

GOD AND HIS MANIFESTATIONS

OUTLINE *for* STUDY OF BAHĀ'Ī MOVEMENT



This book must be returned
in 14 days, an extension
may be arranged if required.

COMPILED BY
MAYE HARVEY GIFT

5.GIF.OI



Approved by
Baha'i Committee on Publications.
1925.

GOD AND HIS MANIFESTATIONS.

Outline for Baha'i classes and for individual study.

References from the Words of Baha'u'llah and 'Abdu'l-Baha and other Scriptures and from books about the Baha'i Movement.

I. GOD.

A. Proofs and Evidences of His Existence.

BAHA'ULLAH—Book of Assurance (Ighan), pp. 65-66: or Baha'i Scriptures, p. 27; God so evident to the spiritually minded that proofs are unnecessary. "His verses are His proof and His Being is His argument."

'ABDU'L-BAHA—Promulgation of Universal Peace, pp. 78-79: or Some Answered Questions, pp. 5-7: Existence of anything implies a creator. God the Creator must possess all perfections. Imperfections of man prove perfections of God. To inner perception everything is proof of existence of God.

'ABDU'L-BAHA—Baha'i Scriptures, pp. 290-292: or 'Abdu'l-Baha on Divine Philosophy, pp. 73-76, 1916 Edition: pp. 103-106, 1918 Edition: Creation results from composition of simple elements. Three forms of composition: accidental, involuntary and voluntary. Accidental implies effect without cause; involuntary allows for no decomposition; voluntary implies will—hence God.

'ABDU'L-BAHA—Star of the West, Vol. XIV, pp. 101-109: Tablet to Dr. Forel of Switzerland: Distinction between spiritual and material philosophers. Mind limited, soul unchangeable. Grades of spirit in nature. Man alone has the power to control nature. Non-comprehension no proof of non-existence of higher realms. Evidences that infinite world does not end with human life. Divine Essence incomprehensible. Known to man through His bounties, attributes and effects. Voluntary composition proves God. Powers attributed to Him are merely denials of imperfection. All realities interdependent—hence, unifying, co-ordinating power necessary. Limitation of human understanding. Baha'i Principles are all-inclusive.

B. Relation Between God and His Creatures.

BAHA'ULLAH—Words of Wisdom: Baha'i Scriptures, p. 158: "God singly and alone abideth in His Own Place which is holy above space and time, mention and utterance, sign, description and definition, height and depth." Daily Prayer: "Exalted art Thou, O Lord! above my mention and the mention of all beside me; Thou art above my praise and the praise of all that dwell in heaven and on earth."

BAHA'ULLAH—Book of Assurance (Ighan), p. 119: "The space of His Destiny is too vast to be limited by explanation or traversed by the bird of minds and His Ordained Decrees are beyond attainment by any comprehension."

'ABDU'L-BAHA—Some Answered Questions, pp. 236-240: Connection that of creator to creation. Creation emanates from God, it does not manifest Him.

BIBLE—Job 11: 7-9: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth and broader than the sea." Job 37:23: "Touching the Almighty, we cannot find Him out." See also, Psa. 145:3, Prov. 30:4, Eccl. 3:11: "No man can find out the work that God maketh from the beginning to the end." Isa. 40:28: "The everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary. There is no searching of His understanding." Rom. 11:33-35: "Of Him and through Him are all things." John 1:18: "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him."

QUR'AN—Sura LI, 63: "I have not created Djins and men but that they should worship Me. I require no sustenance from them, neither require I that they feed Me. Verily God is the sole Sustainer; possessed of might; the

Unshaken!" Sura XVI:3-17: "He hath created the Heavens and the earth to set forth His truth; high let Him be exalted above the gods they join with Him. Shall He then who hath created be as he who hath not created?"

C. Knowledge of God Possible Only Through His Manifestation.

BAHA'U'LLAH—Words of Wisdom: Baha'i Scriptures, p. 158: "The source of all learning is the knowledge of God. This cannot be attained save through the knowledge of His Divine Manifestation."

BAHA'U'LLAH—Book of Assurance, pp. 68-70; or Baha'i Scriptures, pp. 28ff: No relation possible between creatures and God, hence, intermediaries in human form expressing all the perfections of Deity. "There is no difference between Thee and them, except that they are Thy servants and Thy creatures."

'ABDU'L-BAHA—Some Answered Questions, pp. 167-171: Divinity can be comprehended only through Divine Manifestations. Divine Essence surrounds all creation, hence whole is incomprehensible to part. Lower plane powerless to comprehend higher, hence necessity of Manifestation on human plane with perfections of God. Does not imply division or anthropomorphism. Man affirms attributes of God, not because of comprehension, but to deny imperfections. These attributes apply, in reality, only to Manifestation—man can go no further. In trying to imagine God, man creates a mere idol without substance. Difference between Manifestation and lesser prophets.

'ABDU'L-BAHA—The Wisdom of 'Abdu'l-Baha (Paris Talks), pp. 19-22: All superior kingdoms incomprehensible to inferior. See also, Promulgation of Universal Peace, pp. 109-111.

'ABDU'L-BAHA—Tablets of 'Abdu'l-Baha, Vol. 1, p. 204: Impersonality of Divine Essence. Personality is of Manifestation. Reality beyond human comprehension.

'ABDU'L-BAHA—'Abdu'l-Baha on Divine Philosophy, p. 8, 1916 Edition: p. 33, 1918 Edition: Every religion teaches necessity of Mediator.

'ABDU'L-BAHA—Baha'i Scriptures, p. 451: Holy Spirit the intermediary.

BIBLE—John 1:18: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." John 10:1-18: Manifestation as the door.

QUR'AN—Sura XLII:50: "It is not for man that God should speak with him but by vision, or from behind a veil, or, He sendeth a Messenger to reveal, by His permission, what He will."

II.—THE MANIFESTATION OF GOD.

A. Relation of Manifestation to Divine Essence.

BAHA'U'LLAH—Hidden Words, Arabic, 30: "O Son of Man! Turn not away My Servant should He ask anything from thee; for His face is My Face."

BAHA'U'LLAH—Book of Assurance, p. 70; or Baha'i Scriptures, pp. 28-29: "These mirrors fully express that Sun of existence," etc.

'ABDU'L-BAHA—'Abdu'l-Baha on Divine Philosophy, p. 122, 1916 Edition: p. 152, 1918 Edition: Explanation of "the Father is in Me." Sun reflected in perfect mirror.

'ABDU'L-BAHA—Some Answered Questions, pp. 129-131: Explanation of reality of Trinity, preserving the Oneness of God. "If we say we have seen the Sun in two mirrors—one the Christ and one the Holy Spirit—that is to say, that we have seen three Suns, one in Heaven and two on the earth, we speak truly. And if we say there is but one Sun and that It is pure singleness and has no partner and equal, we again speak truly." See also, Baha'i Scriptures, p. 448.

'ABDU'L-BAHA—'Abdu'l-Baha in London, p. 61: Manifestation is mirror reflecting the sun. Light is the same, yet mirror is not the sun. Unity of Manifestations.

'ABDU'L-BAHA—Star of the West, Vol. II, No. 6, p. 8: Incarnation of Word of God, meaning changing of the nature of Divinity into humanity and transformation of Infinite into finite, impossible. Bab and Baha'u'llah are Mani-

festations of a universal order in the world of humanity. The Eternal can never be transient nor the transient Eternal. Manifestation is perfect mirror of Divinity. See also, Knowledge of God Possible Only Through Manifestation.

BIBLE—John 5:19-30: “The Son can do nothing of himself, but what he seeth the Father do. For as the Father hath life in Himself; so hath He given to the Son to have life in himself.” All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. See also, John 8:29-30, 12:49-50, 14:8-11, 14:28, 16:15, 17:20-23.

B. Purpose of Manifestation.

1. Transformation of Character.

'ABDU'L-BAHA—Star of the West, Vol. VI, p. 59: Baha'i Scriptures, p. 443: “The Divine, Holy Manifestations of God,” etc., revealed not to found denomination nor to be worshipped but to render earthly nature heavenly and to confer everlasting life. See also, Promulgation of Universal Peace, pp. 56-57.

'ABDU'L-BAHA—Star of the West, Vol. VII, p. 75: or Baha'i Scriptures, pp. 297-298: “Now to return to the point,” etc. Manifestations come to dispel imperfections and liberate man from evil qualities and cause divine and eternal qualities to appear.

'ABDU'L-BAHA—'Abdu'l-Baha on Divine Philosophy, pp. 95-96, 1916 Edition: pp. 125-126, 1918 Edition: “The Divine Manifestations have appeared that they may confer the divine reality upon man, an ideal power which enables him to advance along all the degrees of human attainment.” Unless so confirmed man's progress ceases and he falls.

BIBLE—John 10:10: “I am come that they might have life and that they might have it more abundantly.”

QUR'AN—Sura III:73: “It beseemeth not a man that God should give him the Scriptures and the wisdom and the gift of prophecy and then he should say to his followers, ‘Be ye worshippers of me as well as of God;’ but rather, ‘Be ye perfect in things pertaining to God since ye know the Scriptures and have studied deep.’”

a. Manifestation as Divine Educator.

'ABDU'L-BAHA—Some Answered Questions, pp. 8ff: All creation requires education, the earth a cultivator, animals a domesticator, etc. Education of three kinds: material, development of body; human, including arts of civilization, and spiritual, conferring eternal life. Manifestation must be perfect in all degrees or cannot be educator of humanity. Establishes His cause in face of all opposition. Such education possible only through Divine Power.

'ABDU'L-BAHA—Star of the West, Vol. III, No. 3, p. 11: “All the Prophets of God came for the education of humanity, that immature souls may become mature.” World of existence is captive of nature, Prophets teach man to follow, not his own instincts, but attributes of God.

'ABDU'L-BAHA—Promulgation of Universal Peace, pp. 81ff: or Baha'i Scriptures, p. 392ff: Address to the Jews: Prophets confer universal education; philosophers limited educators. Innate differences in people, but all capable of education. Christ as universal Educator. Prophets establish necessary principles for human progress.

b. Manifestation as Divine Physician.

BAHA'U'LLAH—Tablet to Zoroastrians: Baha'i Scriptures, p. 131: “The pulse of the world is in the hand of the skillful Physician.” He diagnoses and prescribes. The illness of today has one cure; that of tomorrow, another. Selfishness, the illness, confuses the judgment of the patient.

'ABDU'L-BAHA—Some Answered Questions, pp. 181-182: Doctor must have knowledge of constitution, organs and state of patient and be acquainted with all diseases and all remedies in order to prescribe a fitting remedy. He diagnoses malady then prescribes treatment.

'ABDU'L-BAHA—Promulgation of Universal Peace, p. 166: Physician prescribes after diagnosing. Only Religion of God can cure ills of the world. See also, p. 199; or Star of the West, Vol. IV, pp. 101-102.

BIBLE—Luke 5:30-32: "They that are whole need not a physician," etc.

2. Love.

BAHA'U'LLAH—Hidden Words, Arabic, 4: "O Son of Man! I loved thy creation, hence I created thee," etc.

'ABDU'L-BAHA—Star of the West, Vol. III, No. 16, p. 7: or Baha'i Scriptures, pp. 357-358: "Consider to what an extent the love of God makes itself manifest." Manifestations the greatest sign; through love They sacrifice all and endure all, that humanity may attain spirituality. Divine and human love. Revelation, love and unity are due to love of Manifestations.

'ABDU'L-BAHA—Star of the West, Vol. III, No. 17, p. 6: "All the Divine Messengers have come as specialists in the law of love." Sacrifice of Christ resulted in unity of nations. We, too, must sacrifice to promote love. See also, Promulgation of Universal Peace, p. 13.

BIBLE—John 3:16: "For God so loved the world," etc. See also, 1 John 4:6.

3. Unity.

BAHA'U'LLAH—Tablet to Queen Victoria; Baha'i Scriptures, p. 113: "That which God hath made the most mighty remedy and the most complete means for its health is the union of whatsoever is upon the earth in a single matter and a single law. This can never be possible save through a skillful physician, perfect and strengthened by God."

'ABDU'L-BAHA—Star of the West, Vol. III, No. 8, p. 10: "All the Divine Manifestations have promulgated the Oneness of God and the unity of mankind."

'ABDU'L-BAHA—Star of the West, Vol. VI, p. 147: or Promulgation of Universal Peace, pp. 2-3: "The real collective Centers are the Manifestations of God" uniting various peoples, tongues and opinions. "It is self-evident that humanity is at variance. Human tastes differ; thoughts, nativities, races and tongues are various. The need of a collective center, by which these differences may be counterbalanced and the people of the world unified, is obvious. Consider how nothing but a spiritual power can bring about this unification, for material conditions and mental aspects are so widely different that agreement and unity are impossible through material means. But it is possible for all to become unified through one Spirit, just as all may receive light from one sun. Therefore, assisted by the collective and divine Center, which is the law of God and the reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance. Today, His Holiness Baha'u'llah is the collective Center of unity for all humanity." Enumeration of past Centers. See also, Baha'i Scriptures, pp. 530-533.

BIBLE—John 17:20ff: Christ's last prayer for unity.

4. Interpretation of the Scriptures.

BAHA'U'LLAH—Book of Assurance, p. 12: "It is evident that only the Eternal Temples apprehend the interpretation of the Words uttered by the Doves of Eternity," etc. p. 136: "It hath been shown that no one can enjoy the melodies of the Divine Nightingale save those who are custodians thereof—enquire therefore of them." p. 183: Manifestations speak both plainly and through symbols. Symbols interpreted by succeeding Manifestations. p. 142: City of God is Divine Book, renewed in each dispensation. "In these cities are treasured and deposited the guidance, knowledge and assurance of all in the heaven and the earth."

'ABDU'L-BAHA—A Brief Account of My Visit to Acca, by Mary Lucas, p. 26: "The words of God are like buds. Christ explained the hidden meaning of the Bible; the Blessed Perfection, the hidden meaning of the Gospel."

BIBLE—Isa. 29:10ff: Daniel 12:9: Meanings sealed. Rev. 5:1-9: Lamb unlooses the seals.

5. Establishment of New Civilization.

BAHA'U'LLAH—Suratu'l-Haykal: in Baha'i Scriptures, pp. 218-219: "O Temple of Holiness, We have in Our possession a science, should We convey one word of which to the beings, every one would be made to believe in the Manifestation of God and His knowledge, and be acquainted with the secrets of all sciences and attain to a position whereby they would find themselves able to dispense with the sciences of both ancients and moderns—Verily, We have made Thee the rising place of My science and Manifestation of My wisdom to whomsoever is in heaven and on earth," etc.

BAHA'U'LLAH—Tablet of the World: in Tablets of Baha'u'llah, p. 37: "This Oppressed One hath during days and nights uttered before the faces of all in the world that which is the Key to the doors of sciences, arts, wisdom, peace, affluence and wealth."

BAHA'U'LLAH—Tablets of Baha'u'llah, pp. 26ff: "Concerning the progress of existence and the development of men, We have revealed that which is the greatest Door to the training of the people of the world....Glory is his who loves his kind." Strife forbidden. "This utterance is not particularized to one country or one city. The people of the world in general must adhere to that which is revealed and hath appeared, so that they may attain to the real freedom." Foundations of administration: (1) House of Justice must promote Most Great Peace. (2) Universal language. (3) Unity and love necessary. (4) Provision for education of children. (5) Development of agriculture, etc.

'ABDU'L-BAHA—Star of the West, Vol. IV, p. 7: or Promulgation of Universal Peace, pp. 9-10: "For man two wings are necessary," material civilization and divine civilization. Material civilization cannot attain perfection without divine forces. Baha'u'llah's foundation. See also, Mysterious Forces of Civilization.

'ABDU'L-BAHA—Ten Days in the Light of Acca, by Julia Grundy, p. 62: Baha'u'llah revealer of both material and spiritual laws.

'ABDU'L-BAHA—Star of the West, Vol. VIII, p. 15: "All that one observes in the Western Hemisphere are appearances of the material, not the divine world." Law of the survival of the fittest is the origin of all difficulties, including war. Man should seek ideals from above rather than from lower kingdoms. This the century of universal progress, etc.

'ABDU'L-BAHA—Star of the West, Vol. III, No. 13, pp. 3ff: or Baha'i Scriptures, pp. 388ff: Message to the Jews: Religion the cause of progress. Cf. family of Abraham. History of Jews before and after Moses; of people before and after Christ, Muhammad and Baha'u'llah. Essentials and non-essentials in religion. What Jew owes to Christian. Plea to acknowledge truth of all religions.

'ABDU'L-BAHA—Star of the West, Vol. VII, p. 189: "I declare that the prophets are the cause of the improvement and progress of nations. They are the leaven of existence and the greatest means for the appearance of science and arts in this world." Vol. IX, pp. 82-83: Manifestations are archetypes of celestial and spiritual virtues in their own age and foreshadow the perfections of evolving humanity.

See also, History of Jews from before Moses to Solomon, in Bible; and History of the rise of Islam, in Mysterious Forces of Civilization, and Preaching of Islam, by Prof. T. W. Arnold, (Chas. Scribner's Sons.) See also, Baha'u'llah and the New Era, by Dr. J. E. Esslemont, pp. 121-138: Religion the basis; constitutional government; economic problems; ethics of wealth; inheritance and bequests; equality of men and women; education; treatment of criminals; influence of the press.

6. Establishment of Covenant Between God and Man.

BAHA'U'LLAH—Tablet of Ishraqat: Some Articles in the New Social Covenant: (1) Respect for religion; decay of religion means anarchy. (2) Rulers must establish and preserve Most Great Peace. (3) Order depends upon reward

and retribution. (4) Nothing greater than good deeds and morals. (5) Governments must confer positions according to merit. (6) Universal language to promote harmony. (7) Compulsory education. (8) Administrative affairs under House of Justice. (9) Rulers must encourage religion as means of harmony.

'ABDU'L-BAHA—Star of the West, Vol. III, No. 14, p. 9: "His Holiness Abraham covenanted with regard to Moses." Past covenants reviewed. Vol. IV, p. 255: "As to the Most Great Characteristic...." Center of the Covenant to ward off differences, sects, etc. New teaching found in no past religion.

'ABDU'L-BAHA—Baha'i Scriptures, pp. 530ff: or Unveiling of the Divine Plan, Tablet to United States and Canada, dated March 8, 1917: Collective centers: temporal and eternal. "Real Collective Center is body of divine teachings which includes all degrees and embraces all universal relations and necessary laws for humanity."

'ABDU'L-BAHA—Baha'i Scriptures, pp. 279-283: Holy Spirit perfect bond of unity, and Baha'u'llah's provision for continued unity through appointment of Center of Covenant.

BIBLE—Covenant of Noah: Gen. 9:9-13; of Abraham: Gen. 17:1-8; of Moses: Ex. 34:27-28; of Jesus Christ: John 5:24-25; and Acts 3:20-25; Everlasting New Covenant: Jer. 31:30-36, Ezek. 37:26-28, John 16:7-14, Rom. 11:25-27, Rev. 21 and 22.

See also, The New Covenant, in Star of the West, Vol. XIV, pp. 227-232: Covenant in all religions the divine agreement between God and His children. Review of past covenants. Covenant consists of revelation and prophet who reveals it. New Covenant in Baha'u'llah—universal teachings reinforced by power of Holy Spirit to keep the Covenant, to obey and live according to His teachings. 'Abdu'l-Baha, center, essence of New Covenant, wards off division. After Him, Guardian of Cause and House of Justice.

C. Power and Conditions of Manifestations.

1. Stations of Manifestations.

a. Unique Station.

BAHA'U'LLAH—Hidden Words, Persian 27: "O Son of Dust! All that is in heaven and on earth I have ordained for thee, except the human heart which I have made the habitation of My Beauty and Glory."

BAHA'U'LLAH—Tablet of Tajalliyat, pp. 78-79: or Baha'i Scriptures, p. 146: The Bab's description of Manifestation: "Verily He is the One Who shall utter in all grades, 'Verily I am God. There is no God but Me, the Lord of all things and all besides Me is created by Me! Ye are to Worship Me!' " "Verily I am the first one of those who worship Him."

BAHA'U'LLAH—Book of Assurance (Ighan), pp. 125ff: "There is no command unless it is His permission; there is no power unless through His power and strength, and there is no other God than He. His is the creation and command. All speak by His command and through the mysteries of the Spirit." Explanation of stations of Unity and of distinction of temporal conditions.

'ABDU'L-BAHA—Some Answered Questions, pp. 267-271: Conditions of existence confined to servitude, prophethood and Deity. Perfections without limit, but Peter cannot become Christ; can only progress forever in condition of servitude. Coal can become diamond, but both are in same mineral condition.

'ABDU'L-BAHA—Baha'i Scriptures, p. 299: Manifestations have the superiority of sun; impossible to be trained by humanity. Must be distinguished above humanity in every way, the Educator, not the educated.

BIBLE—Station of Moses: Ex. 4:16: "And he (Aaron) shall be thy spokesman unto the people, and he shall be unto thee instead of a mouth and thou shalt be to him instead of God." Station of Christ: John 14:6ff: "I am the way, the truth and the life; no man cometh unto the Father but by me. He that hath seen me hath seen the Father," etc.

b. Human and Spiritual Conditions.

'ABDU'L-BAHA—Some Answered Questions, pp. 173-178: Three stations: (1) Physical, subject to decomposition; (2) Rational soul, also phenomenal and shared with all mankind; (3) Divine appearance, or Word of God, exempt from all laws and limits of contingent world. Station of "The Father is in the Son." Christ did not reach the station of Messiahship with baptism; Word of God is from all eternity. The cause of the life of existence, education of souls, guidance and enlightenment. Other human realities like the moon, drawing light from sun. Manifestation is sun itself. Manifestations are so many mirrors, because each has a special individuality, but the light is all from the same Sun. Manifestation conscious of secrets of existence from beginning of life in human form. All other souls have only first two planes, the third is specialized to Manifestation.

'ABDU'L-BAHA—Star of the West, Vol. VIII, p. 178: Manifestations superior to rest of mankind even in physical powers—perfections of Baha'u'llah.

See also, Baha'u'llah and the New Era, by Dr. J. E. Esslemont, pp. 45-48: Two classes of utterances: (1) Where he speaks simply as a man charged by God with a message; (2) Where he gives utterances as if direct from God Himself. "What distinguishes Manifestation in his human personality from other men is completeness of self-abnegation as well as perfection of his powers."

2. Knowledge.

BAHA'U'LLAH—Hidden Words, Persian, 16: "O Essence of Negligence! Myriads of mystic tongues are made vocal in one Speech and myriads of hidden mysteries are revealed in a single Melody; yet alas! there is no ear to hear nor heart to understand."

BAHA'U'LLAH—Tablets of Baha'u'llah, p. 71: "Through Him hath appeared that which was concealed from all eternity and was hidden from men of discernment.... Through Him the sea of knowledge hath moved among mankind and the running water of Wisdom hath flowed from the presence of God." Ishraqat, p. 6: "He hath indeed appeared from Whose knowledge naught is concealed and He, because of Whom the face of Knowledge smiles, hath come."

BAHA'U'LLAH—Tablet of Wisdom: in Baha'i Scriptures, p. 197: Manifestation has not learned of men; "Whenever We wish to mention anything concerning the utterances of the learned and wise....that which is in existence and that which books and Tablets contain become manifest before the face of thy Lord in a clear Tablet. Thus We see and then write what We see."

'ABDU'L-BAHA—Some Answered Questions, pp. 180-182, and 252-254: Two kinds of knowledge: (1) Objective or acquired knowledge; (2) Intuitive knowledge. Knowledge of Manifestation all-embracing and not acquired. "Manifestations are aware of the realities of the mysteries of beings; therefore they establish laws which are suitable for and adapted to the state of the world of man." Cf. with skilled physician. "The intellectual power of the world of nature is a power of investigation and by its researches it discovers the realities of things and properties of existence; but the heavenly intellectual power is beyond nature, embraces things and is cognizant of things, knows them, understands them, is aware of mysteries, realities and divine significances and is the discoverer of the concealed verities of the Kingdom. This divine intellectual power is the special attribute of the Holy Manifestations.... Before and after their mission it is the same."

BIBLE—John 13:1, 3, 18, 19: Christ speaks of crucifixion and betrayal. Matt. Ch. 24: Foretells signs surrounding His return. John 2:24-25: "But Jesus did not commit himself unto them because he knew all men, and needed not that any should testify of man, for he knew what was in man."

See also, Baha'u'llah and the New Era, by Dr. J. E. Esslemont, pp. 49-51: Writings of Baha'u'llah all inclusive, material and spiritual, showing knowledge of past, present and future at will; all our so-called progressive Western ideas found more than sixty years ago in His written works—long before they appear in our own literature.

3. Power and Influence.

BAHA'U'LLAH—Book of Assurance, pp. 68-93: or Baha'i Scriptures, pp. 28ff: Manifestation is "King over all the heaven and earth even if none of the people of the earth obey Him; and He is independent of all in creation though He may not possess a single coin.... Most perfect, superior and excellent of men are the Manifestations....nay, rather, all else save Them exist only through Their desire and move by Their generosity.... They express all the attributes of God. By sovereignty is meant prevalence and power over all contingent things, whether it appears in the material world with outward predominance or not. This depends upon His own will and desire. By dominion is meant that inward authority by which They prevail over all in the heaven and earth and which afterwards appears in phenomenal world according to capacity of world....this dominion hath conquered, quickened and imparted life to the world by a single word."

'ABDU'L-BAHA—Ten Days in the Light of Acca, by Julia Grundy, p. 4: "Are the Manifestations limited? They are limited only by the capacity of souls to whom They reveal the Word."

'ABDU'L-BAHA—Some Answered Questions, pp. 199-201: Manifestations possess essential sinlessness, therefore whatever emanates from Them is identical with truth. Whatever They do is absolute wisdom. People should not oppose them even though they do not understand. People under the shadow of Manifestations, therefore responsible to God for opposition. As with physician and commander-in-chief, Their authority is absolute.

'ABDU'L-BAHA—Star of the West, Vol. IX, pp. 82-83: Each Manifestation is unique in His cycle—foreshadows perfections of evolving humanity. During Christ's cycle, His will, not will of followers, was supreme. Everyone under His shadow. So with Bab and Baha'u'llah. 'Abdu'l-Baha is the Servant and Interpreter.

BIBLE—Matt. 28:18: "All power is given unto me in heaven and on earth." Luke 5:20ff: "Thy sins are forgiven thee. Whether it is easier to say, thy sins be forgiven thee or to say, rise up and walk. But that ye may know that the Son of man hath power upon earth to forgive sins," etc.

See also, Baha'u'llah and the New Era, by Dr. J. E. Esslemont, pp. 51-52: Power of Baha'u'llah from prison influenced whole world; achieved the seemingly impossible in transforming human nature.

4. Manifestation as the "Word", "Holy Spirit", and "Spirit of Truth".

BAHA'U'LLAH—Tablet to the Christians: Baha'i Scriptures, pp. 124-125: "Verily the Spirit of Truth hath come to guide you into all truth. This is the Word which the Son veiled when He said to those around Him that at that time they could not bear it; but when the stated time was ended and the hour arrived, the Word shone forth from the Horizon of the Will."

BAHA'U'LLAH—Tablet to the Jews: Baha'i Scriptures, p. 117: "The beginning and the end bore allusion to one blessed Word that hath come and is become manifest. The Word is the soul of the Divine Books....That Word is the key to the most divine Treasury....That Word is the same Alpha and Omega prophesied by John." Tablet to the Pope: Baha'i Scriptures, p. 100: "The Word which the Son (Christ) concealed hath appeared; It hath been revealed in the form of man in this time."

'ABDU'L-BAHA—Some Answered Questions, pp. 174 and 240: "The third station is that of the divine appearance and heavenly splendor; it is the Word of God, the eternal Bounty, the Holy Spirit," etc. "The Spirit and the Word mean the divine perfections that appeared in the reality of Christ...." Perfections of Christ called the Word because all beings are as letters without independent meaning. "Christ is the sum of perfect meanings."

'ABDU'L-BAHA—Promulgation of Universal Peace, p. 149: or Divine Philosophy, pp. 117-119, 1916 Edition: pp. 148-149, 1918 Edition: Explanation of Christ as the Word. Letter without complete significance, while word has complete and independent meaning.

'ABDU'L-BAHA—Some Answered Questions, pp. 125, and 165-166: "In some passages the Holy Spirit is spoken of as signifying a certain person....

It is clear that the Spirit of Truth is embodied in a man who has individuality: ears to hear and tongue to speak. In the same way the name 'Spirit of God' is used in relation to Christ." Holy Spirit the mediator between God and creatures. Like a pure mirror adorned with all perfections of God. Founds a new cycle. Cf. Christ and Baha'u'llah.

'ABDU'L-BAHA—The Wisdom of 'Abdu'l-Baha (Paris Talks), pp. 52 and 152: Holy Spirit, the mediator between God and man. Power of Holy Spirit distinguishes prophets from philosophers.

'ABDU'L-BAHA—A Brief Account of My Visit to Acca, by Mary Lucas, pp. 40-42: Explanation of Spirit of Truth as Manifestation.

BIBLE—John 1:1-14: "In the beginning was the Word," etc. Ch. 14, 16: 7-15: Comforter or Spirit of Truth promised.

5. Unity of Manifestations.

BAHA'U'LLAH—Book of Assurance, pp. 14-15: or Baha'i Scriptures, pp. 8-9: Two statements: "I go and I come again," and "I go and another will come," are in reality one. Unity, in that all come from God bearing His command; difference, that of personalities.

BAHA'U'LLAH—Book of Assurance, pp. 108ff: or Baha'i Scriptures, p. 41: "We make no distinction at all between His messengers." In station of Unity all can be designated by one name; all the Alpha and Omega. Explanation of Qur'anic verses, all fruits of one tree.

'ABDU'L-BAHA—London Talks, p. 33: Teachings of all Manifestations one; hence all should accept all. Baha'u'llah came to unite all religions.

'ABDU'L-BAHA—Tablets of 'Abdu'l-Baha, Vol. I, p. 138: Return of Christ means Promised One Who should come after Him. Christ is an expression of the Divine Reality which has no beginning nor end.

'ABDU'L-BAHA—Promulgation of Universal Peace, pp. 145-148, 185-188, 192-198, 215-220: Oneness of Manifestations like that of springtime. Names and non-essential conditions vary; realities agree. Prophets united; followers divided because of superstitions. Cf. failure of Jews to recognize Christ; Christians blind to Muhammad. Baha'u'llah the unifying force.

BIBLE—John 8:56-58: "Your Father Abraham rejoiced to see my day.... The Jews said, Thou art not yet fifty years old, and hast thou seen Abraham?... Before Abraham was, I am." Matt. 23:37-39: "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

QUR'AN—Sura II: We make no distinction at all between His Messengers....I am all the prophets....I am the first Adam, Noah, Moses, and Jesus....We have but one command.

6. Cycles of Manifestations.

BAHA'U'LLAH—Seven Valleys, pp. 48-49: or Baha'i Scriptures, p. 170: "The Divine Enlightenment will not always flow like the vernal rain upon the soil of human hearts. Although the bounty of the Bountiful One is continual and free, yet for every time and age a certain portion is determined and a certain benefit ordained; and these are bestowed according to a certain quantity and measure."

'ABDU'L-BAHA—Some Answered Questions, pp. 183-184: Cycles throughout all realms of creation mirror forth cycles of each Manifestation, when His laws and commands prevail. Universal cycle contains lesser cycles. Traces of past effaced. Present cycle began with Adam; its universal Manifestation is Baha'u'llah. See also, Baha'i Scriptures, pp. 367ff: The Second Birth.

QUR'AN—Sura XV: "There is not one thing but the storehouses thereof are in Our Hands and We distribute not the same save in a determinate measure."

a. Renewal of Pure Teachings.

'ABDU'L-BAHA—Some Answered Questions, p. 190: Because religion becomes corrupted by man its renewal is necessary. The Wisdom of 'Abdu'l-

Baha (Paris Talks), p. 27: If followers of Christ had clung to pure teachings further revelations would have been unnecessary.

BIBLE—John 14:26: “But the Comforter which is the Holy Spirit whom the Father will send in my name, He shall teach you all things and bring to your remembrance whatsoever I have said unto you.” John 16:8ff: “And when He is come He will reprove the world of sin and of righteousness and of judgment. Of sin because they believe not on me. Of righteousness....., of judgment.....” Luke 18:8: “When the Son of Man cometh shall He find faith on the earth?”

b. Demonstration of God's Ceaseless Bounty.

BAHA'U'LLAH—Book of Assurance, p. 119; or Baha'i Scriptures, pp. 45-46: No beginning nor end to God's creation. Manifestations will continue forever. Tablet of Wisdom: Baha'i Scriptures, pp. 191-192: Creation without beginning or end; forms vary; Word of God has never ceased to descend.

'ABDU'L-BAHA—Baha'i Scriptures, pp. 292ff: or Star of the West, Vol. VII, pp. 70 and 119: Creation has no beginning nor end; Manifestations, God's greatest bounty, are without beginning or end. Other theories limit God.

c. Revelation of Teachings Suited to Each Age.

BAHA'U'LLAH—Hidden Words, Arabic, 66: “All that I have revealed unto you with the tongue of Power....hath been according to thy measure and thine understanding and not after My State and My Utterance.”

'ABDU'L-BAHA—Star of the West, Vol. IX, p. 135: “As this age is a luminous age, this century the century of knowledge, new teachings are necessary and a new life is needed. The souls cannot accept the ancient ideas; a new thought and new teachings are necessary which shall be the spirit of this age and the light of this century.” See also, Baha'i Scriptures, pp. 304 and 369.

BIBLE—John 16:12-13: “I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth is come, he will guide you into all truth.”

D. Classes of Prophets.

1. Independent and Dependent.

'ABDU'L-BAHA—Some Answered Questions, pp. 188-189: Independent are lawgivers and founders of new cycles. Like the sun are luminous in themselves. Cf. Abraham, Moses, Christ, Muhammad, Buddha, Bab, Zoroaster, Baha'u'llah. Dependent are followers and promoters; like moon, receive light from sun and transmit it to others; do not initiate new laws and cycles. Cf. David, Isaiah, Jeremiah, etc. They have no power save that given them by independent prophets.

2. Universal and Special.

'ABDU'L-BAHA—Star of the West, Vol. VI, pp. 19-21: Universal teachers are great prophets like Christ, who confer upon humanity a moral education universal in scope and are the cause of general development. Special teachers are capable of educating only limited circle. Teachings of Baha'u'llah conceded to be essence of modernism and cause of illumination of humanity. See also, Some Answered Questions, pp. 171, 183, 184.

E. Difference Between Manifestation and Philosopher.

BAHA'U'LLAH—Tablet of Wisdom: Baha'i Scriptures, pp. 194-196: Saviors and ancients received their sciences from the prophets. Foundation and origin of wisdom were the prophets; then its mysteries became diversified according to differences of vision and reasoning power of people. True philosophers believe in God.

'ABDU'L-BAHA—'Abdu'l-Baha on Divine Philosophy, pp. 58-59, 1916 Edition; pp. 89-90, 1918 Edition: “Although man may progress in science and philosophy, if he does not take advantage of the power of the spirit, he is in-

complete." Moses, Jesus, Muhammad had no dependence upon human learning. "Universal education can only be accomplished through the Holy Spirit. What philosopher has ever elevated a whole nation and influenced all humanity?"

'ABDU'L-BAHĀ—Star of the West, Vol. III, No. 6, p. 7: Philosophers teach only limited number; Prophets train whole world.

'ABDU'L-BAHĀ—The Wisdom of 'Abdu'l-Bahā, pp. 153-154: Prophet lives his teachings, so he can say, "I am the Way, the Truth and the Life." Philosopher often man imperfect in character.

F. Signs of Appearance of Manifestation.

Read as Introduction, Baha'u'llah and the New Era, Dr. J. E. Esslemont, Ch. XIII.

1. Interpretation of Matt. 24:29-31.

a. Tribulation.

BAHA'U'LLAH—Book of Assurance, pp. 21-23: or Baha'i Scriptures, pp. 10-13: Difficulty of attaining divine knowledge and understanding words of God. Knowledge changed into superstition. Though men know divine command is One yet no two agree and people know not where to turn. Yet spiritual perception shows every atom manifesting knowledge.

BIBLE—Isa. 29:10-14: For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets....and all vision has become as....book that is sealed....neither learned nor ignorant can interpret. The wisdom of their wise men shall perish and the understanding of their prudent shall be hid.

b. Sun, Moon and Stars.

BAHA'U'LLAH—Book of Assurance, pp. 24, 26-30: or Baha'i Scriptures, pp. 13-15: Various meanings: (1) Sun of Truth or Universal Manifestation of Divinity. Renews world, represents springtime. Moon and stars: saints, etc., through the light of whose knowledge the world is illuminated. (2) Sun, moon and stars are divines of former dispensation at time of later Manifestation. They are illumined or become darkened according to acceptance or rejection of new Manifestation. (3) Ordinances and instructions enacted in every religion; these become darkened, i. e. lose influence and efficacy with coming of new Manifestation.

c. Cleaving of Heavens.

BAHA'U'LLAH—Book of Assurance, pp. 32: or Baha'i Scriptures, p. 15: Heaven of religion elevated in each dispensation, cloven asunder, rolled up and abolished by subsequent Manifestation.

d. Changing of Earth.

BAHA'U'LLAH—Book of Assurance, pp. 32-35: or Baha'i Scriptures, p. 16: Changing earth of hearts into knowledge, so that those uninstructed in learning of man become eloquent in spiritual matters.

e. Signs of Son of Man.

BAHA'U'LLAH—Book of Assurance, pp. 44-47: or Baha'i Scriptures, pp. 21-22: Two meanings: (1) New star always appears in phenomenal heaven. (2) A perfect man appears before each Manifestation, to train and prepare the people. Cf. John for Christ, four men and servant for Muhammad and in this age Ahmad and Kazim.

BIBLE—Matt. Ch. 2 and 3: Star in phenomenal heaven which guided magi; and John, the star in heaven of revelation.

f. Mourning of Tribes of Earth.

g. Son of Man in Cloud.

BAHA'U'LLAH—Book of Assurance, pp. 47-48, 51-52: or Baha'i Scriptures, pp. 22-26: People lament lack of spiritual knowledge and guidance. Then Manifestation comes in cloud of human body. Clouds: things contrary to egotism

and desire of men, which prevent them from apprehending Manifestation, e.g. change of ordinances, of customs and ceremonies, acceptance by common people and rejection by learned, appearance of Manifestation under human limitations.

BIBLE—Matt. 11:17-20: Christ criticised for eating and drinking, and John for abstaining.

h. Angels.

BAHA'ULLAH—Book of Assurance, pp. 56-57: or Baha'i Scriptures, p. 26: "Angels are souls who through spiritual power have burned human qualities by fire of divine love and become characterized with attributes of the exalted ones and cherubim."

'ABDU'L-BAHA—Tablets of 'Abdu'l-Baha, Vol. II, p. 264: By "angels" spiritual powers are sometimes meant and sometimes pure and holy souls.

'ABDU'L-BAHA—Baha'i Scriptures, p. 540: or Divine Plan, Tablet of United States and Canada, Apr. 19-22, 1917: Heavenly armies are souls severed from human world and transformed into celestial spirits; filled with spirit of Manifestation. Spiritual power confirms such.

2. Place of Appearance.

a. East.

'ABDU'L-BAHA—Star of the West, Vol. II, No. 14, p. 14: No. 13, p. 3: Orient the germinating place for soul; West the place of expansion. It gives form to ideals of East, but spiritual revelation is never engendered there. Jesus says if Promised One manifests in East, His signs will appear in West. See also, The Wisdom of 'Abdu'l-Baha, pp. 17 and 28.

'ABDU'L-BAHA—Star of the West, Vol. III, No. 10, p. 26: Collective Centers ever appear from Orient, e.g. Abraham, Moses, Christ, Muhammad, Baha'u'llah. West develops new ideals into the future civilization. Need of co-operation between the two.

BIBLE—Matt. 24:27: "For as the lightning cometh out of the East and shineth even unto the West so shall the coming of the Son of Man be." Ezek. 43:2ff: "The Glory of the Lord came by way of the east...." Jer. 49:38: "And I will set my throne in Elam (Persia) and will destroy from thence the kings and princes, saith the Lord."

ZOROASTRIAN—"I shall smite the Enchantress until the Savior, the Victorious, shall be born from the waters of Kasava, from the region of the dawn."

b. Holy Land.

BAHA'ULLAH—Tablet to an Oriental Jew: Baha'i Scriptures, pp. 118-124: The day of God and Manifestation in Zion; Carmel and Sharon shall see the glory of God.

'ABDU'L-BAHA—Some Answered Questions, pp. 37-38: In the coming of Baha'u'llah to Palestine, the spiritually discerning saw fulfillment of Scripture which promised appearance of Manifestation in Holy Land. Brought there a prisoner, not through own efforts; so enemies fulfilled prophecy and helped establish cause while trying to annihilate it.

BIBLE—Zech. 14:4: "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the East." Hosea 2:15: The Valley of Achor, door of hope. See also, Isa. 65:10. Ezek. 43:7: "And he said unto me, Son of man, the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel (Palestine) forever....."

MUSLIM—Muhammad's prophecy concerning the one to appear in Acre: "Call of God" by George Latimer, pp. 15-16: or Star of the West, Vol. VI, p. 114ff; Vol. XIV, p. 329.

c. From Prison to Throne.

'ABDU'L-BAHA—Star of the West, Vol. VIII, pp. 169-170: "He was imprisoned, yet he had the power to refuse anything or to do anything he wished."

'ABDU'L-BAHA—Baha'u'llah and the New Era, pp. 40-42: Majesty of Baha'u'llah during imprisonment. He was nominally a prisoner yet he showed forth such nobility and dignity that he was revered by all and the rulers of Palestine envied his power and influence. Governors, generals and local officials would humbly request the honor of attaining to his presence, a request to which he seldom acceded.

See also, Baha'u'llah and the New Era, pp. 186-187: Government taken upon his shoulders.

BIBLE—Eccl. 4:14: "Out of prison He cometh to reign." Isa. 9:6-7: "For unto us a child is born, etc."

3. Date of Appearance.

'ABDU'L-BAHA—Some Answered Questions, pp. 48-52: Explanation of dates of Christ, Bab, Baha'u'llah, from Daniel 9:24 and 12:6 and 8:13.

4. Bears New, Universal Name.

BAHA'U'LLAH—Tablet to Christians: Baha'i Scriptures, p. 124: "Are ye hidden from Myself because of My Name?"

BAHA'U'LLAH—Tablet to the Pope: Baha'i Scriptures, p. 98: "Beware lest names withhold thee from God the Creator of earth and heaven.... We have adorned Our Kingdom by Our name, El-Abha (The All Glorious): thus hath the matter been decided on the part of God...."

BIBLE—Isa. 62:2, Zech. 14:9, Rev. 2:17, and 3:12. For new name, "Glory of God" see Isa. 35:2, Rev. 21:23, Ezek. 43:2-7, Ezek. 1:26-28, Rev. 15:8.

G. Proofs of His Divine Authority.

1. General.

a. The Nine Proofs (of the Great Master).

'ABDU'L-BAHA—Baha'i Scriptures, p. 300: (1) Educator of world. (2) Universal teachings illumine mankind. (3) Knowledge innate. (4) Solve all problems and withstand persecutions. (5) Joy bringer. (6) Knowledge infinite. (7) Influence humbles enemies. (8) Becomes firmer under trials. (9) Will establish universal peace, unify religions, establish universal civilization and embody highest virtues of humanity.

b. "And Some of His Signs Are."

'ABDU'L-BAHA—Star of the West, Vol. IX, pp. 32ff: Unfoldment of prophecies; steadfastness under persecution; revealed verses; infinite knowledge, etc.

c. The Four Proofs of 'Abul-Fadl (Abul Fazel).

See, Baha'i Proofs, by Abul Fazel, Third and Fourth Introductions, pp. 157ff: (1) Heavenly revelations, Divine utterances. (2) Logical. (3) Miracles. (4) Prophecies. Comparison of proofs with each Manifestation.

2. Specific.

See Baha'i Proofs, by Abul Fazel, pp. 157ff. for general introduction.

a. Revelation of the Scriptures.

BAHA'U'LLAH—Book of Assurance, pp. 142-157: or Baha'i Scriptures, pp. 52ff: Verses ordained by God as supreme proof, universal and everlasting. "Through them flows the river of Divine Knowledge and bursts the fire of consummate Wisdom of the Eternal." Understanding of revealed verses depends upon purity of heart, chastity of soul and freedom of spirit. Also known as City of God. Divine Book contains guidance for all humanity. Valid till succeeded by Book of subsequent Manifestation. See also, Baha'i Proofs, pp. 159-164 and Fourth Introduction.

b. Power to Develop Souls.

'ABDU'L-BAHA—Star of the West, Vol. VII, p. 75: Holy Manifestations came to eradicate animal qualities and stimulate spiritual; they deliver from error, are clad in perfections; without them none would rise above animal plane.

See also, Baha'u'llah and the New Era, pp. 51-52: Seemingly impossible transformation of character.

c. Omnipotence and Omnipotence.

BAHA'ULLAH—Book of Assurance, pp. 168-169: Episode of the Bab.

BAHA'ULLAH—Tablet of Wisdom: Baha'i Scriptures, p. 197: All knowledge is manifest before Him at will.

'ABDU'L-BAHA—'Abdu'l-Baha on Divine Philosophy, pp. 16-17, 1916 Edition; pp. 53-54, 1918 Edition: Divine teachers have light in themselves....they have innate knowledge and understanding of all things in the universe. World receives light, arts and sciences from them.

BIBLE—Matt. 9:2-6: "For whether it is easier to say, thy sins be forgiven thee or to say, Arise and walk?" Matt. 28:18..... "All power is given unto me in heaven and in earth."

d. Unification of Mankind.

BAHA'ULLAH—Book of Assurance, p. 21: or Baha'i Scriptures, p. 11: "Unity and knowledge....the essential purpose of creation of man."

'ABDU'L-BAHA—Star of the West, Vol. V, pp. 170 and 198: Work of shepherd is to unify flock; failure to do so disqualifies him as shepherd. Prophets come to unify mankind and put into action the law of love not of enmity. Cf. Moses, Christ, etc. Under teachings of Baha'u'llah, souls live in utmost unity and good fellowship. Offer possessions and lives for each other: Muslims, Christians, Zoroastrians, Jews, Buddhists and various denominations live together in perfect accord.

'ABDU'L-BAHA—Promulgation of Universal Peace, pp. 157-160: Temple, symbol of Manifestation as collective Center. Christ and Baha'u'llah as unifying factors in human civilization.

BIBLE—John 17:11, 20-23, Christ's last prayer: "That they may be one that the world may believe thou hast sent me."

e. Steadfastness Under Persecution.

BAHA'ULLAH—Tablet of Ishraqat, p. 30: Tyranny of world could not silence Manifestation nor prevent Him from His purpose. All testify that He arose before kings and priests and fearlessly summoned them to cause of God. No helper save His Pen; no assistant save Himself.

BAHA'ULLAH—Book of Assurance, p. 128: or Baha'i Scriptures, p. 47: "No one but Manifestation hath the courage to appear in the world with that manner of servitude. Selections from Tablet to the Christians: Baha'i Scriptures, p. 124ff. and Lawh-el-Aqdas.

'ABDU'L-BAHA—Star of the West, Vol. VII, p. 26: Greatest proof of Baha'u'llah: He stood his ground in face of whole world, never concealed nor shielded himself. Protected by Divine Power.

'ABDU'L-BAHA—'Abdu'l-Baha on Divine Philosophy, p. 16, 1916 Edition: p. 53, 1918 Edition: Baha'u'llah guided men in spite of fiery ordeals and severest incarcerations, chained in dungeons, etc. Yet he was always in supreme exaltation and appeared with the majesty of a king; persecution stimulated him.

See also, Baha'i Proofs, by Abul Fazel, p. 164ff. and Fourth Introduction.

f. Miracles.

'ABDU'L-BAHA—Some Answered Questions, pp. 44-45, and 115-118: Supernatural acts of Baha'u'llah generally acknowledged throughout Orient even by strangers, but are not considered in the Baha'i Teachings as decisive proofs. Inner significance always more important than outer act. Condition of Manifestation the irrefutable miracle. Outward miracles of little value because of temporary results; spiritual interpretation gives eternal reality. Manifestation powerful to do whatsoever he wishes. Miracles no proof to those not present. Accept those of one religion and you must accept all.

See also, Baha'i Proofs, pp. 183ff. and 217ff.

g. Himself.

'ABDU'L-BAHA—Ten days in the Light of Acca, by Julia Grundy, pp. 32-34: Manifestation, like sun, independent of proof. Christ, without earthly power, changed condition of whole world. Without this Light the world could

not grow spiritually. Prophets not taught by man, yet so many things do they manifest, that world can neither destroy their wisdom nor do without them. See conditions surrounding Baha'u'llah; his name spread throughout world during his lifetime.

'ABDU'L-BAHĀ—Some Answered Questions, p. 43: During lifetime of Baha'u'llah many became believers simply through entering his presence; they needed no other proof.

H. Classes of Teachings.

1. Eternal and Temporary.

'ABDU'L-BAHĀ—Some Answered Questions, pp. 55-57: Two parts to Law of God: (1) Fundamental and eternal, comprising all spiritual virtues and divine qualities. This is the Holy of Holies. Toward end of dispensation Holy of Holies disappears, only form without spirit remaining. Subsequent Manifestation renews it. (2) Called Holy City; refers to material world, i.e. fasting, forms of prayer, of worship, of marriage and divorce, of legal transactions, etc. These are altered in each prophetic cycle according to exigencies of the time.

'ABDU'L-BAHĀ—Star of the West, Vol. V, pp. 196-197: or Baha'i Scriptures, pp. 392-394: (1) Foundation of religion, common to all, universal and changeless. (2) Human laws and social transactions. Cf. Moses, Christ and Muhammad on marriage and divorce.

BIBLE—Mark 2:23-28: "The Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath." Matt. 12:9-13: Accused for healing withered hand on Sabbath: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep?"

2. New Teachings for This Age.

'ABDU'L-BAHĀ—Baha'i Scriptures, pp. 319-320: This Twentieth century is beginning or dawn of spiritual illumination; it will reach such a degree that spiritual effulgences shall overcome the material. Results will be new social forms embodying justice, etc. Promise of Holy Books fulfilled.

'ABDU'L-BAHĀ—'Abdu'l-Baha on Divine Philosophy, pp. 51-55, 1916 Edition: pp. 81-85, 1918 Edition: Reply to claim that this Revelation contains nothing new. In what scriptures are these teachings found, i.e. Independent investigation of truth; Unity of religions; Unity of mankind; Abolition of prejudice; Equality of sexes; Compulsory education; Solution of economic problem; Universal language; Universal peace? Baha'u'llah was the first to create these teachings as moral laws to be effective in this age. His teachings "represent the spirit of this age, the light of this age, the well-being of this age, the soul of this cycle." World will attain composure when they are put into practice.

BIBLE—John 17:12-13: "I have many things to say unto you, but ye cannot bear them now." Spirit of Truth will guide you into all truth.

I. Manifestation Symbolized in Temple.

BAHA'U'LLAH—Suratu'l Haykal: Baha'i Scriptures, pp. 209ff.

'ABDU'L-BAHĀ—Star of the West, Vol. III, No. 10, p. 25: or Promulgation of Universal Peace, pp. 62-64 and 157-159: Temples are symbols of Manifestation of Divinity of God, who is real Collective Center, uniting all peoples, tongues and opinions. Nothing but spiritual power can bring about unity. All Collective Centers appear in Orient.

BIBLE—John 2:19: "Destroy this temple and in three days I will raise it up.... But he spoke of the temple of his body."

J. Causes of Persecution and Rejection of Manifestation.

1. Misconception of Scriptures.

a. Belief in Finality of Revelation.

BAHA'U'LLAH—Book of Assurance, pp. 19-20 and 96-98: or Baha'i Scriptures, p. 11: "Heaven and earth shall pass away, but My Words shall not pass

away," is applied to non-essentials which change with each dispensation, as distinguished from eternal reality. Emphasis upon literalism blinds people of all religions to thus limit God's bounty, by declaring theirs to be final and complete revelation, ignoring all verses to the contrary. Impossible to conceive of such a God.

b. Change of Ordinances.

'ABDU'L-LAH—Book of Assurance, pp. 30 and 53-54: or Baha'i Scriptures, pp. 14 and 25-26: Sun, and moon of teachings, meaning ordinances, prohibitions, etc., become darkened or lose efficacy with coming of new Manifestation. People blind to these prophecies and this veils their minds to reality of new Manifestation, for they see age-long customs uprooted by one apparently like themselves. Occurs in every dispensation.

BIBLE—Matt. 5:21-22, 27-28, 33-34, 38-39, 43-44: Ye have heard that it was said by them of olden times..... But I say unto you.....

c. Literal Interpretation.

'ABDU'L-BABA—'Abdu'l-Baha on Divine Philosophy, pp. 40-42, 1916 Edition: or Baha'u'llah and the New Era, pp. 16-17: Jews at time of Christ did not recognize symbolism. Baha'i explanation of prophecies. Same with Christians; expect a literal falling of stars, etc.

BIBLE—Matt. 16:6ff: Leaven of Pharisees literally interpreted by disciples. This necessitated explanation from Christ.

d. Imagination.

'ABDU'L-LAH—Book of Assurance, pp. 21-22: or Baha'i Scriptures, p. 12: Doors of Divine Knowledge are open but people have no desire for it. "In supposition and imagination they have found doors to bread."

'ABDU'L-BABA—Ten Days in the Light of Acca, pp. 29-30: Imagination is often father of superstition. It gives distorted view of former Manifestation; hence prevents recognition of later Manifestation.

BIBLE—John 8:37-59: Discussion of Abraham as Father of Jews: "Your Father Abraham rejoiced to see my day.... Thou are not yet fifty years old and hast thou seen Abraham?"

e. Imitation.

'ABDU'L-LAH—Book of Assurance, p. 2: or Baha'i Scriptures, p. 3: "Should a servant desire to make the words, deeds and actions of other servants, learned or ignorant, the standard for knowing God and His chosen Ones, he shall never reach the Ridvan of knowledge....neither shall he reach the bourne of immortality."

'ABDU'L-BABA—Star of the West, Vol. V, pp. 103 and 169: or Promulgation of Universal Peace, p. 156: Imitation obscures the reality, begets dogmas which cause dissension. People hold to superstitions of ancestors. This deprived Jews of Messianic Bounty. It kills foundation of religion and spirituality, causes denial of Divinity and Revelation and the Kingdom of God.

I. Imitation of Divines.

'ABDU'L-LAH—Book of Assurance, pp. 10-11, 58-59, 117-118: Divines of every age prevent people from accepting Manifestation, and through their decree He suffers martyrdom.... Engaged in paltry affairs, they find Manifestation contrary to their learning and desires. As people have taken them in place of God for their masters, they await the acceptance or rejection of Truth by these supporting props; for they have no sight, hearing nor heart of their own to distinguish between truth and falsehood.

BIBLE—Opposition to Christ.

II. Imitation of Forefathers.

'ABDU'L-LAH—Book of Assurance, p. 6: People refused prophet Saleh. "Dost thou forbid us to worship that which our fathers worshipped?"

'ABDU'L-BABA—Promulgation of Universal Peace, pp. 174-175: Imita-

tions cause that which should be conducive to life and unity to result in death and discord; causes spread of materialism. Baha'u'llah dispels this darkness.

'ABDU'L-BAHA—Ten Days in the Light of Acca, p. 30: People inherit beliefs and refuse to investigate.

BIBLE—Matt. 3:7, John 8:31ff: Jewish reliance upon Abraham.

f. Appearance of Manifestations Under Conditions Contrary to Man's Desire.

I. Tests in the Manifestation Himself.

BAHA'U'LLAH—Book of Assurance, pp. 38-42: or Baha'i Scriptures, pp. 17-19: Some conditions test men's spiritual perception: Moses, who committed murder, being chosen by God as His Messenger; Christ, who was known among the people as fatherless.

BIBLE—John 6:41ff: "Is this not the son of Joseph?.... How can this man give us his flesh to eat?.... Does this offend you?"

II. Humbleness of His Followers.

BAHA'U'LLAH—Book of Assurance, p. 159: or Baha'i Scriptures, p. 56: This really a proof of the Cause and fulfillment of Scriptures, but people object, wanting to follow guidance of learned and wealthy.

'ABDU'L-BAHA—Ten Days in the Light of Acca, p. 29: Many deprived because they refuse to accept truth from those they deem less competent to know than themselves.

2. Selfishness.

BAHA'U'LLAH—Tablet of Ishraqat, pp. 26-27: People forsake God and follow selfish desires.

3. Blindness to Reality.

'ABDU'L-BAHA—Ten Days in the Light of Acca, pp. 31-32 and 45: Results in worship of personality and failure to recognize reality. Those who do not see spiritually do not recognize oneness of Manifestations.

BIBLE—John 5:46-47: "For had ye believed Moses, ye would have believed me; for he wrote of me." Words of Jesus.

See also, Baha'i Proofs, pp. 269-288, for general discussion.

K. Relation of Present Manifestation to Past Teachings.

BAHA'U'LLAH—Baha'i Scriptures, pp. 96 and 125: "I am He who is mentioned by the tongue of Isaiah and the One whose name hath adorned the Bible and Gospels." "Surely the Father hath come."

BAHA'U'LLAH—Tablet of Ishraqat, p. 20: The Promised One of all the Scriptures of the world.

'ABDU'L-BAHA—Star of the West, Vol. VIII, p. 168: The Cause of Baha'u'llah the same as the Cause of Christ; both are spiritual springtimes. "In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Baha'u'llah have the same basic principles, but are according to the stage of maturity of the world and the requirement of this enlightened age."

'ABDU'L-BAHA—Star of the West, Vol. III, No. 10, p. 28: No fundamental difference between teachings of Zoroaster, Jesus and Baha'u'llah. In non-essentials they vary according to requirements of the different ages. No. 11, pp. 6-7: All Holy Books point to this Revelation. Old Testament, Gospels, Qur'an, Zend Avesta, Books of Buddha and Confucius. This makes unity of all religions possible today. No. 18, p. 6: Christians who follow pure teachings of Christ are Baha'is. Foundations of all prophets and religions are one. One is a past, one a present springtime. Be seekers of light, not mere followers of the lantern.

'ABDU'L-BAHA—Ten Days in the Light of Acca, p. 61: All Sacred Books prophesy the coming of two Manifestations, e. g. Old Testament, Elijah and Messiah; Gospels, the Father and the return of Christ; Qur'an, Imam Mahdi and Christ. These fulfilled in Bab and Baha'u'llah. Unity of Manifestations.

'ABDU'L-BAHA—Some Answered Questions, pp. 37-38: Baha'u'llah's coming to Palestine fulfilled prophecies of His Manifestation. As a prisoner this was impossible of His own will.

BIBLE—Isa. 30:26: "Moreover the light of the moon shall be as the light of the sun and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people."

L. Necessity of Following Teachings of Manifestation.

BAHA'U'LLAH—Tablet of Tajalliyat: Baha'i Scriptures, p. 153: All Books of God adorned with His Name. Meeting of God cannot be obtained except through meeting Him. Through Him hath appeared all that was hidden from all eternity.

'ABDU'L-BAHA—Star of the West, Vol. III, No. 18, p. 6: Jews thought they could dispense with Christ, haying Moses and His Book. Though book of medicine is available, a physician is needed to diagnose, prescribe and apply principles effectively. Mere knowledge not sufficient for complete human attainment. Teachings of Scriptures need heavenly power to carry them out. Through Holy Spirit Baha'u'llah is uniting all types of humanity.

'ABDU'L-BAHA—Star of the West, Vol. VIII, p. 101: Holy Spirit only power to unite world. Human power limited and temporal. Cf. work of Jesus and Muhammad. Cause of Baha'u'llah the tree which will shadow all religions.

'ABDU'L-BAHA—Some Answered Questions, pp. 257 and 338-344: Knowledge of Divinity impossible save through Manifestation. Attaining to Manifestation gives knowledge of God and apart from Manifestation there is no real knowledge of God. Mere moral righteousness like beautiful body, without life of the spirit. Material knowledge causes outward progress, but spiritual progress is impossible apart from knowledge of God. Human opinions impossible to reconcile except through spiritual power.

BIBLE—John 6:28-29: "What shall we do that we might work the works of God? This is the work of God, that ye believe on him whom He hath sent." John 11:25-26: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Matt. 10:32-33: "Whomsoever shall confess me . . . I will confess . . . whosoever denies me, him will I deny." Rom. 1:16: "I am not ashamed of the Gospel . . . it is the power of God unto salvation to all who believe." 1 John 2:23: "Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son hath the Father also."

III. SUCCESSION OF BAHAI REVELATORS.

A. Bible Foretells Plural Manifestation.

Mal. 3:1: The Messenger, the Lord, the Messenger of the Covenant. Zech. 4:14: The two Anointed Ones that stand by the Lord of the whole earth. Zech. 6:13: "The Branch . . . even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; . . . and the counsel of peace shall be between them both." Obad. 21: "And Saviors shall come upon Mount Zion . . ." Rev. 21:22, 22:3: The throne of God and the Lamb. Daniel 7:9-14: The Ancient of Days and one like a son of man.

B. Station of Baha'i Revelators.

1. The Bab.

a. Bible.

Isa. 40:3: The Voice in the wilderness . . . prepare ye the way of the Lord . . . The glory of the Lord shall be revealed . . . Mal. 3:1: The Messenger. Mal. 4:5: Elijah (in Arabic means same as Bab). Rev. 10:7 and 11:5: Seventh Angel. See also, Some Answered Questions, pp. 63, 71, 77, and 82 for explanations.

b. Muhammadan Traditions.

Book of Assurance, pp. 173-176: Sadik-Ebn-Muhammad said: A Youth shall appear from family of Muhammad with a new book, demanding allegiance; hasten to him. Tablet of Fatima: "The perfections of Moses, the splendor of Jesus, the patience of Job (shall be) in him and his friends shall be abased." Sadik-Ebn-Muhammad said: "Knowledge is twenty-seven letters. All that was brought of it by the prophets were two letters, and until the present day people know only these two letters but when the Gha'im shall arise, the twenty-five letters will appear."

c. The Bab.

Star of the West, Vol. XIV, p. 201: He, the Bab, the Lesser Resurrection, the "Gate" to the City of Revelation. The new era of universal brotherhood.

d. Baha'u'llah.

Book of Assurance, pp. 174-175: No understanding can comprehend the character of his Manifestation, no knowledge can grasp the measure of his mission . . . His rank is greater than all the Prophets.

e. 'Abdu'l-Baha.

Baha'i Scriptures, pp. 283-284: Manifestations unique and peerless foreshadow perfections of evolving humanity. Christ: everyone was under His shadow; He was the Orb and others the stars. In like manner was the epoch of the Bab. He was matchless and without peer. All the rivers received their strength from that great sea.

f. Miscellaneous.

See also, Baha'u'llah and the New Era, ch. II. Baha'i Proofs, pp. 35-50.

2. Baha'u'llah.

a. Bible.

Isa. 9:6-7: His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

b. The Bab.

"Verily, He (Baha'u'llah) will utter in every state, 'Verily, I am God.' If anyone should hear a single verse from him and recite it, it is better that he should recite the Bayan a thousand times."

c. Baha'u'llah.

Tablet to the Czar: Baha'i Scriptures, p. 96: "I am He Who is mentioned by Isaiah and throughout the Bible and Gospels . . . The Books were not revealed save for My celebration . . . Lo! the Truth hath come and he is the Beloved of the worlds . . ." Sura of the Temple: Baha'i Scriptures, p. 216: "Say, nothing is to be seen in My temple but the Temple of God." See also, Baha'i Scriptures, pp. 152 and 240.

d. 'Abdu'l-Baha.

Baha'i Scriptures, p. 284: "During the cycle of the Blessed Perfection (Baha'u'llah) all are beneath His shadow. He is the unique and peerless One until the next Manifestation."

e. Miscellaneous.

See also, Baha'u'llah and the New Era, chs. III. and XIII. Baha'i Proofs, pp. 51-104. Star of the West, Vol. XIV, pp. 291ff. and 325ff.

3. 'Abdu'l-Baha.

a. Bible.

Isa. 11:10, Zech. 3:8: The Branch. Rev. 11:19: The Covenant.

b. Baha'u'llah.

Star of the West, Vol. IV, pp. 235 and 238-239: Will and Testament of Baha'u'llah: Turn to the Greatest Branch to preserve unity. Tablets to 'Abdu'l-

Baha: "Thou knowest, O My God, that verily I have chosen Him only because Thou hast chosen Him. Help whomsoever may help Him." Tablet at Acre: "Verily We have ordained Thee the Guardian of all the creatures and a Protection to all in heaven and earth and a Fortress to all who believe in God."

c. **'Abdu'l-Baha.**

Book of Prayers: This Servant ('Abdu'l-Baha), according to the Kitab-u'l-Aqdas and the Kitab-i-'Ahd is the commentator and explainer of the words of God. This Servant gives the real meaning and no one is allowed to interpret other than this. Star of the West, Vol. VIII, p. 225: 'Abdu'l-Baha is the Center of the Covenant of God, the Branch which is subservient to the Tree. The essential is the Tree. Tablets of 'Abdu'l-Baha, Vol. II, p. 429: 'Abdu'l-Baha is the Ensign of the Most Great Peace, the Lamp of universal salvation. Not the Christ, but the manifestation of servitude, the Dayspring of the unity of the human world.

d. **Miscellaneous.**

See also, Baha'u'llah and the New Era, Ch. IV. Baha'i Proofs, pp. 105-113. Star of the West, Vol. XV, pp. 73ff, and study carefully Tablet of the Branch which refers to 'Abdu'l-Baha: Baha'i Scriptures, pp. 255ff. Star of the West, Vol. VIII, pp. 205-206: "There is no difference between My commands and the commands of the Master ('Abdu'l-Baha). He is I and I am He . . . Souls with the power of the Great Elixir (Holy Spirit) can do anything . . . Now look to the Master, for this power is His."—words of Baha'u'llah as repeated by Abul Kasim, His gardener.

4. **Shogi Effendi.**

a. **'Abdu'l-Baha.**

From the Will and Testament of 'Abdu'l-Baha, in Baha'u'llah and the New Era, pp. 220-221: After my passing, all must turn to Shogi Effendi, the Sign of God, the Chosen Branch, the Guardian of the Cause and the Expounder of the Words of God, and after him, to the first-born of his lineal descendants. Shogi Effendi and the Universal House of Justice are under the unerring guidance of God. Whatsoever they decide is of God. Whoso obeyeth them not obeyeth not God. Guardian must appoint his successor; another of his descendants to be named, in case first born should not prove spiritual.



