand upon the men of the House of Justice of God. They are the trustees of God among his servants, and the dawning-points of command in his countries.

O people of God! The teacher of the world is justice, for it contains two pillars, reward and retribution. These two pillars are like two fountains for the maintenance of the life of the world.

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As every day has its order, and for every time there is a decree, so affairs are referred to the House of Justice. Thus may they do that which is beneficial for the time. The souls who arise to serve the Cause, for the sake of God, are inspired by the invisible, divine inspirations. All are enjoined to obey.

Administrative affairs are all referable to the House of Justice, and matters of worship to what has descended in the Book.

O people of Baha'! Ye have been and are the dawning-points of love, and the horizons of divine providence. Stain not the tongue with cursing or execrating any one, and guard the eye from that which is unseemly. Reveal what ye have; if it be accepted, the object is attained; if not, to dispute is in vain. Leave him to himself, while ye are advancing to God, the Mighty, the Self-subsistent!

Be not a cause of grief, much less of strife and sedition. It is hoped that ye may be nurtured under the shadow of the tree of divine bounty, and do what God hath willed for you. Ye are all leaves of one tree and drops of one sea.

Ninth Revelation: The religion of God and the tenet of God, is descended from the heaven

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of the will of the Eternal ONE, for the purpose of unity and agreement among the people of the world. Make it not the cause of disagreement and discord. The greatest cause and the largest means for the manifestation of the sun of unity are the divine religion and the heavenly law. The growth of the world, the training of the nations, the security of the servants, and the comfort in all cities, are due to the ordinances and divine commands.

It is the greatest cause for this wondrous bounty. It bestows the chalice of life, gives eternal life, and endows with the blessing which is everlasting. The rulers of the earth, especially the trustees of the House of Justice of God, must strive, with persistence, to maintain high station and protection for it.

We have given you above some of the teachings of the Great School of the Prophets and have explained their results. These were the subjects taught by the Principal of the School, the first Professor and the greatest Teacher, BAHĀ'U'LLĀH—Glory be to Him! His writings are the source of joy and great blessing to the Bahai humanity, and his blessed Books shall be the guiding lights of future generations.

Chapter XI.

THE CENTER OF THE COVENANT.

Now, let us study the lessons taught by the Center of the Covenant, the successor of BAHÁ'U'LLAH, the Greatest Branch of the Tree of Life, His Son, Abdul-Baha. These are the lessons of love and of servitude. They who have been blessed with his presence, know, verily, that his life is an object lesson of meekness and kindness. He is the exemplar to the people. "To serve the servant of God is serving God," is his blessed utterance. He serves all men, no matter to what nationality, race or religion they belong.

Should I attempt to depict any portion of his glorious life, I would have to offer a large book of many pages. Some of his blessed words, which I shall cite below, will reveal to you his light and teach you his purposes.

These are his instructions to the friends:

"Each one of you must serve the cause of love and strive to increase unity and harmony among yourselves; so that one shall serve another and prefer the comfort of that other to

ABDUL-BAHA

his own. Each should consider the other as his master and every soul his friend and helper, in attaining to the Supreme Friend."

"Praise be to God, that the divine Cause in this Bahai dispensation is one of absolute love, and of pure spirituality. It is not of this kingdom, the earth, for it is not war and distress, nor the oppression of one people by another. Its army is the love of God; its victory is the ecstasy of the knowledge of God; its battle is that of Truth, the exposition of the Word; its warfare is against selfishness; its patience is its 'reserve'; its entire meekness is its conquering power, and its love for all is a glory forevermore.

"In a word, it is Spirit and it is Love."

"Be not harsh to the ant, far less to a man; tread not upon the serpent, how much less upon a man. Be ever ready to give life, joy, rest, health and comfort to all, be they friends or foes. Consider not the purity of the pearl, to compare it with the impurity of a man, but look to the boundless mercy of the Great Creator."

I will give you here, below, a copy of his blessed tablet, recently sent to the Bahai friends in Egypt, which will explain his holy motives and purposes.

ABDUL-BAHA

Through Mirza Assad'u'llah to all friends of
God in Egypt—upon them be BAHÁ'U'LLAH!

HE!

“O ye dear friends of Abdul-Baha:

“Although the emigration of the friends of God from the Blessed Spot [Acca] was encouraged and counselled by Abdul-Baha, yet the departure of those wanderers caused me sadness and great sorrow, for this parting occurred in great haste, was due to great wisdom. Otherwise, the presence of those friends was a source of great comfort and joy to this oppressed one.

“When these emigrants reached that country, they received heartfelt joy and satisfaction through the kindness, the endeavors, the help and good will of the friends in Egypt. I was also made most thankful and happy that—praise be to God!—the beloved of God are exceedingly kind to each other, and even forego life itself in the Path of God. I am very happy that you were confirmed to serve and were strengthened to endeavor. Therefore, thank God that you are manifestations of divine grace and horizons for the dawning of the light of favors of the Merciful One.

“I ask God that, day by day, your tempera-

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ment and conduct may be made better, and your deeds and words sweeter and more beautiful. Thus may every one of the friends of God become a fruitful tree, with overshadowing foliage, with growth and beauty; under which both friends and foes, the near and far, may come to find peace of soul.

“May ye be kind to all the people of the world, even to the enemies; an asylum for the fearful; helpers for the poor; well-wishers of every man; a strength to every captive; comfort and victory to the needy; a remedy for every disease, and an ointment for the wound of the soul and the heart. This should be the ambition of all, and the hope of each; that he may become the manifestation of the mercy of the Lord, the day-spring of the Bountiful, salutary water to the thirsty, and to those who seek, the bounty of the Beauty of ABHA.

“They should not consider the deserts and worth of the souls; nay, rather, to wish even well to every evil designer. They should consider this a duty and an obligation. This is the conduct of the friends of Abdul-Baha, and this is the qualification of the servants of the Almighty God.

“Upon ye be greeting and praise!

“ (Signed) ABDUL-BAHA ABBAS.”

Chapter XII.

A DECLARATION.

He is the ONE Who inspireth the hearts of his servants with that which he willeth.

In the Name of our Lord, the BAHA-el-ABHA!

I testify with my being and identity that, verily, He is God. There is no God but He. He hath ever been God, and will be forever more the ONE, the Self-Subsistent, the Eternal.

And I testify that all the Prophets are the Manifestations of his command, the Dawning-places of his revelation, and the Day-springs of his behest; that, verily, they are as one light, one ray, and as mirrors expressing one sun.

And I testify that, verily, the Blessed Perfection, His Holiness, BAHA'U'LLAH, is no other than the Most Great Manifestation—magnified in his grandeur and glory!—who was promised in all the holy scriptures, and that the Most Great Mystery of God, the Branch extended from the Ancient Root, who hath decorated his head with the crown of serv-

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itude and named himself Abdul-Baha' [the servant of Baha'], is the successor of the Blessed Perfection, the Center of his Covenant, and the Aim of his Testament.

And I testify that the hands of the Cause of God, bearers of his ordinances to the servants, and preachers of his manifestation in the countries, are the saints of God and his chosen ones. By them the standard of the Cause of God is raised and his signs are promulgated among the creatures. They are the lamps of God for all in the heaven and upon earth. Upon them be the glory of God, his praise and his mercy!

O ye, our brothers who believe in God and in the Books of all his religions! Know that all of us believe in the Ancient Identity, the Eternal God; that He is the Creator of all things; that, verily, HE hath ever been, and will continue to be forevermore.

We also believe that the Prophets and the Manifestations of God were all bearers of the message of God; that every one of the divine laws is the law of God, and the holy scriptures are his books.

Accordingly, our belief and religion is that all the Prophets are of necessity as one light, one reality, and as the rays of one sun, even

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though they may appear to be different each from the other and each as a different person talking in a different tongue. Therefore, all their laws and books must needs be as one law and one book, even though some of the ordinances be, in form, contradictory to others; because all of them have spoken on the part of God, the One, the Unit, and all the ordinances and laws are also revealed on his part. This assertion is in no need of further rational proof.

Now, we submit that there are, in the holy scriptures, references concerning the Most Great Manifestation, and other predictions and signs regarding the end of the days. These prophecies are recorded in various texts, both chronological and symbolical. All the nations are awaiting the appearance of such signs and the manifestation of their promised one, with earnest expectation. Yet, to the present day, the sun of their hopes has not appeared to them from the horizon of their expectation.

As to the honorable and faithful Bahais, they believe that, verily, all the promises and prophecies given in the holy scriptures have become fulfilled during the nineteenth century after Christ, with the appearance of the Prince of the Universe, the Most Great BAHÁ'U'LLAH

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—exalted is his glory! This claim, held by them, is the best tidings to the expectant ones and a great joy to the seekers. But those only can approve it who are endowed with a pure heart and fortified with the confirmation of God and hearken with sincerity to perfect proofs, to decisive and satisfactory arguments.

The Bahai nation is ready with all power and strength to prove its claim and to unfold the truth of its religion, not through material force but by spiritual power, not through the strength of this world but by that of the Kingdom. The Bahais wage war with all the armies of the earth, not with swords and weapons but through the might of utterance and the unfoldment of the mysteries and meanings of the divine words. They subdue the cities of the hearts, not with assault of armies of men but rather by indisputable proofs, by love, compassion and affection. Their sword is the Word of God; their hosts, the divine inspiration; their ranks, submissiveness, humbleness, meekness, unselfishness and pure servitude in the presence of every soul, of whatsoever religious nation, and toward every being in existence.

Their religion is to serve the people in the

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world; their principle is obedience to government; their teaching is summoning people unto God, the True One; their reward and recompense come only from God. They freely offer to people the bread of life, and freely give them the water of life. Let him who hungers and thirsts partake of their table. Verily, the doors of heaven are opened by the keys of the knowledge of his Holiness, BAHÁ'U'LLAH; the paradise of enlightenment is decorated, the rivers of inner significance are flowing; the birds of sacred mysteries are soaring around, and the spiritual foods are prepared. Blessed are they who eat! Blessed are they who drink!

Chapter XIII.

WISDOM.

One of the profound lessons taught in "The School of the Prophets" is the lesson of Wisdom. It is the exposition of the realities of things as revealed in their nature. Know thou that since man is the most noble creature, comprehending all the existent beings, he can perceive the realities of things.

Man has two channels for attaining this knowledge. The first is by study and acquisition; this is called "acquired knowledge". The schools, the colleges and the universities established in all parts of the world offer the opportunity for this kind of knowledge. It is obtained by study, reflection, and the reading of the wise utterances of the philosophers, the thoughtful writings of the wise men.

The second pathway of knowledge is by the invisible, divine inspiration and confirmation. This is known as "the immediate knowledge", "the innate discovery", "the spontaneous revelation". The Prophets and the Revelators be-

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long to this school. They are the teachers of this science, which is learned by reading the book of the soul and that of the universe, the observation of the microcosm and macrocosm. "We will reveal to them our signs in the universe and in themselves, until it be evident to them that it is truth."

Acquired knowledge is not a subject for great wonder and amazement, for the students in this school are taught by teachers, are provided with books, and given years of time to master such knowledge. But the spontaneous gushing forth of the spring, the immediate knowledge, is wonderful! The sound mind has therein a subject which affords great thought and requires impartial and thorough research. Constancy and firmness, thought and reflection, are requisites for this research.

How can a soul who has never entered school, nor received the instruction of a tutor, reveal marvellous knowledge and explain mysteries which baffle the wise and confound the philosopher? This is indeed a subject worthy of thought and wonder, deserving earnest consideration. To answer this, some have said that such a soul possesses the innate, immediate knowledge; but how he came into possession of

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such knowledge has hitherto been a topic undiscussed.

There are nowadays upon the earth innumerable institutions of learning, there are schools investigating and teaching facts of nature, sciences, and arts. Each day the system of research is improved and the method of teaching and learning is perfected, but for the knowledge of the reality of the human soul, the mind and spirit, which is the fountain head of the immediate knowledge, there is no school established, save the "Great School". It was indeed necessary that first this school be established, for it is the foundation of all others.

The Prophets, the Manifestations of Divine Wisdom, declare that all knowledge is ours without going to school and reading books.*

In all the heavenly books there are to be found references to this subject. The clearest and most potent are the utterances which have emanated in the latter days from the Supreme Pen of the Great and Wise Teacher, the Heavenly Father, the Blessed Perfection, BAHA'U'LLAH. In the Tablet addressed to the Shah of Persia, the grandfather of the present Shah, He has uttered the following exalted statements:

* This refers primarily to the Prophets.

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O King, verily I was like one of the servants, dormant upon the earth, the gales of the Almighty passed upon me and taught me the knowledge of that which was. This is not from me, but rather from the presence of the Precious, the Wise. He commanded me to proclaim between the earth and the heaven, and therefore that befell me which caused the tears to flow from the eyes of the knowing.

I have not learned the sciences possessed by the people, and I have not entered the schools. Inquire of the city where I was, so that thou mayest be assured that I am not of those who lie. This is a leaf which was moved by the winds of the Will of thy Lord, the Precious, the Praised. Is there any rest for the leaf when strong winds blow? No, verily, by the Lord of Names and Attributes. He moveth it according to his will. Non-existence is naught before pre-existence. Verily, the decisive command came and made me utter his Name among the people. Verily, I was but as dead in the presence of his command. I was changed by the hand of the Will of thy Lord, the Merciful, the Clement. Can anyone speak of himself that which is opposed by all the servants, both noble and ignoble? No, verily, by him who

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taught the Pen the mysteries of pre-existence, none save he who is strengthened by the Presence of the Powerful, the Mighty.

In another place of the same blessed tablet, He utters the following:

I was asleep upon my couch; the fragrances of the Merciful passed over me and awakened me from sleep and commanded me to proclaim between the earth and heaven. This was not from me, but from Him, and to this bear witness the denizens of his heavenly Kingdom and the people of the cities of his glory.

Similar expressions are to be found in many of his blessed writings. These utterances speak of the manner in which the Cause becomes manifest in the Day of Manifestation, for the Entity is holy and unchangeable. Before manifestation and after manifestation it is in the same state. No change or transformation appears therein.

Likewise, His Holiness, Christ—May our lives be a sacrifice for Him!—said: “The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, He doeth the works.” (John 14:10), (John 8:28, 29).

All these utterances reveal the fact that the

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wisdom possessed by the Prophets is not acquired, but immediate. And sound minds thus agree. Granted that we, who have not attained to the station of the Prophets and who have not comprehended their degree, may not believe their word fully, but this much we have witnessed and we witness now that there have been and are now in the world men who have invented things unknown to the people which had not occurred to the mind of anyone before. Now, since one new discovery has been made by a soul, or since a man has invented one or more things, it is possible for a soul to appear and reveal many knowledges and produce many wonderful inventions. It is even possible for His Majesty, the Perfect Man, to appear in the world and declare the following: *Verily, I was like one of the servants, dormant upon my bed, and the gales of the Almighty passed over me, and taught me that which was, is, and shall be.* And when we are honored with the meeting of such an One, we find that indeed He has "the knowledge of that which was, is, and shall be" without the instruction of the human teacher.

Therefore, it is evident that the perceiving soul of man possesses the power which can

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know the realities of things and can reveal mysteries without the guidance of a teacher, and without study in school. The old philosophers have expressed the fact that this knowledge is possible, but only of generalities. They have proved this assertion by the evidence of reason. The Prophets declare that this is possible even of particulars. One of the Prophets has thus stated: "And in His possession are the clues to the unseen and none knoweth save He. He knoweth that which is on land and that which is upon the sea. No leaf falleth from the tree without His knowledge."

Whether it be knowledge of the general or of the particular, this power does exist in man and his reality reveals it. This point is not the subject of discussion. Our purpose is to know the elements of this kind of knowledge. That is, we wish to enter a door which leads to this chamber wherein dwells the Beloved. There is no doubt that this information is only attainable through unfoldment of the being and the journey of the spirit.

Thus, during this mental journey and spiritual exploration, we must advance from the low planes, become uplifted from the conditions of matter, soar on high to the spiritual realm,

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leave the school of the acquired learning and enter that of immediate knowledge. We must climb the mountain and view the surrounding country from the summit. Let us, therefore, remain hopeful through our journey and beg the sun to illumine our path homeward. Upon Him do we depend and from Him do we receive strength.

PROOF OF INNATE KNOWLEDGE IN THE MICRO-COSM.

Knowledge is of two kinds. It is either the reflected form of an object, cast upon the mirror of the human mind, which is called by the learned "photographic knowledge" and which presupposes the existence of the object thus reflected, or it is the manifestation of the power already existing in man, independent of the existence of things. For instance, an invention produced by a man is new and without a predecessor. This knowledge is independent of the existence of any object, it is innate and inborn, and its manifestations prove its presence.

And since one soul has made a new discovery and has produced an invention without a predecessor, this is an evidence of the possibility of a soul appearing possessed of all the virtues,

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and inventive knowledges, and innately informed of all things. It is then possible for a soul to manifest himself and to declare: *I possess the Knowledge of that which was, is, and shall be.*

PROOF OF INNATE KNOWLEDGE IN THE MACRO-COSM.

Consider the leaves, the flowers, yea, the whole chapter of the vegetable kingdom. We discover that the collective nature has revealed such beauty of design, harmony of color, and symmetry, as cannot be surpassed by the best artist or the greatest architect. Whence is this knowledge of painting and this geometry? Has a tree learned this from an outside teacher? Where is this artistic sense hidden in that beautiful leaf, in those flowers of various hues, and in those graceful plants?

If nature is void of thought and sense, whence this symmetry, beauty and perfection? If all this is done with thought and after a plan, how is it? for there is no thought power in the plant world. Therefore, this completeness, symmetry and beauty, which are manifest in the realities and forms of things, must be either the plan of the Real Maker and Creator

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of order in the universe, or the expression of the Collective Nature. In any case, it is evident that it emanates from innate knowledge, and that knowledge and being are identical. Knowledge is being and being is Knowledge.

In the vegetable world, when the plant being manifests, it appears with symmetry, beauty and geometrical form. These various forms and geometric figures appearing with such symmetry in the plant world, are the expressions of the knowledge of the Divine Originator and Creator of all things. This degree of knowledge apparent in the mineral, the vegetable and the animal has been called by certain of the former deluded philosophers the manifestations and exigencies of nature, due to the positive and negative forces in the elements. However, they do not deny this knowledge.

The innate, contingent knowledge* in man is called "discovery of the mind" for, aside from the innate natural knowledge, there is conscious knowledge. This degree of knowledge, when becoming manifest from the spiritual

* Innate, Contingent Knowledge—Knowledge which is innate but which has not yet reached the station of Divinity, but requires the contingent or natural world for expression.

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worlds, in man, is called "revelation" and "unfoldment". But the innate knowledge comprehending all things and revealing all things before their existence, is called "divine knowledge", because it is manifest from the station of divinity and lordship.

Creation and regeneration are dependent upon or due to it. Therefore, it was made evident that the innate and inborn knowledge is called by a name, wherever it reveals itself, according to its form of manifestation. In one place it is called "the properties of nature", or natural order, in another, "expressions of the mind", again, "the revelations of the spirit", and again, "the inventive power".

This innate, contingent knowledge, which was called "natural order," when it manifests in the mineral, can be seen in the form of gems and the natural products of the earth; when in the vegetable, it reveals itself in the form of the plant and the beautiful tree with its branches, twigs, leaves and fruits; and in the animal, it reveals the organs, becoming the eye, the ear, the tongue, the hands and feet. Therefore, the formation and manifestation in the mineral, the vegetable and the animal traces or signs are the forms of the contingent knowledge. It

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is the manifestation of the Will in and through the contingent world, as expressed by the Supreme Pen of BAHĀ'U'LLĀH, in the Tablet of Wisdom—Glory be to Him!

Say, verily, Nature with her entity is a manifestation of my name, the Originator and the Creator. Her manifestations have differed through the Cause of the Causes, and in the differences are signs for those who can discern. She is the will and its manifestations in the contingent degree [world], through the contingent soul. She is a decree from the Almighty, the Wise. If it be said that she is the contingent will, no one should object thereto. In her is deposited the power, the essence of which the learned have not comprehended. Verily, he who is endowed with insight sees naught in her save the revelation of our Hidden Name, and this is a Kingdom which is not overtaken by corruption, and Nature herself is amazed at His Manifestation, His Evidence, and His Glory, which has encompassed the world.

The distinct and blessed utterances cited above show the station of the Collective Nature in the contingent temple to be the station of will or contingent volition, which manifests itself in and through the world. The natural-

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istic philosophers have referred all the signs of existence to nature, and have said that the manifestation of mind, the virtues and intellectual qualities, the sciences and arts, are all characteristics of nature. To explain their view in a manner which does not conflict with divine utterances, and at the same time agrees with the rules of philosophy, we will state as follows: The purport of the philosophers is this, that as in the human being all actions and deeds originate through the human will, likewise in the contingent world the origin of all manifestations and expressions is the contingent will. In this case their view is not wrong, otherwise there is no doubt that applying the term Nature to the reasoning power or faculty, or to the Holy Spirit, or to the Divine Spirit, is without wisdom.

For instance, the development of man is first known as the embryo, later the foetus, when born into the world the babe, when fifteen years the boy, and the youth when twenty. Then the youth grows to be eighty and older and gradually declines into old age. In every stage the embryo has assumed a name and revealed certain attributes. Therefore, if the boy be called the embryo, or the old man of

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eighty years a babe, it is not right nor reasonable according to wisdom, which does not permit anything to be transposed from its natural order. Thus it is not reasonable to say that the manifestation of the mind, the arts and sciences, the inventions, are all the characteristics of nature, for these attributes have emanated from the intellectual power of the perceiving soul, and in the process of their revelation consciousness has been a requisite; besides, it was said before that in nature we can not imagine conscious knowledge.

The ultimate degree of the manifestation of the virtues of nature is the beginning of the dawn of the mind. As soon as mind appears, nature is made the subject and mind the governor. Nature is then obedient to the orders of the commander, the mind. That is why the Lord of Creation, the Perfect Mind, has revealed the following utterance: *Say, verily, nature in herself is the manifestation of my name, the Originator, the Creator.* From this blessed statement we learn that nature in the day of the manifestation of the universal mind, becomes a servant of that Threshold, and the expression of one of His Names. Therefore,

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how can the virtues of the Universal Mind, or the Holy Spirit, be attributed to nature?

Again, let it be known that the expression of immediate knowledge, the intellectual, spiritual and divine signs emanating from the Prophets, the Manifestations of God, are like nature's signs from the lower kingdoms, mineral, vegetable and animal. This is to say that as there is innate knowledge in the three forces at work in the lower kingdoms, in the Manifestations of God in the human reality there is also innate and inborn knowledge. As in the vegetable kingdom, branches, twigs, blossoms and fruits grow naturally from the tree, thus knowledge, wisdom and inventions emanate spontaneously from the minds of wise men.

Likewise, divine laws, ordinances and invisible mysteries reveal themselves in the Prophets. Their mighty tongues and pens give expression to knowledge and wisdom, which are called "divine verses", "innate, heavenly words", and "heavenly revelations".

PROOF FROM NATURE.

If the plants have learned from a teacher how to reveal their blossoms, and bear their fruits, the Divine Trees, the Wise Men of God, have also acquired their wisdom from a teach-

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er. If it is reasonable for the tree to say: "I have made my leaves and blossoms and my delicate fruits without the help and instruction of a teacher", the Prophets and Divine Manifestations can indeed say: "We have revealed the Mysteries of God, the Knowledge and Wisdom, the Laws and Ordinances, from ourselves without the aid of an instructor". "If it is worthy of the tree to say, I am the truth, wherefore is not the same becoming in a more fortunate being?"

Therefore, it is evident that immediate knowledge is possible and innate in man, and that the laws and teachings of the Prophets are due to this knowledge. Then, if a soul should claim: "My knowledge is from God, I have not learned in any school, it springs forth from my being", those who are aware of the mysteries of nature, and know the possibilities of knowledge, those who have attained the fountain head of wisdom, should not deny such a soul. They must believe in him.

The possessors of sound mind, the doctors of the age, and the wise men of the time—may God increase their examples!—who are born of the elements, the children of the heart and mind, may call the Great Innate Teacher the

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Universal Instructor, "The Collective Nature"; they may claim to be children of Nature, and attribute their powers, their faculties, knowledge and wisdom to that source, giving it the title: The First and the Greatest Teacher, Nature, they are free to do so.

Again, if they wish to call the innate teacher the Ancient Power, the Great Entity, the Almighty God, the Heavenly Father, and say "we are the children of the Kingdom and the sons of God", they are free to do so. Since it is the station of freedom and we are traveling in the realm of spiritual liberty, we can choose the names best suited.

We have called ourselves the children of the Kingdom, and the sons of God. My dear sirs, you may call yourselves by the name you choose. We thank God for the blessing of innate knowledge and the treasury of intuitive wisdom, which our fathers have left us as the most valuable inheritance. May God's blessing, peace and forgiveness abide with them forevermore!

Now we wish to relate to you, brothers and sisters, the life story of our aged father, * Doc-

* Wherever in the translation Nature is referred to in the masculine gender the original text has been Persian, and when in the feminine gender, Arabic.—TRANSLATOR.

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tor Nature. Thus, by listening to the Great Teacher, our natural powers and spiritual faculties may be strengthened through his wise remarks and philosophic narrative. Perchance, through Nature's autobiography, we may receive an awakening and by this narrative of great trials and ordeals, which our aged Father has borne, we may learn not to become weary of the ups and downs in life.

In short, through our Father's address to us, we may know whence we came, how we came to be, whither we go, and for what. I do not know whether we are able to comprehend in this stage of our journey these subjects fully, but trusting in divine confirmation we hope to travel with speed and to attain with certainty. Our trust is in Him and our hope cometh from Him.

THE ADDRESS OF DOCTOR NATURE.

(The Aged Father of Collective Nature.)

O ye, my children: Know ye, verily, that I know the realities of things, even as your perceiving soul manifests itself through and governs your organism and the members of your body. My knowledge is different from imagination and belief, which form the beginning

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of mental knowledges. My knowledge is indeed my certainty. It is innate and active in me. Since I possess this knowledge I deserve well to be called the Doctor, the Wise. Thus hearken to what your Teacher, the Great Nature, utters.

I have organized a School of the Prophets. In this school I have established six classes, open to whomsoever is willing to learn from me. I will tell you, briefly, the subjects taught in each class.

First class (the mineral kingdom): I teach Geology to my students in this class. I show them how my physical machinery is ever at work, forming and reforming the minerals, the metals, and all the treasures hidden below the surface of the earth. Nothing moves without my permission, for all my agents are obedient and know that I am their Great Nature and Teacher.

Second class (the vegetable kingdom): Here I teach Botany. I employ the innate artists, painters and architects, night and day, and in a special (spring) season I give a display of my handiwork. Students come from far and near to behold my display and to copy

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my masterpieces. Here, again, I am the Teacher, and the Revealed Nature.

Third class (the animal kingdom): In this class the great subject of Zoology is explained. The animals, the insects of the earth, those of the sea and the birds of the air, are my display. Here, again, I am at work teaching, creating and revealing.

Fourth class (the human kingdom): Biology and Embryology are the subjects here elucidated. I keep my students busy with studying my processes of creation, formation and development. Bright anatomists I entertain when considering my structure and growth. Some of my students look only to the outer formation and become absorbed in the texture and color of the garment. Others ponder over the minute structures of my nerves and a few wonder at the manifestations of the perceiving soul.

In these four classes, which I have enumerated, my work required physical attention and my students needed object lessons and material manifestations. In the two classes still to come to your notice, I am free to examine my own inventions and enjoy my own manifestations.

Fifth class: The students pursue in this

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class the higher development of the mind, the study of its finer manifestations and the perfecting of its attainment. Philosophers and wise men are ever absorbed in the possibilities of this subject, and teach students its creative powers. I teach all the grades and am recognized as the clearest teacher, even here.

Sixth class: Is that of the Spirit; it is being now organized. When my oldest boy, the mind, was born and reached the age of maturity, he revealed a new and remarkable state of mind. This state was that of sudden awakening out of sleep. When the boy awoke, he began research along all lines and investigated all the workshops and the inventions of each. He was ever thoughtful and in a state of great wonder and amazement. I could not, though his father, bring him out of this state of wonder, and "the Valley of Perplexity".

One day, the boy came to me, saying: "Kind father, when you are free and have a few moments of leisure, let me have a talk with you." I listened to his words and appointed the time present and took him to a quiet nook, where we had a heart to heart talk, and here I will give an account of the same:

The son: "Wise father, pray tell me if

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these workshops, these school houses, these wondrous sciences and object lessons, these students, whom you teach, are yours. You teach your disciples, have you also a teacher?"

The father: "My son, first of all, it did not behoove you to ask your father such a question. Now that you have asked me, know thou, all that thou hast witnessed in this school are my manifestations, and innate revelations. No one interferes therewith."

The son: "So, thou art thine own teacher. Whence art thou come, and how long is it since thou didst found the school; where were the students before they entered this school, and where did they learn to create such a mighty institution?"

The father (speaking to himself): "Ah, my son has gained new faculties and the conscious knowledge [*literally*, knowledge of knowledge]. I said: 'My son, what makes thee think of such questions, for these thoughts are keeping thee out of the beaten track. They will engage thy mind and hinder thee from thy work. I want thee to learn all my ways and to become my successor, to inherit my kingdom and to rule my dominion. Come and work, and prepare thyself for thine office'".

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The son: "But, my dear father, you said a while ago that all these inventions were yours, that your knowledge is immediate, that your teacher is yourself. Now I will answer you thus: These questions and thoughts have sprung forth from my own being. I will not rest until I find the reality and the origin of this question".

The father: "Very well, my son, it is best for thee to find for thyself; thou mayest search and if thou searchest well, thou wilt surely find. But meanwhile, thou must not neglect my work, which is thy duty".

This agreement was acceptable to both, and we parted. Some time elapsed before we met again. This time he had a book in hand and when I asked him of his research work, he placed the book before me. I glanced through the book and found its contents to be an epitome of all the things done in the Great School. I questioned him as to the material therein, and the source of knowledge. This was his reply: "This is the Collective Book. It contains my mental pictures of the Creational Book, whose author you are. My dear father, your Book is great, and my book is from yours, even as I am your son. Since our last meeting and dis-

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course, I have worked hard, and searched the pages of the Creational Book, and pondered over every chapter. While I was thus searching, I found myself in a state which was separate from matter and spiritual in character. This condition was a spontaneous manifestation in me, and I must tell you of it”.

THE NEW BIRTH: THE BIRTH OF THE SPIRIT IN THE SIXTH CLASS.

“And God created the Heaven and the earth in six days.”

The son: “When I was ushered into this realm, I perceived it to be boundless, with invisible beginning and ending. I saw that all that my father and the lesser teachers have invented and discovered in the material are only expressions of the things in this spiritual realm. ‘The things below are the forms of those above.’ The world below is the picture of the world above. How well has my father’s mirror expressed the conditions here, and revealed the wisdom of the Spirit. Here ends the Great School, and begins the Divine.

THE DIVINE WORLD REVEALED.

“When I had traveled some time in this spacious realm, and soared higher in the spiritual

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atmosphere, I asked myself: Is it possible that this spiritual world has an origin, that as the material world below is expressive of this, can this also be an image of another? Long did I think of this, and strenuous was my search. At last I reached the Great Torch and beheld a wondrous Light. It seemed as the sun which suddenly dawned from behind the clouds. I was hopeful. I was set aglow with the fire of search, which dispersed all the clouds hindering my vision.

“I saw a Sun gloriously shining, without beginning or end. I could not view it direct, for mine eyes were too weak to witness its great Light, and to see its wondrous Glory. The light of this Sun assured me that all manifestations, revelations, development, growth and power wherever seen are due to this Sun, this Great Power and Center.

Further knowledge of this, I was assured, was impossible to any being, for all beings and things are its manifestations and creations.

“At this time, I know that you, my father, are only one of the many servants of that Master. You were appointed to build up the Great School.”

The father: “When I heard my son tell of

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his attainments, I could not help but embrace him and kiss his shining brow. I asked the Immortal Sun to shed its light and glory upon him forevermore”.

THE MANIFESTATION OF THE PERFECT MAN, BAHA'U'LLAH.

The father (speaking to himself): “My boy is very great; he is wise beyond his age. I must ask him how one can attain to that power. When I asked my question from this branch of the tree of life, the son smiling spoke in the terms of a wise man; he spoke as a father should to his son. This is his reply:

“O, thou kind father, you have not yet known. The manifestation and the revelation of that power is made in man. In the human kingdom, your fourth class, which you have organized through the confirmation of that power, is it manifested.

O ye fathers: that class is a noble class!

O ye fathers: that class is where ‘the Great Talisman’ is made.

O ye fathers: that class is the throne for the reception of the King.

O ye fathers: that class is the edifice of the Temple.

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O ye fathers: that class is for the development and the revelation of the attributes of the Ancient and Almighty Power. Remember ye the importance thereof. Appreciate its possibilities! Know ye its great worth!"

I asked him where I could see today the manifestation of that Power, the Great Man of God. He said: "His manifestation was promised by himself to take place in the latter days, in the East. The name of him who was the Perfect Spirit is BAHA'U'LLAH. He was born in the City of Light [Nur] in the year 1817. He proclaimed his mission and revealed his Beauty in 'The House of Peace.'"* He said: *Verily, I am God, there is no God but Me, the Lord of all that was and that is.* He was "The Lord of Hosts", "The Heavenly Father", "The Prince of Peace", "The Glory of God". He ascended to the Heaven of Glory, in the City of Acca, in the year 1892.

I asked: Can I read the history of BAHA'U'LLAH? He said: Yes. A Bahai soul has written a brief account of Him, which I will give you to read.

* "House of Peace" refers to Baghdad.

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Here endeth the philosophic discourse of Doctor Nature, the Wise Teacher, with his son.

“He who listens to it is attaining good for his soul; and he who does not listen—verily, God is rich above the world.”

Chapter XIV.

HIS HOLINESS, BAHĀ'U'LLĀH.*

This personage has become world famous. Many accounts of him have appeared in history, books, magazines, and the journals of the time. Some have given him the highest praise, while others, great blame. In the first volume we gave you an account in detail concerning this matter. Since, having received access to the books and authoritative writings of BAHĀ'U'LLĀH, and having opportunity to inquire regarding the subject from authorities thereupon, we will give you the result of our close investigation.

In the year 1844 there appeared in Persia a man entitled the BAB. A concourse of people adhered to him and followed his teachings. Six years later he was killed. During the latter part of his Day he gave the glad tidings of

* "The brief account of him by a Bahai soul," mentioned in the Chapter on Wisdom, refers to this article. It was written by M. Dreyfus, of Paris, France. The French copy was translated into Persian at Acca and sent to my father to Cairo, Egypt. He enclosed the copy with the Chapter upon Wisdom, asking me to translate and add it in the name of our brother, M. Dreyfus.—*Translator.*

BAHA'U'LLAH

BAHA'U'LLAH to all, saying: "He-whom-God-will-manifest shall come."

Later BAHA'U'LLAH appeared in Persia and promulgated his own teachings in all parts of the world, even as today they are to be found in Persia, India, Europe and America, in fact in all parts of the world. In these parts are many believers in his teachings.

This BAHA'U'LLAH was born in the year 1817. During the Day of the BAB He promulgated the BAB's cause, and after the BAB, according to the glad tidings of the BAB, he revealed himself, and founded the New Teachings. By the order of the government, he went to Baghdad, after the martyrdom of the BAB, whence he was exiled to Constantinople and Adrianople. There he wrote his letters to all the kings. Finally he was exiled to Acca, and in that fortress he departed in the month of May, the 28th, 1892.

He spent all his time in difficulties, bearing ordeals and distress. He did not rest a single day and enjoyed not a breath of ease. He withstood all trials. The letters to the kings, written by him while in Roumelia, were sent from the prison of Acca. He even wrote a letter to Napoleon the Third, severely arraigning

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him. These letters are spread throughout the world.

To be brief, this personage while in prison spread abroad his Teachings through the world and promulgated his Cause. Thus at present many follow his Teachings in India, in Europe, the United States and Canada, as well as in other countries. The Book of Beyan, by the BAB, was abrogated by the Most-Holy-Book (Kitab-el-Akdas). He set forth New Laws and New Teachings distinct from the Beyan. Now the teachings of the Bahais are entirely different from those of the Beyan, for the Babis hold to the Beyan, while the Bahais to the Kitab-el-Akdas. His Teachings are voluminous; only an idea can here be given.

His first Teaching is concerning the unity of mankind. He addresses all nations thus: *Ye are all the leaves of one branch, and the fruits of one tree.* He has considered humanity to be one tree and all the nations and peoples the branches, the leaves and the fruits of that tree. Therefore, they must consort with one another in perfect unity and love, as he has said: *Consort with all religions with Spirit and Fragrance.* That is to say, all must associate with one another with perfect unity and kindness.

BAHA'U'LLAH

Unity is nativity, as he says: *Glory is not for him who loveth his native land, but glory is for him who loveth the world.* The whole world should be considered as one's native land and not a portion thereof.

Therefore, one should love the world of humanity. In order to bring about this unity he has ordered one language to be constructed; every man to learn beside his own tongue that universal language also. Unity in rights: The rights of humanity should be equal. Freedom of conscience: No one should interfere with the conscience of another. He advocates the Most-Great-Peace, so that quarrels and wars may be removed from the world. He encourages the spread of science and the development of arts. He prefers knowledge to everything else. Good morals and charitable deeds he considers to be the foundation of religion. His counsels and advice to his followers are a source of order and edification to the world. He has prohibited disputes with other religions. Through good counsels and decisive proofs must they reveal their teachings. Obedience to government is enjoined upon his followers. Wherever they live, they are to obey and abide by the laws of that country.

BAHA'U'LLAH

They should not dispute with any soul and should shun all corruption.

All the Prophets and all Sacred Scriptures are sanctioned and praised by him. In sooth, all that is a cause of envy, enmity and discord in the world is remedied. His books and writings are many, but he has referred all to the one called the Most-Holy-Book, which abrogated the Beyan. Every soul is enjoined to follow a profession, or a craft, and the education of children is a duty upon all.

His followers consider him to be the Promised One of all nations and have full faith in him. They claim that he is the One whose manifestation all await. He is to establish the unity of the world, the comfort and the peace of the nations: To hoist the tent of friendship and good-will, the worship of God and the universal Peace in the center of the world. Thus, may the world find peace, the earthly world may become the heavenly.

This is an epitome of his Teachings, collated from his books and writings, such as Kitab-el-Akdas, Besharat, Tajalleat, Tarazat, Kalamat and Ishraghat, and the Book of the Covenant, his last writing. These have conclusively proven that the differing opinions are

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due to this fact, the people do not distinguish the Bahai from the Babi. They base their opinion upon the Beyan, when it is considered abrogated by the Bahais, through the Kitab-el-Akdas. The ordinances of the Kitab-el-Akdas of BAHA'U'LLAH are entirely distinct from the Beyan. If anyone compare these two books, he will observe the difference.

Chapter XV.

JUSTICE.

Let it be known that Justice is one of the greatest of the divine attributes. It means to give to each soul its right, according to its capacity. It has been defined to mean equality. This, however, is its etymological sense and not its meaning according to the terminology of the Prophets.

Some who have used Justice, in the sense of equality, have fallen into great difficulties. One of these difficulties has caused them to believe in the theory of reincarnation.

For example, seeing two babes, born in the same family, in the same home, in the same environment and even at the same time; and knowing that neither one had any means of wealth or glory prior to its birth, but, when born into the world, one child advanced to the highest degree of attainment, power, wealth and glory, while the other remained undeveloped, poor and destitute; the first enjoyed health and happiness during life, while the sec-

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ond received not a fragrance of the garden of health, and was always in trials; the people who believed equality to mean Justice, and who were assured that God was Just, were, perforce, driven to this conclusion, that the sad condition of the second child is his punishment for acts done in former cycles, and *vice versa*. Thus reincarnation seemed to them the solution of this problem.

Had the people perceived the true sense of Justice, according to the terminology of the divine utterances, they would not have been caught in the net of theories.

Divine Justice is the showering of Bounty in abundance upon all existence. This divine Bounty, so far as it concerns the Giver, God, is one and the same Bounty, the same Reality, and the Life Abundant, but so far as it concerns manifestation in things and beings, it varies; appearing perfect or imperfect, great or small, according to capacity. Therefore, the difference in shape, quantity and quality is referable to the places upon which it was showered, or the being through whom it became manifest, and not to the divine Bounty itself.

In the words of our Lord, Abdul-Baha: "The Bounty of God is like unto the rain from

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heaven. The water has no limit or form, but in every place it will take to itself a form and effect peculiar to the capacity and shape thereof. That shapeless water when poured into a square reservoir, will appear as a square. Likewise, when in the hexagonal vessel or in the octagonal (it will appear in those forms).

“Water itself has no geometry, no limit and no form, but it will show one of such forms according to the exigencies of time and place. In like manner the Holy Essence of God is boundless, but Its manifestation and bounty in the creatures is limited.”

In the Koran, God has revealed the following: “We caused rain to descend from Heaven, but each spot on the earth received of the water according to its capacity.” The rain from heaven poured upon the earth in the same manner everywhere, but each place absorbed thereof as much as its condition permitted. This is the significance of Justice, giving each one his right and his due, according to his desert.

Consider the body and its metabolism; that which replaces the constant loss in all the tissues, that which keeps up the physical life of the body is the tonic food, the purity of all

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nourishment, the blood which reaches all parts through its channels, the arteries. This blood is of the same constituents, one and the same bounty which is showered upon all the organs of the body. However, the strength of this blood reveals itself in one organ quite differently from another. In each it has an especial function and effect. In the eye, it strengthens vision; in the ear, it makes hearing clear; the tongue is made a better speaker; and the hands more generous givers, while the feet are made better walkers. So in every organ, the blood nourishment performs a special function.

Let the blood stand for the heavenly Bounty and the organs and members of the body in place of peoples. Each one manifests life according to his capacity.

Therefore, if this tonic food should stimulate one organ more than the other or manifest spirit and light in one place, while matter and darkness in another, the difference is due to the place and not to the force.

Consider the sun, its rays, and the solar effect. The rays are the heat and light vibrations of the sun. The rays are emanations from the same sun. They are the same with reference to their origin, the sun, but they

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differ in the effect which they produce, in connection with various classes of matter; different soils. The fertile soil is affected in a vastly different manner from the sterile. One place yields fruits through the effect of the abundant energy, while another is unable to utilize that bounty. Consequently, the manifestations of the solar energy vary according to the local mirrors upon which they shine, but there is no difference in the primal emanation or the radiation of the life from the sun.

Let us take, for example, the illustration of the newly born babes, which was mentioned before. Divine Justice is shown in the light of existence, which God sheds in abundance upon the entities of the two babes. This light, like the rays of the sun, shines upon all beings and all things uniformly, but the character of the illumination is greater or less, according to the clearness of the object, the condition and environment present. A vessel of great capacity holds much more than the small vessel. The mirror which is the purest, reveals the light the clearest.

Look at the potter and his handiwork. He takes the clean and fine clay, as well as the coarser. He mixes each with his cohesive ma-

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terial to form his pots. The water pot, which is the finest and purest, receives caresses from the thirsty lips of princes. But the coarse jar becomes the watering place of animals. On account of its nature, insects and microbes thrive in it, and it is placed, therefore, in the stable. Now the same hand made both the fine and the crude, but the fine, innate quality of the one admitted it to higher stations, while the crude nature of the other was a hindrance. It is the nature of things that determines their receptivity and capability. The hand of the maker is like unto the light of existence, revealing the nature of the two beings.

To go back to the case of the two babes: the one that was rich in nature, when born into the world, manifested its innate qualities, the signs of wealth. The other was of poor and weak nature, and when brought forth to this environment, it revealed its destitute condition.

My dear reader: I have given many illustrations to make this point clear. If you study the potter and his handiwork, the difference in degrees will become clear to thee.

Consider the organs of the physical body: The beauty of the delicate organ is due to the

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purity of its nature. The eye, the organ of vision, is made of the same material as the other organs, but it is the most beautiful because its component cells are the most delicate.

To speak in the language of the Scriptures: God created man out of clay, the earth. He sifted the earth through His sieve and He took the finest product to make the intricate and delicate organs, the commanders of the body, and out of the residue He created the coarser organs, the subjects. He gave everything its right, according to its claim; this is Justice.

If you reflect upon what has been said, and refer to the teachings of anatomy, chemistry and physiology, you will find ample illustrations, in technical terms, upon these points. This is prophetic biology; the exposition of life.

I will give you another illustration: Suppose a soul prepare a banquet and set up a great feast, and invite from all classes of men various members of the human family. Do you not think it right and proper that the host should assign special places to the kings, and the princes; that he should appoint seats at the table for the great spirits, the philosophers, the wise men, the commanders, the generals,

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the merchants, the farmers and the servants, each according to his attainment and station? Is he not a wise host who appreciates the character of his guests and who will treat them accordingly? Or should he seat the king and the subject, the master and the servant, the professor and the student in the same room, giving them the same attention?

No, Justice demands that each man should receive his due, that his interest must be according to the investment of his talents, that each should occupy his own station of attainment. Although this was a banquet and a feast, and free from official duty, yet thus dictates Justice.

Everything occupies its proper position. The Creator has placed the parts of the universe in their own places. In the case of a banquet, such as I described, the duration of which does not exceed a few hours, if Justice demands right relation and special station for its guests, how much greater is the need of the observance of this law in the universe, where the myriad planets are stationed; in the world where all people must long live together, where generations come and go, where centuries roll by.

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So you see, dear reader, that the eye holds its proper station and that the feet are in their right relation. This is an exigency of Justice that each should be in its right place, even though they are organs of the same body. This is not injustice, but is, in truth, absolute Justice.

Chapter XVI.

“REINCARNATION” EXPLAINED.

The child is born into the world deaf, or blind, or dumb. The child is said to be blameless, and innocent. Therefore, these results—blindness, and so forth—are due to the actions which this child has committed in previous incarnations or cycles, and now he is being chastised accordingly. This is a theory of Reincarnation. Is it a true doctrine? The writer will say, by way of preface, that all things surely have their causes, that there can be no effect without a cause. Now, defects, aberrations and deformities observed in the newly born are due to various causes, all of which are referable to nature.

HEREDITY: Some of the diseases and defects in the child are due, in the first place, to heredity. The father and the mother having been subject to certain diseases have transmitted the same to their children.

EMBRYOLOGY: Some of the defects and deformities are due to the time of conception, or

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to the period of the babe's sojourn in the womb; the latter often due to the spiritual, mental and physical attitude and action of the mother. For instance, if the mother injured herself when she was bearing a babe, that injury is transmitted to the child, endangering its physical life. These facts are all referable to unnatural conditions, and have nothing to do with the subject of “Reward and Punishment”. These come under the philosophic head, “Exigencies of Nature”.

COINCIDENCE: A man is passing by on a street, walking by a wall; the wall, dilapidated, falls, by the law of gravitation, and he is wounded or killed. This is treated of under the head of “Coincidence”, present in the world of matter.

The babe, from the time of its conception, the nine months in the womb state, also after its birth, until physical change, death, or the period of the grave, is subject to a thousand and one dangers.

Yea, the Prophets have stated what Reward and Punishment are. It is further stated in parable, that a father ate green grapes, and when he had a son, the boy's teeth “were set on edge”. This refers to dispositions and tem-

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peraments. An evil disposition peculiar to the father or mother shows itself in the child, even as the water, which is roiled in the spring, will flow and show the same unsettled appearance in all the streams that branch from the fountain-head. This explanation is in conformity with the laws of nature.

THE LAWS OF GOD.

According to the Divine Laws, we will say that the blind eyes and the perceiving eyes, the deaf ear and the attentive one, the deformed and the well-formed, the poor and the rich, the weak and the strong, the ignorant and the wise, the unsightly and the beautiful, the short and the tall, the small and the great are all expressive of the Power of the Ancient Creator. The Divine Power, the Absolute Nature, possessing Power and Control, and being characterized by Perfection, creates all forms.

The great artist must be capable of drawing the most beautiful figures, as well as the reverse. Should an artist make a ridiculous sight the subject of a masterpiece, and with his great ability reveal especially the weak points of the figure, it cannot be said that the

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artist is unjust, because of not conferring beauty to both creations.

The point is this, that both figures, or subjects, were in the state of nonentity, in a chaotic condition, and through the mighty brush of the artist they were brought forth, made to exist. The creative pen of the artist revealed its great ability in the perfection of the creations, and it conferred upon both figures the great blessing of being.

It is not as some have supposed, that the two subjects of creation had a previous existence and were changed from one form to another. In other words, the one who is ignorant, or has paralysis of the faculties, or who is physically deformed, has no claim upon a previous existence and therefore no suit against Justice.

Likewise, the Creative Pen of God, the Absolute Nature, has made all things through His Bounty. He has taken nonexistent and disunited material and conferred the life principle upon them.

Were not all specimens of creation present in His kingdom, and all forms manifest in His dominion, God would not be the manifestation of “He doeth whatever He willeth”. As He is able to create the beautiful eye, the expressive

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tongue, the complex brain matter and the wondrous spirit, He must also be able to make use of the coarse material, the muscles, the bones and the nails. Likewise is His Power manifest in creating the one who can see, who can hear, as well as the blind and the deaf.

This question deals with the subjects of Divine Power and Will and has no bearing whatever upon Reward and Punishment.

REWARD AND PUNISHMENT.

We will now explain briefly the true meaning of this subject. The man who willfully manifests the qualities of the brute, devours the weak and helpless and oppresses his fellow men, is stripping himself of the robe of manhood and clothing himself with the nature of the lion. In other words, his human spirit has changed into the animal. This change of garment is a punishment for his deeds, and his disposition is the result of his will.

Should this lion, in disposition, die in that condition, his death is similar to that of the animals. He degraded and at last lost his grade. He became destitute of the human garment, which is everlasting. This is Punishment. It is brought by man upon himself.

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In the day of the Heavenly Father, BAHĀ'U'LLAH, two erudite scholars in Persia arose against two brothers who were descendants from the Prophetic family and Bahais in faith. They at last revealed their animal qualities of animosity and hate and caused the martyrdom of these two pure souls, who, on the other hand, were characterized by Divine qualities of Love, Patience, Meekness, Helpfulness and Long-suffering.

BAHĀ'U'LLAH—Glory be to Him!—named one of those who manifested the animal traits “Wolf” and the other “Bear”. These names were correct appellations for them, because their nature determined it. They discarded the garment of humanity and put on the robe of the lion. This question is not one of reincarnation, but, rather, a question of the revelation of the true nature of things. It is the sign of the Day of Judgment, “the Day when the secrets are revealed”.

It was said that a child suffered from the time of his birth until his departure, while another enjoyed comfort and peace and was blessed during all the days of his life. One, they say, is the Punishment and the other the

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Reward of former lives and deeds; or else God is unjust in His creation.

From what has already been said on the subject of Justice, the answer to this question can be discerned. In order to further elucidate the point, the following answer is given:

Be it known that God has created all existence in the most perfect and complete fashion. To supply the needs of a being, He has created ways and means and instruments for the use of His creature.

Let us study man, for instance. The Creator has blessed him with intelligence, whereby he is able to distinguish between the good and the bad, the harmful and the harmless. He is supplied with innate instincts and powers, with external members and organs to preserve himself, to defend himself, and to help his kind.

This creature, before being sent to this world, was supplied with ample means for his use: eyes were given him, ears, hands, feet, and brains, with intelligence, and a spirit from the Creator; so that, when born into this world, he might use his organs. Hands were given him with which to work, to cultivate the soil, to weave, to paint, or to build and thus attain

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wealth and comfort. He has no reason for being poor.

God blessed man with the faculty of reasoning, to think and discover ways and means for better life in this world, and He blessed him with the spiritual faculty, to enable him to live in such a manner as to live forevermore in the Kingdom.

Now, if a man is lazy, slothful and negligent, if he does not use his talents, does not practice his knowledge, does not endeavor to attain, is too lazy to exercise his muscles, what is the result? The result is that he dwindles, becomes poor, weak, dark, sad, and gloomy, and at last dies the death of despair. He has hidden his talent in the earth, and it is taken away from him.

Whence is this wrong? There is no doubt that Divine Justice is perfect. Both men were endowed with organs, members, and talents; one, by using them, became rich, while the other, by neglecting them, made himself poor. Therefore, Justice endowed both with the same bounty, but one place made good use of it, and the other received it not.

It is true that there is a difference in the powers and capabilities of beings, and this con-

“REINCARNATION” EXPLAINED

cerns the subject of “Creation”. The illustration of the potter will help to explain it.

In the Hidden Words, the Blessed Perfection, BAHÁ'U'LLAH—Glory be to Him!—has declared what follows:

O Son of Spirit!

I have created thee rich: why dost thou make thyself poor? Noble have I made thee: why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: why searchest thou for another than Me? From the clay of Love I have kneaded thee: why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.

I have created thee rich: why dost thou make thyself poor? That is to say, I have given thee the means of wealth, interior qualities, innate faculties, the mind, the tongue, the eye, the hand and the feet, as well as the other organs. Why dost thou not use them? Why dost thou neglect My gifts and make thyself poor?

Noble have I made thee: why dost thou degrade thyself? God has granted man a noble nature, if he only had developed and made use of it. He degraded himself through his abuse of that noble qualification.

“REINCARNATION” EXPLAINED

Of the essence of Knowledge have I manifested thee. A pure spirit and a clear mirror hath God given to man. If he develop and purify it, he will perceive all things in their reality, and follow his Creator.

Thus have we made clear that God, the Exalted, has given all possibilities to His creatures. He has wished them all health, wealth, progress and the life eternal. He is just to all. Some have used their talents and have thus attained, while some have been negligent and unfaithful and ignorant, hence have lost. For the first is happiness and life, while for the second is regret and death. One blessed himself, while the other oppressed himself.

Blessed is he who has attained!

Alas for him, the self-oppressed.

This is the meaning of divine Justice: The sun of divine Justice shines upon all existence. Every place receives its Bounty, according to capacity.

Chapter XVII.

THE SOUL, THE MIND, THE SPIRIT.

The subject of soul, mind and spirit is of great divine importance. Its exposition is of great interest. The Prophets, the wise men and the philosophers, as well as the possessors of revelation and vision, have each given an explanation, in accordance with their own terminology. Some of the exponents have expressed their own concepts of the truth. In other words, each innate tongue told its own story of life reality, in the degree of the comprehension of the disciples.

To explain further, when any one of the Prophets wished to elucidate this subject, he pondered over the book of his own being, he read therein, and gave utterance to the same. He saw the soul and its controlling powers; he perceived the mind and its virtues; he witnessed the spirit and its degrees; then he explained each as he saw it. This manner of explanation is peculiar to the Prophets. They perceive the realities of things with clear vis-

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ion, first in themselves, then in the other beings, and afterward they explain. Therefore, their explanation is the highest, for it is an emanation from divine teachings, and is not based upon known analogies and premises, in order to arrive at an unknown conclusion.

Some exponents have given their exposition, according to logic. They have formulated statements and definitions, of which examples will be given here.

“Soul is an essence, which is separate [abstract] in entity from matter, but connected therewith in action”. “Mind is an essence which is separate [abstract] both in entity and action”. “Spirit is a simple bounty and a ray emanating from the Ancient Entity; it is simple reality; the Divine Soul”. This is the philosophic explanation, based upon Reason, which to the philosopher is the criterion.

The exponents, whose utterances are based upon revelation and vision, have given us another view. These souls are they who, through long processes of vigilance, asceticism and endeavor, have reached certain pathways of knowledge. This class of students is variously denominated: “The people of the Path”, “The Saints”, and “The Seers”.

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The difference between the Seers and the Prophets is this: the former attain visions of Truth, and the revelation of Hidden Mysteries through concentration and great trials and effort, while the Great Prophets are endowed with these Bounties from God. Their natures are expressive of Divine Mysteries, and their Knowledge is immediate. Again, the knowledge attained by the first class is indirect, for their revelation is an expression of the Light of the Prophets.

Discussion on these subjects has ever been characteristic of the thoughtful. In ancient times, and among ancient peoples, such discourses were not uncommon; thus great books and boundless treatises have been written on these points. Every nation has added a chapter to this great book, but has any one received knowledge of this wanderer? "The Knowledge is with God".

From what the great ones have told us, the explanation and the message which will make the heart peaceful, the mind happy, and the soul comforted is attainable only through manifestations, expressions or signs. The Prophet Mohammed—upon Him be Peace!—exclaimed to the last of His Day: "O God! Show me all

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things as they are". "He who knows himself, verily, knows his Lord" is the utterance of the Manifestation of Wisdom. Were I to record here the statements of the great souls, I would have to write a separate volume, and thus withhold myself from the purpose intended. This is, however, unnecessary, for the explanations from other sources can all be found in libraries and books.

To begin the subject: I will declare that whosoever is confirmed by God, resting assured in His Love and Help, he who is not wholly engaged with the personalities of matter, nor carried away by the surging waves of this life, and not wholly occupied with the glaring colors and "flaunting robes" of this world, and is free from the net of gloom and sorrow, who is blessed with an hour of perfect freedom during his lifetime to read the book of his own being, and to concentrate upon the seeds of Wisdom dormant in his field, such a soul will, verily, learn of the soul and its conditions, will know the mind and its station, and will perceive his spirit, with its wondrous expressions and manifestations.

It was said that the student must be confirmed by God, and his help must come from

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the Holy Spirit. This is a condition which is absolutely necessary; for the confirmation of God and the Bounty of the Holy Spirit are like the rays of the sun, which will bring forth that which is hidden in the earth of being, and will unfold the innate qualities. [The process of receiving help from the Holy Spirit will be explained later.]

In order to do justice to our subject, it will be divided into three topics.

First: The subject of the Entity of Man.

Second: The Reality of Soul, Mind and Spirit.

Third: The Unfoldment and Behavior of Each One of the Three (Mind, Soul and Spirit), and

Last: The Journey of the Soul from the Creature to the Creator.

FIRST SUBJECT: MAN.

Be it known that to know the reality or entity of man is impossible. In order to know a thing one must comprehend it, and since a thing cannot comprehend itself, therefore man cannot comprehend himself. In order to obtain knowledge of the reality of man, the student must depend upon the manifestations, qualities, names and characteristics of man.

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This much can be stated, that the reality of man is a pure and unknown essence, a Divine depository; that is, it is an emanation from the Light of the Ancient Entity. This Divine essence, because of its great innate purity and its connection with the unseen and Ancient Entity, is old as regards time, and new as regards individuality. This connection is similar to that of the ray with the sun, or the effect to the primal Cause. Otherwise, the thing that is generated, or the creature, has no connection with or relation, individually, to the Generator and Creator.

Therefore, since this reality is endowed with the Ancient Attribute, it is capable of manifesting all the perfections of being. It is then worthy to be the throne upon which may be established the manifestation of the Names, the Qualities and the Attributes of the Ancient Entity. Now, inasmuch as this entity is capable of expressing the great virtues of Being, and is the purest of all existing beings, from its early rise in the human temple and its resurrection from the grave of the body, it can be likened to a mirror, which reveals the seen and the unseen, which possesses the virtues of the world and of the Kingdom.

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The difference which exists between the mirror and this pure essence of the elements is this: The mirror reveals the image, but it is not conscious of the act, while the reality of man, the pure mirror of God, is conscious of reflection.

The possession of the virtues of the world and of the Kingdom of man is the possession of the lesser by the greater; for instance, number nine possesses number eight, because it is more complete. Because of his completeness, as compared to other creatures, man possesses their virtue. The perfect possesses the imperfect. This quality is due to the purity of the essence, the entity of man.

SECOND: THE REALITY OF THE SOUL, MIND AND SPIRIT.

(The brief explanation or summary.)

Since that pure essence, whose identity is, unknown, possesses the virtues of the worlds of matter, and of the Kingdom, it has two sides: First, the material and physical; second, the mental and spiritual—the true attribute of the Kingdom. It is the same reality, which is given different names according to the conditions wherein it becomes manifest. Because

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of its attachment to matter and to the phenomenal world, that is, when it governs the physical functions of the body, it is called the human soul. When it manifests itself as the Thinker and Comprehender of things, it is called the mind. When this identity soars in the atmosphere of God and travels in the spiritual worlds, it is designated as Spirit. For the Spirit there are many degrees and names, as there are also for the soul and the mind. This station, the Divine Philosophers have named the "Collective Mind". Terms differ, but the reality is one.

Chapter XVIII.

THE EXPLANATION IN DETAIL.

It was mentioned before that the philosophers have defined the soul and the mind: The soul to be an essence, abstract from matter, as regards entity, but attached thereto in function; the mind to be an essence, abstract both in entity and function.

Let it be known that the difference between the essential and the accidental [substance and shadow] is the fact that the essential stands by its own self; that is to say, it is self-independent, as "bodies"; while the accidental depends for its existence upon some place or some thing, as colors.

Essentials (or substantials) are divided into two classes. The first class is the abstract essences [spiritual], and the second the material essences. The spiritual essences are subdivided into two. First, that which is spiritual, both in entity and function, which is called the mind; and second, that which is spiritual in entity and material in function, namely, the soul.

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Therefore, soul is an essence, spiritual in entity and material in function.

Soul is defined as essence because it is independent in itself. The physical body is dependent upon it, while it is independent. The body in this case being accidental is dependent upon the soul. Were it not for the soul, the body could not be. The individuality and life of the body are due to the individual soul. Thus the soul is the cause of the life of the body, and the body is the vehicle of its expression. I will here give an illustration, in order that my meaning may become clear to the reader.

The human soul may be likened to a clear mirror in which can be seen the images of things. The mirror is so clear and so pure that its identity is not seen, but when some fine particles of matter settle thereupon, the mirror also can be seen. Therefore, the mirror is a substance, because it stands by itself, or is independent, while the dust which settled upon it is accidental, for it is dependent upon the mirror. Even so is the human soul and the body. The soul is like the mirror, while the body is like the particles of matter which surrounded the clear mirror and caused it to be seen.

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The mirror of the soul is independent, unseen. When the particles of matter (the body) were made into a garment, the soul was revealed. As long as the soul needs this garment, the garment is worn, the body lives; when this attachment is severed, the body is cast away, and the soul soars into a region unseen by the eyes of man.

The soul without the body is a jewel, hidden in the unseen Treasury of God. When it wishes to become known and seen at the exposition of life, it clothes itself with the elemental garment, the body. It then becomes an individual, known and recognized among men. The elemental body is now controlled by the soul and is the manifestation of the will, the deed, the virtue, the perfection and the beauty of the soul. It is the throne upon which the king establishes himself. That is why the soul was said to possess two sides, the spiritual and the material.

We will, therefore, say that the human being, in its inception, is a tree possessing the vegetable soul, which is known by its two powers—the power of assimilation and the power of growth. Through the first power it assimilates food and through the second it grows.

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When it travels to the next higher kingdom, it attains the animal soul. In this, the animal kingdom, aside from its former qualities, it becomes qualified with the five apparent senses and with some interior senses. The five apparent senses are seeing, hearing, smelling, tasting, feeling. The interior senses are, in the animal, imagination, memory and discrimination. Through the last, the animal discriminates between the friend and the foe, the harmless and the harmful. This soul, which reveals the five apparent senses and also the instinctive powers, is the root of the human tree. When it advances from this station, it becomes the possessor of the perceiving, or speaking [nataghah]* human soul.

This "perceiving soul" controls and governs the body. The vegetable soul and the animal soul manifest and obey it. Through this perceiving soul, man becomes the possessor of inner powers, such as reason, judgment, memory, etc. Through the mental faculty he discovers the realities of things and attains to the interior knowledge. By it scientific, artistic, mechanical and heavenly wonders are accomplished.

* The word "nataghah"—literally, "speaking"—is used by the philosophers to mean the power which perceives the universalities of things.

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Thus, at this time, the perceiving soul occupies two stations. In one station, wherein it is called the soul, it governs the functions of the body, such as the vegetable and animal functions. In the other station, where it discerns the known and discovers the unknown, it is called the mind or the perceiving soul. Therefore, the soul, when exercising the bodily functions, is the human or physical soul, and when comprehending realities it is the spiritual soul.

This is the first degree of the mind, which is manifest in the world of nature, upon the human throne. If it ascend above the natural worlds it becomes the great Divine Mind, which is designated as the "first emanation of the Infinite", "the Eternal Ray", "the Light of God", "the Great Divine Bounty". All the great names and good attributes are of that Name. This high station of being, this great faculty, becomes manifest upon the worthy thrones of God, the Manifestations of God, in the world. This Supreme Station is the highest fruit of the tree of humanity. "Praise be to God, who taught His Chosen One the Explanation." From this station does the Spirit of Faith emanate from the Divine Souls of the Manifestations of God, in the human temple.

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Thus do they attain the Life Eternal, and this explains the process of the confirmation of the Holy Spirit, which I promised to explain.

To sum up, we will say that the soul is, in itself, the same essence, the one reality, but when it attached itself to the body, it received different names, according to its manifestation in various offices. For example, when governing the body, it is called "the power of control"; when in thought, "the thinking faculty"; when recording pictures and forms and meanings, it is called "the memory"; when directed to reasoning, it is named "the reasoning soul". Again, when in the station of trust, it is called "the trusting or believing soul", or the "soul of faith"; when discovering the realities of things, it is the "perceiving soul"; when in the station of revelation, it is the "revealing power"; in the station of holiness, it is the "holy soul"; when producing new forms and new things, it is the "creative soul"; when traveling in the spiritual worlds, whether man is in the state of wakefulness or sleep, it is named the "spiritual power"; when educating, it is called the "Divine Educator"; when bringing about new creation, it is called the "Divine Creative Power". These

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are the names of the soul in the ascending degrees.

As to the names of the same essence when considered in the descending degree, they are as follows: In the station of sight, it is the "seer"; in the station of hearing, it is the "hearer"; when manifest through the nostrils, it is the "smeller"; when functioning as taste, it is the "taster"; when feeling, it is the "feeler"; when assimilating food, it is the "feeder"; when in the state of development, it is the "power of growth". These are some of the names of the descending scale. It is sufficient to show that, though the names are many and the degrees of expression numerous, the reality and the power are one.

"There is one radiant lamp in the temple shining,
And everywhere I gaze a new faculty am finding."

In this connection a portion of the Tablet of Ra-is, revealed by BAHÁ'U'LLAH, will be quoted:

As to thy question concerning the soul, know thou that the people have many treatises thereupon. (There are many names indicating the soul states.)

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The heavenly soul, the mighty soul, the divine soul, the god-like soul, the holy soul, the confident soul, the contented soul, the resigned soul, the inspired soul, the reproaching soul, the satanic soul. Every sect has utterances concerning it. We do not care to mention what has been said in the past, and with thy Lord is the knowledge of the first and the last.

Would that thou wert present before the Throne and could hearken to the purport from the tongue of Majesty, and attain the summit of knowledge on the part of the Wise, the Knowing. But the polytheists have stood as a screen between us and thee; beware lest thou grieve at this; be resigned to that which emanated from the decisive decree, and be thou of the patient ones.

Know thou that the soul which is common to the servants is produced by the admixture of the elements. Its maturity is observed when the embryo has developed to the degree capable of manifesting that which is latent within it. Verily, thy Lord doeth whatsoever He willeth, and commandeth whatsoever He desireth.

The soul, which is the purpose (of the chosen of God) is produced by the word of God. Verily, it is the soul which, when it is set aglow

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with the fire of the Love of its Lord, cannot be extinguished by the waters of opposition and the seas of the world. It is the glowing, burning fire in the tree of man, proclaiming: VERILY, THERE IS NO GOD BUT HE. And he who has heard its Voice is of those who have attained.

When it (the soul mentioned above) leaves the body, God manifests it in the most beautiful form and ushers it into His lofty Paradise. Verily, thy Lord is powerful over all things.

Then know that the life of man is due to the spirit, and the attention of the spirit to one direction or another is due to the soul. Reflect upon what we have delivered to thee, that thou mayest know the Soul of God, which came from the East of Bounty, with manifest authority.

Then know thou that for the soul there are two wings. If it soar in the atmosphere of Love and Contentment, it is related to the Merciful, and if it fly in the air of passion, it is related to satan. May God protect us and you from the latter, O ye people of knowledge. If it is ignited by the fire of the Love of God, it is called the contented and resigned soul, and if by the fire of passion, it is called the passionate soul. Thus

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have we given an explanation, that thou mayest be of those who perceive.

O thou Supreme Pen, mention for him who has turned unto thy Lord, EL ABHA, that which will enrich him above the mention of the world. Say that the spirit, the mind, the soul, the hearing and the seeing are one, differing according to the difference of means (instrument). Even as you observe in man that what causes him to discern, to move, to speak, to hear and to see is the Sign of his Lord in him. It is the same (power) differing in manifestation, because of the difference of instrument. This is an evident truth.

For example, when it (the power or sign) directs its attention to the organs of hearing, the function of hearing and its name become manifest; if to the organ of sight, another effect and another name are produced.

Ponder over this, that thou mayest reach the purpose intended, and find thyself rich above the sayings of the people, and be of those who are assured.

Again, when it directs its attention to the brain, the head and other instruments (or means), the order of the mind and of the soul

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appear. Verily, thy Lord is powerful over whatsoever He willeth.

Verily, we have explained all that is mentioned here in the Tablets revealed in reply to the question concerning the separate letters in the Forghan (Koran). Consider them, that thou mayest be aware of what has descended from the Kingdom of God, the Precious, the Praised. We have, therefore, made it brief in this Tablet and we ask God to teach thee from this brief; that which does not end with words, and give thee to drink from this chalice, that which is in the seas. Verily, the Lord is the Bountiful, the Almighty.

Chapter XIX.

THE CONDITIONS AND THE BEHAVIOR OF THE SOUL. THE JOURNEY OF THE SOUL OF THE CREATURE TO THE CREATOR.

THE MINERAL DEGREE: Know thou that the soul, namely, that divine gem, was an "unknown and hidden Treasury", and a secret Mystery. When the soul wished to reveal itself and to travel from the unseen to the seen, it searched for a fit vehicle, in order to make that journey. Having found the material body, a steady, silent and obedient subject, it chose it to be the throne of its manifestation.

Having established itself upon that contingent throne, the soul came out of the nameless and placeless, and stationed itself upon a place. It found an individual form and a name, became the human soul, and so, like a free bird, was caged in the world of nature.

THE VEGETABLE DEGREE: Having become a prisoner, it found this undesirable, and its condition too limited. So the bird willed to shatter the cage and soar to its former clime of free-

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dom. This will for freedom produced two conditions and developed two powers: the power of attraction and that of emission [literally, "the taking in" and "the giving out"], for motion is produced by these two powers.

First, by the power of attraction, or absorption, the necessary and agreeable parts become manifest: this was named the "power of assimilation". Second, the power of emission produced the "power of growth". When these two powers became manifest, the captive soul, using them as wings, endeavored to soar upward. By this endeavor and exercise, these two wings became stronger. The more the bird exercised its wings, the stronger they became, but the more it struggled in its self-will, the more it sank into the mire of this gloomy world.

THE ANIMAL GRADE: At this stage, the soul planned and designed ways and means to escape from its cage. The innate, invisible confirmation guided its steps and taught it to open orifices that, perchance, it might escape through them. In this prison, the first comfortable dwelling built for the soul was called "the heart".

The orifices which the bird succeeded in opening were the eyes, where it placed the far-

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seeing lenses, establishing "vision". Looking out through the lenses it found the world full of colors and attractions. It soliloquized thus: "Though I am caged in this body, yet I can now see a beautiful and attractive world". This self-communion produced two new powers, or senses—the sense of "speech" and the sense of "hearing". When these powers were already formed, the ear and the tongue were simultaneously shaped.

As the tongue began to speak and the ear to hearken, "mental taste" was created. Thus the sense of "taste" was produced; (but it found nothing here to eat!) When this power was brought into existence, the tree bore its fruit and the means of seeing and knowing were possible, and the bird determined to go about and enjoy the sights. It ordered the different parts already formed to prepare themselves for this action. This will to move and act caused a great supply of blood to come from the first home, the heart, through the channels. It also caused the hands and the feet to come forth to play. The bird, already able to sing, soaring in the garden and wishing to enjoy the fragrance of the rose and the fruit of the trees, and to carry some straws from the

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harvest field, developed the senses of "smell" and "feeling".

Thus the bird found comfort in "the home", thought in "the mind", saw through "the eyes", heard through "the ears", smelled through "the nostrils", tasted, and felt warmth and cold. In short, it made a comfortable home in its new surroundings, in this new country.

Having spent some time in this new earthly abode, and having attached itself to the water and climate of this world, it had the experience and enjoyed the things which the new field yielded; then at last it became weary of the things of the earth, and of the sameness of matter. The attractive sights lost their charm, the colors faded away, and things of the world were found unstable and wanting.

Wandering through the earth, and becoming tired of the fleeting things of the world, the bird at last caught a breath of its original clime and inhaled the fragrance of the Immortal Garden. It was moved. It awoke from sleep and thought of its dream. The bird addressed itself: "Thou wert a bird of Paradise, thy nest was on 'the Lotus Tree'. What has befallen thee; why art thou in this earthly place, and why art thou a companion of dust? This

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is indeed the same prison house from which thou thought, at first, to free thyself. Thine endeavor for freedom was the net which caught thee”.

Introspection and self-communion produced the *thought faculties*. This power continued to develop and grow. The two sides of the soul became manifest, the material and the spiritual commingled. The more the mind developed the weaker the soul became. The control of the body was at last in the hand of the mind.

The mind began its research and its wanderings. This created the inner qualities, and interior powers, which are the officers in the army of the mind. The kingdom of the body, which was the throne of the soul, became the throne of the mind, but the mind allowed the soul to continue with the government of the body, for it wished to travel and discover new regions. It desired to be free to explore the fields of science and wisdom. The discoveries of the mind built many schools upon the earth, many churches for the faithful. In a word, it illumined the world.

When the mental globe had revolved around its axis, and the various zones were formed, then the mind, discovering that it was, after all,

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limited and chained, exclaimed: "Alas, though I freed myself from the prisons of the mineral, the vegetable, the animal and the human conditions, still I am confined by the fetters of the mental prison. It is prison just the same".

This awakening created a great vibration and motion in the entity, which vibration was transmuted into Divine Power. Then the pure spirit was born again absolutely free from all else save God; the senses and powers were changed; that which was earthly became heavenly; that which was of the world became of the Kingdom.

This was the awakening Call, which reached the ear from the Kingdom of ABHA:

O Son of Existence!

If thou lovest the Immortal and Eternal Kingdom, the Ancient and Everlasting Life, then forsake this mortal and vanishing kingdom.

When the soul leaves the mortal region for the Immortal Kingdom, the Blessed Perfection has made this utterance its provision for that journey: *Verily, I came from God, and to Him I return, severed from all else, holding to His Name, the Merciful, the Clement!* The spirit of this utterance the soul carries with it,

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while the symbols remain with the body in the form of a ring.

This much was only a drop of the sea of Wisdom, upon which sail the students of the Great School of the Prophets. And now, dear reader, with your kind permission, I will address my son, Mirza Ameen Ullah Fareed, and through him all dear souls who are seeking to advance:

O thou light of mine eyes: Hast thou observed how the human soul, the pure gift of Deity, descended from the Sacred Worlds, how it traveled through its long journey, and with how many difficulties it met, until it returned to its original home? The bearing of all these difficulties and trials is for the purpose of bringing to light and developing the reality of man.

Peace is never attained save through trials; and comfort is not realized but through endeavor. The colder the winter season, the more it snows and rains, thunders and storms, the more beautiful is the spring, the more fragrant the rose, and the greater the joy of the garden. Therefore, man must not complain or bemoan because of the difficulties and the trials of the world. Let not the ordeals of the world make

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you sad or weary, for the greater the trial to-day, the greater the comfort tomorrow.

Indeed, the soul develops best under pressure and phenomenal distress. The light of man shines more radiantly when he bears his cross. The ease of the body causes stupidity of spirit, and adds to unrest and ingratitude and lack of appreciation of Divine Bounties.

The Manifestations of God, and the great Prophets, although great Spirits and Perfect Minds, in whose power it was to possess wealth, ease, and the comforts of this world, yet during all the days of their lives they did not rest a moment, nor seek ease for the body. They exchanged peace and repose for trials and tribulations, in order to attain the Great Peace, and to develop the reality of life, to reveal their hidden and Divine Jewels and to make this world a rose-garden of Love. Thus have they done before, and so will they do now. Therefore, you must not be hindered by the trials and difficulties of the world; nay, rather, you must rejoice in poverty, in trouble, and in ordeal.

The trials and difficulties are blessings in the end. They are the remedies which heal the wounds. Therefore, mourn not, neither la-

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ment. Hast thou forgotten what the poet, Hafiz, has expressed in verse?

“O heart, lament not for this prison house of sadness.

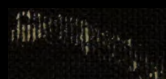
The free bird, when caught and caged, must bear until the end.”

Thus, all these things prove to us that true attainment is possible only through withstanding temptations, bearing difficulties, and endeavoring to attain. “*Man possesses only that for which he has struggled*”.



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