

Love between the believers in Iran 6, 8
Must establish the Divine Foundation 33
Should pray for the dead 22
Have power of intercession 23

BIRTH:

Second 25

BOUNTY:

of God 23-4

CALAMITIES:

Two kinds of 30

CHRIST:

references to 5, 15, 36
as the bread from heaven 28
had power of intercession 22-23
story of the dead dog 7

COMMUNISM: 9

CONDITION FOR ENTRY INTO THE KINGDOM OF GOD: 12

DEATH: 28

DESTINY: 20-21

DETACHMENT: 2, 13

EVIL: 15-16

EXISTENCE:

Three kinds of: 28-29
Essence of 25

FATE:

Two kinds of 20-21

FREE WILL: 21

GOD:

Perfection of the actions of 25
Will free pure souls from immoral surroundings 30
Hosts of 5
Mercy of 23-4, 30
Love of 7, 9, 34

HIDDEN WORDS:

Explanation of 24-27

IMPERFECTIONS:

Should not look at 2-3

INTERCESSION:

Teaching of this religion only 22-23

JEWS:

And Baha'is 34-5

And Christians 34-5

Sufferings of: 30

KING OF MARTYRS:

LANGUAGE OF THE HEART AND SOUL:

LOVE:

References to: 6-7, 8

Sign of 6

In the mineral kingdom 6

Cause of 6

MAN:

Reality of 16

Each possesses a different type of soul 24

Incapable of understanding the actions of the Manifestations 15

MANIFESTATIONS: 6, 8

As Divine Gardeners 14, 16

Have different human individual souls 24

Station of 24

Teachings given according to the capacity of man 19

Always aware of Station 29

MATERIAL:

Outward expression of the spiritual world 10

Changes in 12

Possessions 2

Union 5, 9

Presence 26

MERCY:

of God 23-4, 30

MOSES: 2

NASIR-I-DIN SHAH: 6

PERFECTION:

Seeing in others 6-7

POPE: 6

PRISON OF SELF:

PRISONERS: Treatment of 32

PROGRESS:

In the next world 23

Of the soul of an unbeliever in the next world 22-23

Through the intellect 11

PUNISHMENT: Of offenders 31

PRAISING OTHERS: 4

PRAYER:

Why say aloud 18

Why say in groups 18

For intercession 22

RELIGION:

Essence of 35-36

Laws of 36

Foundation of 6

SEEKERS AFTER TRUTH: 10

SIN: 29

SOIL OF THE HEART: 10, 16-17

SUFFERING: of two kinds 30

SPIRITUAL:

Perception 2

Presence 26

Unity 5, 9

TESTS: 22, 30-31

TREE OF ANYSSA: 26

TRIALS OF THE HOLY FAMILY EN ROUTE TO BAGHDAD: 21

UNITY: Of two kinds 9

VENGEANCE: 31-2

WEALTH: 9-10

"WE CREATED YE IN OUR OWN IMAGE": Explanation of 25

WORLD: state of 32-3

Page No. Subject

37 The Kingdom of God
39 Instability of the Elements
39 The Day of Noah
41 Divisions of Spirit
43 Arabic Hidden Words
45 Stations of Love
48 Arabic Hidden Words Old edit.
49 Possibility of Communicating with the Dead
50 Spiritual Sight
51 Parable of sower
52 True Belief
54 Helping the poor
55 Existence and its kinds
56 Stars
56 Conditions of searching after the Truth
57 Station of Christ
58 Station of Christ (Word of God)
59 The Word of God
60 Man Like the Word
61 Inward and the Outward Duty
61 Meetings
61 Essence of Divinity
63 Spiritual Healing
64 Detachment
64 Baha'i Virtues
64 Immortality
65 Grace of God
66 Living the Life
67 Good Deeds
69 Tablet of Baha'u'llah to the Jews
70 Return of Christ
71 glad Tidings of the Lord
71 Spiritual Love
71 Return of Christ
73 Difference of Sexes
74 The Dead
74 Tablet of Baha'u'llah to the Jews
76 Teaching
76 Power of the Faith
77 What is the Baha'i Faith
77 Tablet to Chicago
78 Existence
78 Tablet of Visitation

Miss Rosenburg
74 Sinclair Rd.,

Kensington, London.

Notes taken in 1904 by E. J. Rosenberg, Vol. 1

May 23rd Afternoon Talk

The Master said we should speak in the language of heaven -- in the language of the spirit -- for there is a language of the spirit and heart. It is as different from our language, as ours is different from that of animals, for they express themselves only by cries and sounds.

When we pray to God, a feeling fills our heart; this feeling is the language of the spirit which speaks to God. When in prayer we are detached from all outward things save God, then it is as if in our hearts we heard the voice of God. Without words, we speak, we communicate, we talk with God, and hear the answer. It is said that Moses in the wilderness heard the voice of God -- but that wilderness, that Holy land, was the land of his own heart; and all of us when we attain to that condition can hear the voice of God speaking to us in that wilderness.

We must strive to attain to that condition by being separated from all the things and people of the world, and seeing God only. It will take some effort and trouble on our part to attain to this condition; we must work for it, strive for it.

We can attain to it by thinking and caring less for material things and more for the spiritual. The further we go from the one, the nearer we are to the other.

Our spiritual perception our inward sight must be opened, so that we can see the signs and traces of God's Spirit in everything. Everything can speak to us of God -- everything can reflect to us the light of the Spirit.

When we look at people, we must look at them for the spirit that is in them; we must see them in their relation to God -- they are His creatures and belong to Him. We must not look at or see the faults or imperfections of people.

If we look at the body of a man, we may only see that the head is too big, or the hands too long -- we may find it full of imperfections -- but we must look at the spirit within him, causing him to live. We must look at him as belonging to God, and love him for that. The body is vivified and living through the spirit; it is that which we must see.

We may see a man that has but one eye -- or but three fingers -- or is lame -- or paralyzed; but we can see beyond these defects that he is living through the Spirit of God, and we can praise him and say that he is full of perfection, on account of that.

Look at this stone in my ring; it is an ordinary stone like other stones of no particular value, and is worth perhaps a Franc. Yet I love and kiss and respect this stone, and value it most highly. Why? Not for itself but because

it has a sign of the name of God upon it. If a man asked me to exchange it for a diamond worth thousands of francs I would not do it -- why? Because of this sign of God upon it. If a man asked me to let him take it to smash and break it in pieces, and said that if I refused he would knock me down and pound me, I would rather that he treated me so, because it has this Name, this sign of God upon it.

One of Napoleon's officers when he once visited this place made a very rich feast and invited many of the Turkish officers. After entertaining them in the most splendid manner, he sent for a beautiful casket and said he would show them his greatest treasure; inside this casket was a silver box and inside that a silken case. Within this case was a package wrapped in a large piece of silk, which he unwound most carefully. At last he produced from these wrappings an ordinary common piece of wood, which he kissed and handled with the greatest respect. They thought him crazy, until he gave the explanation that in one of the battles during the war against Austria, Napoleon had used this piece of wood to direct the battle and give his orders. Afterwards he had thrown it aside and this officer had picked it up and preserved it most carefully as a memento of Napoleon. If men so revere and value objects which are associated with the name of a great man, how much more should we value anything which causes us to remember God, or which has on it some trace or sign of Him.

Therefore when we look at a man and love and praise him, the praise is for the signs of God upon him, and not for himself at all. This praise really returns to God.

So with a little child, if he repeats his A.B.C. this is but a simple thing to do; yet we praise him very much, and say that he has done it very nicely; this is to encourage him to try to study and learn more, in order to plant in him the desire and wish to learn more and do still better. This is why we praise a person.

We may look at a mirror and praise it, and say how wonderfully bright it is, and what a beautiful light is in it, but the mirror of itself is dark. It is only bright because it reflects the light; if it is dusty or not clear, it will not reflect much light.

The light of God is also reflected from a stone, and from the whole face of nature.

So with a man, if we praise him it is for the light of God which is reflected from him. We must always strive to have a heart clear and pure, so that the light may be reflected from it in fullness.

May 24th Afternoon

Our Lord said, "Look at me; be towards all the people of the world as I am." Christ said, "I came to gather the lost sheep of the House of Israel" and we see that he gathered these sheep from all over the world. He did what no king could do. He was not a Sultan nor a prime minister, nor a president nor a

land-owner nor a rich man. Yet none of the kings of the earth with their armies could have united men as He did.

You did not live in the days of Christ, but see what I am doing. I am uniting all the hearts from different parts of the world. There is an assembly that kings can gather together -- but that is the assembly of loneliness -- my gathering is the union of hearts.

You must endeavor and strive to be one of the soldiers of God's army. Whenever in the Bible the Lord of Hosts is mentioned, this does not mean the general of an army of conquest like Thiropatkin (?) who is the chief general of the Russian army. These hosts of God are the holy angels, the company of holy human souls, the believers -- their sword is the sword of love, their cannon is prayer, their powder good actions and charity; their victory is an everlasting victory and their war is to teach the people. See what good weapons they have!

My sword is not the sword of death, the sword that slays, but my sword is the sword that gives life to the people. I conquer by giving them life, not by destroying them. If all the hearts of the world were gathered into one heart, they could not bear what My heart is bearing every day -- yet all these trials seem as nothing to Me. My heart is always calm. All the people in the world are against Me, yet I see quite plainly that I shall conquer over all. I see it plainly... The Pope rules over 200 million people and has 6500 priests and clergy under him and he possesses immense wealth. But we see he cannot conquer even Italy. Day by day he is losing power. There was some trouble between us and the Shah Nasr-i-Din -- but at last he realised that though he had thought he could destroy the Faith, he was unable to do so, and he expressed regret for all he had done.

May 30th

Until the American/Western believers love each other as the Persian believers do, nothing will ever be right, and they will make no progress.

The foundation of the religion of God is love -- which is the life of the spirit.

The sign of love is concealed in everything -- if the power of attraction did not exist universally, nothing could be combined.

Everything is composed of separate particles, and unless the power of attraction or cohesion caused them to be united, no being could exist. For example, this fruit, this apricot could not be what it is, unless its elements and particles were united by this power. In the mineral kingdom love is this power of attraction. Consider thus how much greater should be the love in the human kingdom, which is so much higher and better. All the Divine Manifestations came for love. Everything has a cause, and the cause of love is the imagination of perfection. People love everything in which they imagine perfection. If they imagine good qualities in a person, they will love him; if they imagine bad qualities or imperfections in him, they will dislike him.

For example, a human soul will think about someone -- if he is trying to see imperfection in him, day by day his love will grow less -- but if he imagines him perfect day by day his love will increase. This is the foundation of love.

If the believers of God see perfections in each other, their love continues to increase.

Someone will praise a person very much, and though you may never have seen him, at once you begin to love him, because you think of the good qualities in him; but if someone begins to depreciate him to you your love will soon change into dislike. If you think that a man is wise, truthful, honest, at once you like him, but as soon as your idea of him changes, and you fancy he is not what you thought him, that liking begins to change into dislike; (so the foundation of love is the idea of perfection).

The real believers look at each other's good qualities and perfections -- they do not look at the self of the man, but at the relation between him and God.

For example, if (a cucumber) a very small gift is sent to you as a present from a good man, you do not consider the gift, but the one who has sent it to you, and this (simple) gift will then be very dear to you.

So the believers of God do not look at the believers as they are, but they look at the love which is in their hearts towards God; and so their love really returns to God.

This is why the more they love each other, the more progress they make. This is the love between the creatures of God, but the best love is the love of God. He is the Sun -- these are His rays, He is the ocean -- these are as drops.

Once Christ and His disciples were passing a dead dog, and all the disciples began to speak of it. One said how ugly he is -- another how terribly he is decomposed -- another how badly he smells -- each pointed out some imperfection and bad quality in it. Then Christ looked at it, and after thinking for some time, He said "How white and beautiful are his teeth". He was not conscious of its imperfections. He began to search and look for the only good thing in that dog to teach them this lesson, that they were not to look at the imperfections in each other. If we could now make a very great effort to establish this love between the believers, we should see what a good thing it would be, and how much more they would progress. At one time the believers in Persia, because of the great love which they had for each other, had their possessions so much in common, that historians wrote of them that they were Communists and Socialists. They thought this because they observed the way in which they shared and used each others' property, entering each others' houses, and helping themselves to what they were in need of. Upon one occasion, some people came to a believer's house to collect a debt, and were told that he was visiting another believer; so they followed him to this house.

As the owner of the house was away, the debtor opened his box, and took from it the money he needed to pay his debt. Afterwards, when that believer returned home and was told what had happened, he was quite delighted, and told his wife that he would make a feast that night, as he was so happy that his friend had paid his debt.

Later, the Blessed Perfection explained that it was not right for the believers to take even a penny of each other's money -- but that the rich must always help and assist the needy and poor.

Until love is present, nothing is really interesting, for love is the sweetest thing in the world. Had it not been for love, the Prophets would not have been manifested.

July 1st Brotherhood

There are two kinds of union between men -- the material and earthly connection, and spiritual union and brotherhood. Material connection has several sources. Men are united through being of one nation or through living under one government. Nations are also united through the interests of trade and commerce and also for political reasons; but this kind of union may be very quickly destroyed and upset. For example, at one time England and Germany were very closely united on questions of policy -- but in a day this connection may be destroyed.

But spiritual union and brotherhood is of the heart, and comes through men being of one Faith. This is the everlasting union -- this is the union that will come. Through this union the rich and poor will be considered alike -- they will not be differently treated. This union and brotherhood will come through the word and love of God -- without this, it is impossible.

The union of the communists is artificial and forced; it is not voluntary and it cannot stand.

If all men were equally rich or all equally poor, the world would not go round -- everything would be at a stand-still. It is necessary that differences should exist, that the organisation of the world may be maintained. All ranks and occupations are needed; merchants, farmers, labourers are necessary, that the work of the world may be carried on -- but when the love of God fills the hearts, the rich will be bountiful, and will consider the interests of the poor as their own.

It is necessary that the bounty and assistance of the rich towards the poor should be voluntary and from the heart -- then it is good. Once in Persia a drought lasted for three years, causing the greatest distress and poverty. At that time the "King of the Martyrs" gave the whole of his money to support the poor believers.

If a bird sees that it is very low or upon the earth -- it will fly up, up into the air. But if it sees itself to be very high, it will begin to descend.

God first prepares the soil of the heart, and sows the good seed -- then

he sends the rain and the heavenly breeze to cause the spiritual fruit to spring up.

"The outward is the expression of the inward, the earth is the mirror of the Kingdom, the material world corresponds to the Spiritual world."
Abdu'l-Baha AQ p. 319.

July 13th The Seekers

The Master said there was a book written by the Blessed Perfection on the search for Truth, in which He had described and enumerated the different stages through which the seekers pass. The first station is that of Desire or Demand -- the second that of Love -- the third that of Unity, and so on until the final station of complete realization is attained. But at the end (of the book) the Blessed Perfection says that there are people who pass through all these different stages in one moment. With one foot on the earth of they step with the other into the Kingdom of .

As an illustration (let us consider the various degrees of rapid material motion).

Running water in one hour, may perhaps traverse a distance of ten miles. The air travels in one hour perhaps as much as 100 miles.

Light, in a very short time travels an immense distance. All of these things are moving, but what an enormous difference there is between the rates of motion of water, air and light! I desire that your rate of motion (or progress) should be very rapid.

Movement cannot be swift unless it is spiritual. Material movement is always slow. If you wish to reach America with your body, it will require perhaps one month to do so. But with the eye of your mind you can reach it in a moment.

There were some people who as soon as they saw Jesus Christ, at once cast away all that they had -- they travelled the distance from earth to heaven in a single moment. Their movement was very rapid! Of course I am not speaking of material distance. What a great distance there is between ignorance and knowledge -- or between the period of youth and the age of manhood or maturity. Other persons were very slow -- they hindered and troubled Christ -- they lingered until after the ascension of Christ before they believed.

Those whose movement has been through the Spirit have progressed very rapidly. Those who travelled and progressed through wisdom and intellect have been very slow. Those whose movement has been from themselves did not arrive at all. I hope that your movement will be spiritual (from the spirit) and so very rapid. If it be not of lightning speed, that it will be soaring upwards.

The Conditions Necessary

Some invisible things are realised and known through outward conditions.

Some spiritual things are realised and understood through material conditions. For example -- the intense heat of fever is known by the rapidity of the pulse. The redness of the face, or the appearance and expression of the eye, which are outward conditions, indicate wrath or shame or anger, which are inward conditions. Vicissitudes and changes in the (contingent) world are sensible things. Whatever changes are temporal not eternal and the results (or effects) produced by the changes of the things in the world show that the world is transient.

To realise unknown (and invisible) things by means of things which are known is a power appertaining to man, but not to animals. No animal can comprehend the roundness of the globe or the fixity of the sun, or the movement of the earth.

In the world of existence everything, whether material or spiritual is conditioned. For example, knowledge of the sciences depends upon careful study in the schools. Wealth and riches depend upon trade and industry. The harvest depends upon the cultivation of the ground. The conquest and subjugation of countries depends upon the showing forth of valour and courage. Unless all these conditions are fulfilled, the results cannot be obtained. So also the path of the Truth, the entrance to the Kingdom of God can be only obtained upon/under certain conditions. Unless these be performed, it is impossible for a man to enter the Kingdom -- even if he appears to have entered it, in reality he has not done so. Is it possible for a man to be descending but in truth ascending? Man is walking on a path -- a stumbling block comes in his way and he falls over it -- or a chasm opens and he falls into it.

When we see that in earthly roads there are so many stumbling stones and dangers, how many more must there be in the path of God!

If this road were easy to traverse, everybody would pass over it. If it were possible to soar easily, every animal would fly upwards -- but wings are needed for flying!

If there be in a man's heart a desire for this world as small as an atom, he cannot ascend to the Kingdom of God. Therefore I am telling you there must be no trace or sign of the conditions of this world in you -- that is, you must be filled with pure holiness, so that no condition of this world may produce any change in your mind (or feeling). You must attain to such a condition (station) that the Sovereignty of the world, or utter poverty and misery would be alike to you. That is to say, the greatest comfort and happiness, or the utmost misery, distress and affliction should be the same to you. The praises and eulogies of all the people of the whole world should be the same for you as the curses of all creatures. The necessities of life should be like a garment on your body which you can take off and throw away, until the blessings of the Divine Perfection may appear or be reflected from/in you.

This world is like a tree; man is like its fruit. When the fruit is unripe, it clings to the tree, but when it is ripe it leaves it easily.

The Garden of the World

What is the condition of the world as we see it? Is it a beautiful fruitful garden, in perfect order -- or is it a thicket of weeds and tangled growth? We see that the world is in absolute need of a gardener, and this Gardener has come. The necessity is to recognise that He is the true Gardener. One may say, why does the gardener plough up and spoil the beautiful green ground? The gardener may pull up and cast away certain weeds or fruitless trees; though apparently they are green and fresh. Why does he do this? The only thing necessary is to be sure that he is the true gardener. If we know this, then we must have perfect confidence in his wisdom.

They, but the beautiful strong trees and plants which grow up through his cultivation, we can see and realise through the results of his skill and labour that he is indeed the gardener. The birds, the nightingales in that garden, cannot understand or comprehend what the gardener is doing; but afterwards they rejoice in the beautiful trees and flowers that have grown through his care. Christ looked at nothing but this garden, though in His day nothing whatever appeared in it -- yet with His inner sight He saw the garden full of beautiful and lovely flowers and trees. In the time of His greatest humiliation and abasement to the outward eyes, He saw Himself as the most mighty King possessed of the greatest power and glory.

The first and important thing is to find out if the Gardener is in truth the Gardener -- if He is the gardener whatever He does is right.

This is the duty of man -- but man is not capable of judging the actions of the Prophets -- of weighing them in the balance of his own mind. Those who in the days of Christ attempted to do this -- to weigh and judge His actions by their own standards prevented themselves from comprehending His Reality. They asked why did He allow the woman to pour the precious oil upon His feet -- why did He eat with publicans and sinners? Whatever Christ might have done or permitted would have been absolutely right.

(Christ crucified or not crucified is the same Christ -- remember St. Paul's words. Once I knew ... but now I know nothing. Samuel XI Crucified)

It is necessary for you to ascertain whether the Blessed Perfection is the Gardener. If He is, His actions are beyond your comprehension. Whatever He did is right. Whatever you read or hear in the future or whatever you find in His writings must be understood by you in this way. (If all the world were gathered together to make me take another wife I would not -- but this does not prevent me from understanding that the Blessed Perfection had wisdom in acting otherwise. If you wish to advance, if you wish to understand, it is necessary to fill your heart and mind with the love of the Blessed Perfection.)

From whence come the bad seeds, the bad and evil desires and qualities that seem to have so much life and vigour and to grow so readily in the heart of man? Who create them? In truth they have no creator, for evil things

have no essential reality. However real and active and living they may appear to us, all evil things, all evil qualities are nothing but the absence of good qualities. Where the sunlight does not fall, you see a shadow of a defined shape -- but it has no reality. A man may have a purse full of money and be rich; another may have no money at all and be in utter poverty and misery. But the poverty is not a reality in itself it is only the absence of wealth. It is the same with animal qualities -- though they appear to us so real and active. An animal, because he has no real love, has only passion etc. etc.

The Soil of the Heart of Man

Saints and holy men have likened the reality of man to the soil. The earth if left to itself will bring forth many weeds and thorns and trees that bear wild and bitter fruits. Any day in the woods we may find wild grapes, but they are so sour and small that they are uneatable. Yet people talk as if good and delicious fruit were a natural product of nature, while our own experience shows the need of a gardener and cultivator.

Plants grow up and fructify, and the seeds fall into the ground. The soil contains many seeds and roots both good and bad. It is necessary to plough and harrow the soil deeply, in order to free it from noxious weeds and roots. The more you trouble the soil in this way, the more you free it from these weeds and the more room there is for the good seeds to grow, and the more the growth of the good and fruitful trees and plants is strengthened. Therefore it is very necessary for us to take great pains and trouble, to make every effort and exertion to free the soil of our nature (heart) from every weed -- from every bad and useless quality -- and to entirely destroy and cut away the roots and seeds of evil characteristics.

This is the work of the Heavenly Gardener. The Gardener thinks nothing of His trouble -- cares not at all for His labour, if once He sees the trees begin to bear fruit. This is the reason that the Saints and Prophets of God have always endured such distresses and afflictions.

The True Gardener

As I said before, you must be sure whether the gardener is the True Gardener or not -- if he is a true gardener what he does is right. We may see him pull up a tree and cast it aside -- or cut off a branch -- or pull some of the fruit and throw it away -- but if we are certain he is the gardener we cannot question anything he may do.

If a passenger is on (travels by) a steamer, he should ascertain whether the captain is competent -- if he is, whatever he does must be right. Sometimes he may change the course of the ship, and steer it now towards the East -- now to the North or West etc. If the passenger has no confidence in the captain he will be in constant fear and doubt and will wonder whether he is being carried. The important thing for him to know, is to be sure that the captain is a true captain.

If a man is ill, he must have confidence in his doctor. If he be sure

that he is a thorough, competent doctor he must do what he orders -- whether it be to take a bitter medicine, to endure a burning blister, to be bled or even to have his arm cut off. The doctor may order something contrary to the patient's ideas and may give him medicine that makes him worse for the time -- but, if he wishes to be cured he must follow his instructions -- otherwise he will not become well.

Should the doctor prescribe a poison for the patient he must take it, if he is sure that he is a true doctor -- his constitution may need this treatment.

The disciples questioned why the Christ allowed the precious ointment to be poured upon His feet, saying it would be far better to sell it for a large price, and give the money to the Poor. They did not understand the wisdom of what He did. Christ said, go into thy chamber and shut the door, and pray to thy Father which is in Heaven".

Why did He say this? It is with the tongue that man expresses his feelings to another man, but with the language of the heart man prays to God. God is not really in the heaven of the sky, seated upon a throne -- but within the heart of man, every present in every place -- why then should man lift up his eyes and call upon God -- surely this is pure superstition!

Why should he utter the words "Oh Heavenly Father" -- why should it be necessary for him to repeat prayers aloud and with the tongue? One reason for this is that if the heart alone is speaking the mind can be more easily disturbed -- but repeating the words so that the tongue and heart act together, enables the mind to become concentrated; then the whole man is surrounded by the spirit of prayer, and the act is more perfect. Another reason is that by the outward sign of entering into his room and praying the attention of others is attracted and they begin to ask why does he do this? and are aroused to enquire about the Truth.

Many may say, I can pray to God whenever I wish, when the feelings of my heart are drawn to God -- when I am in the wilderness -- when I am in the city -- wherever I may be -- why should I go where others are gathered upon a special day, at a certain hour, to unite my prayers with theirs -- when I may not be in a frame of mind for praying. To think this is useless imagination -- for when many are gathered together their force is greater. Separate soldiers fighting alone and individually have not the force of a united army. If all the soldiers in this spiritual war gather/assemble together, then their united spiritual feelings help each other, and their prayers become more acceptable.

A wise school master may send his scholars out to play, or to practice gymnastics for an hour, so that their minds and bodies may be refreshed and during the hour of the lesson they may learn it better. If the teacher proves that his pupils are advancing, no onlooker/one has a right to object to his system, or to question his wisdom and say, "why does he waste the time of the boys?" If a wise father plays with his children, who has the right to say that it is not good for them? He calls them to come to him, as the hen calls to her

chicks; he knows that they are little and must be coaxed, coaxed along, because they are so young and tiny. In the time of Moses, the law was given "an eye for an eye, or a tooth for a tooth" -- it is very hard to see the wisdom of this -- but the people then were in the wilderness and needed this teaching.

Different teachings are needed for different people - if you gave the same teachings to all some might be retarded by them instead of helped. Christ taught some things to His disciples, which He commanded/told them not to tell the Pharisees. It is not for the soldier to question the General's orders; if he knows him to be the real general he must carry out and obey his orders exactly. If the general says a certain place must be taken and held, the soldiers might say -- why risk so much by leaving this secure and safe position for a point which is the aim and target of the enemy -- but the General knows that this is the important point which must be held at all costs.

The true doctor, the true teacher, the real captain must be obeyed. If every man possessed their wisdom and understood what was best for his health, could teach himself, could steer the ship -- he would be needless of their help/of them. As he has not this wisdom, he must first ascertain their truth, and then follow their directions. Until he does this he cannot advance.

(If every man knew what was best for his health -- if every man could teach himself -- if every soldier knew how to fight by himself -- if every passenger could sail the ship, what need would there be for the doctor, for the teacher or the General? As he has not this wisdom, he .)

Free Will

Destiny -- fate is of two kinds: One is ordained, the other is dependant upon some condition. Ordained fate is that which is unchangeable, which cannot be changed. Fate or destiny which is not ordained is that which is dependant upon something else; that which might occur or not -- which it is possible to change. Ordained Fate is exactly like a lamp having a certain quantity of oil in it, which will enable it to burn for twelve hours. It is impossible for this fact to be changed, because when the oil is exhausted the light will not burn. The time for the light to cease must of necessity come; it is not dependent upon any contingency. This is what we call ordained fate or destiny.

So God put a power or life-force into the human being that will enable him to live for 100 years, or for twenty years, or for any given age. He knows how much oil He put into this vessel. If he put sufficient to last for 100 years, it is impossible that the man should live for 101 years. It is exactly like the oil in the lamp -- if enough is put into it to burn for twelve hours, it is impossible that it should remain shining for thirteen hours.

The destiny which is dependent upon something which it is possible to change is like a lamp in which some oil still remains, but the light has been

blown out by the wind; this extinction depends upon the wind -- if the wind does not blow it will continue to shine (give light). A man does not wish to sleep but in this matter his will has no authority; he does not want to awake, but he is obliged to do so; he does not want to be poor, or taken captive, or exiled -- nor does he want to grow old. He does not wish to be blind; he does not wish to be deaf; he does not wish that his house should be destroyed or his sleep wrecked -- yet these things will be.

But perhaps this man wills to give alms, or to be charitable, or to help some people. He may like to be worldly in spirit or he may will to occupy himself with the love of God, or with the love of man. All these things are within his will; he has authority over them. He may choose to be a friend of all people, or to be the enemy of all; he may choose to be just or unjust. He has free will to do the things under his authority. The things which are not controlled by his will, are his fate. If a man does not like to see, he cannot help seeing; he may not like to hear, but he cannot help hearing. He is obliged to do these things -- he is under authority; the will of man does not interfere in these conditions.

Can the eyes prevent themselves from blinding?

(The troubles and hardships endured on the journey to Baghdad were very great -- frostbite from excessive cold -- 1 glass of tea each week, scarcely enough food to sustain life, yet the Master was never so happy as at that time.)

(see Talk on the soil of the heart of man.)

I did not come into the world for ease and pleasure -- the day I was born, the day of the Declaration of the Bab was the first day of affliction and trouble, and with the milk of sorrow was I reared. The more I am troubled and without ease, the more I am able to give ease and comfort to the people. If a man goes into the market very early, and works very hard from morning until night -- when night comes he will be very happy and at ease when he sees what he has gained -- but if he sleeps late in the morning and is idle most of the day, at night he will be very sorrowful, for he will realise that he has gained nothing. If a man is on a journey to a city, and sleeps all night and late into the morning, instead of rising very early and continuing to travel, when he wakes he will be very sad -- for he sees how far he has to go before he reaches the city. Sorrow, difficulty and hardships may last through the night, but joy comes in the morning.

June Praying for the Dead and Their Condition in the Hereafter

The Master said that by the mercy of God, not through His justice the condition of those who have died in sin and unbelief can be changed. We are commanded to pray that their condition may be changed. As we have the power to

pray for these souls here, so shall we have the same power in the afterlife -- in the Kingdom. The power of this prayer of intercession is a special teaching of this religion. To pray for the dead was not given as a special religious command (of the Divine Messenger) until the day of the Blessed Perfection. The grace of effective intercession is one of the perfections belonging to perfect and advanced souls, as well as to the Manifestations of God. Jesus Christ had the power of interceding for the forgiveness of His enemies when on earth, and He certainly has this power now.

The Master never mentions the name of a dead person with saying "may God forgive him" or some words to this effect. Followers of the Prophets have also this power of praying for the forgiveness of souls, therefore we may not think that any soul is condemned to a stationary and perpetual condition of suffering or loss, arising from the absolute ignorance of God. The power of effective intercession for them always exists.

All the people in the other world, are they not creatures of God? Therefore they can progress in the other world. As they can receive light by supplicating here, there they can also receive light by supplicating. The rich in the other world can help the poor -- as the rich can help the poor ;here. In every world they are the creatures of God they are always dependent not independent -- and can never cease to be so. While they are needful of God the more they will supplicate -- (and the richer they become). What is their merchandise -- their wealth? In the other world what is help and assistance? It is intercession -- first undeveloped souls must gain progress through the supplications of the spiritual rich -- and afterwards they can progress through their own supplications.

The Bounty and Mercy of God

If the creatures of God could realize the greatness of His Bounty and Mercy, they would fly upwards with joy. We see that the material bounties of God are apparently endless -- then how much more endless must be His spiritual bounties. If His earthly gifts are such, what may be His spiritual gifts? If His earthly signs are such, what must be His spiritual signs? If He is so merciful and bountiful to the people who know Him not, who are ignorant and heedless of Him -- what will he be to those who are supplicators and turning to Him -- to those who know Him?

If to those who are really trying to destroy His foundation, He is so merciful and bountiful, what will He be to those who are trying to build upon His foundation? If to those who are called He is so bountiful and merciful, what will He be to those who are "chosen"? He is creating such beautiful scenery, such lovely views for those whose inner sight and perception is blind, then think what views, what scenery He will create for those whose inner sight is opened? If He is giving such gifts and bounties to those who are dead --

what will He give to those who are alive? To the babies -- to those children who don't do anything but play -- how much He gives! How much more merciful and bountiful He must be to those who reach maturity and work.

All men have human individual souls, which differ from each other. All are not the same, Just so is it with the Prophets; their human individual souls differ -- some have more power than others. Christ was in the station of the Son of God. The other Prophets were in the station of Prophethood. The Blessed Perfection was in the station of the Father; but the Father is in the Son.

Explanation of Arabic Hidden Words

By the Hands of Power I made and by the fingers of strength I created thee and put in thee the essence of my light.... My action is perfect...etc.

This refers to the second birth, which is spoken of in the Gospel. It is the eternal life. "With spiritual power I have given you spiritual birth and everlasting life. You were non-existing, and I gave you existence. You were dark, and are now light -- you were ignorant, and are now bright and enlightened. You were the essence of dust, and are now divine. "I created thee with the fingers of strength". If all the world desired to change your condition -- to bring you out of darkness into light -- they could not do it. "I put in thee the essence of light -- My light, which is the essence of all existence." Is it not said in the Bible "We will create man in Our image." What does this image mean? It does not mean a physical image but the Divine and God-like attributes. We will create (a) man who will show forth all the attributes of God, just like a mirror which is before the sun and which reflects sparks of the sun. The sun which is reflected in the mirror is the whole image of the sun. This is the essence of existence. Just as in the mirror you see the essence of the sun which is reflected in it. By the power of that Essence you will be entirely freed from all things except God. "My action is perfect" because the Creator is perfect, His action must also be perfect.

(These explanations of the Hidden Words given to E. R. in answer to her questions.)

Explanation of Persian Hidden Words

Have ye forgotten that clear bright morn when ye were all in My Presence in that blessed plain under the shade of the Tree of life, planted in the Greatest Paradise, when I spoke unto ye these blessed words, the hearing of which bewildered/amazed ye all? These are those words: "O friends, choose not your pleasure instead of Mine; never wish what I have not ordained for you and approach me not with dead minds stained with desire and hope. If ye purify

your hearts, ye will recall the state of the plain of that court and then My explanations will be known to ye all.

There are two kinds of presence; one is spiritual presence, the other material presence.

Material presence depends upon time -- it needs time and place; but spiritual presence is sanctified from place and time. The discourses and commands that Christ gave in His days were not only given for those alive then; nay rather, they were for all Christians -- for those who came afterwards as well as for those who lived in that time. Those who lived after the Day of Christ in the material world, though they were not present with Him in the body, spiritually they were present; for spiritual presence is sanctified from place and time.

Morning is the precursor/forerunner, the beginning of the journey or (?) of the sun. In the days of Christ His precursor was John the Baptist -- he was the morning, the dawn which was the precursor of the rays of the sun of Christ. In the time of the Blessed Perfection His precursor was the Bab. The tree of Anyssa is the tree of Life -- that is the Blessed Tree ... the Holy Being of the Blessed Perfection. He spoke these words to the Bab, the followers of the Bab. He says to them -- "do you forget the Bab? Spiritually you were gathered under that Tree -- under the shadow of the Tree of Mercy. I spoke those words to you through the tongue of the Bab -- you heard those words and became confounded. Those words were these -- "Oh friend choose not your pleasure instead of mine -- i.e. leave your own will and follow mine -- do not have any desire of your own. "Never wish that which I have not ordained for ye" -- do not seek an end or purpose (of your own) and what I do not wish for you, do not wish for your self. (That is, for example as if) He said -- I do not desire ignorance for you. Therefore do not desire it. I do not desire for you (riches) or human desires and passions, therefore do not wish for those. I do not wish for you that you should attach your hearts to this world -- do not wish for that. "Approach me not with dead minds stained with desire and hope" that is "do not come to me in this condition". If we go to Him with the heart full of hopes and desires of this world, it is useless -- we shall not succeed. For them the heart/soil would resemble a mirror which is covered with dust so that you cannot see anything in it. If you put it before the sun there would be no reflection in it. If you make the mirror of your heart clean, so that it may become very clear and polished, then you will remember and bring to your mind the state of the plain of that court. When the mirror of your heart is clean you will remember these things. The plain of that court ... means wideness of the field of thought. The vastness of that field is very great.

Aug. 5 1904 The Prison

When one is released from the prison of self -- that is indeed a release,

a freedom. It is very easy to be released from this material outer prison -- but hard and difficult to be released from that prison. From this prison you may be released by only one word from the Sultan -- to be released from that prison is very difficult -- even by all the words which have been pronounced by the Prophets of God. From this prison you may be released by making a hole in the wall -- from that prison it is very hard to find a way of escape. Sometimes you become so weak that you are unable to do anything by which to break a way out. This prison weakens the body -- but that prison causes the death of the spirit. (The above spoken by Abdu'l-Baha when during the prison term He drove out with the Governor of Akka at his earnest entreaty.)

The Bread of Life

Bread is the sustenance, the cause of the life of all human beings. For this reason Christ said I am the Bread from heaven -- I am the heavenly life: everyone who shares this bread, who partakes of this bread will have everlasting life. For reality, Christ in spirit is always alive. He is not every away separated from us. The life of His disciples who shared that heavenly bread -- is also everlasting life. Those believers who are true believers have no fear of death, because they do not see any death for themselves -- they are alive with Everlasting Life. Look at a drop of water -- a little air, a little wind can blow upon it, and it ;will be dry. A little pond, through the sun and air will soon be dried up -- the sea, how vast it is -- this will never dry. The light of the lamp can be quenched, but the star can never be extinguished.

Existence is divided into three sorts. The first, that which was -- is and shall be. The second was not -- but is and shall be. The third is -- but at first was not and after shall not be. That which was and is and shall be is God. That which was not, and is and shall be, is man. That which is, but was not and shall not be, is the animal. I hope we shall be like those who really will be. One being is like a serpent, which is under the dust, and one being is like a nightingale. One being is like charcoal -- and another is like the diamond which is the glory of crowns. One being is like a wolf -- and one being is like a lamb.

The way through this world is like the way through a heap of sand -- the next day you see the wind has taken it all away and nothing is left.

Prophets and men have a physical reality -- as this is composed from the elements, so it is decomposed. Both have a human reality which has a beginning in this life, but has no end. The Prophet has a Holy Reality which makes Him as a Sun -- whereas all other men are like moons. Have ;you not read "The Word

was with God" (and the Word was God). The Manifestation is always conscious of His Station -- but at a certain moment He proclaims the Word to others.

A man is the same man whether asleep or awake -- but at a certain moment he awakes and arises.

August 8 The Mercy of God

(Sin = Suffering)

The (knowledge of) sin exists through (the knowledge of) that which is contrary to it. Everything is known and realized by its opposite. If there were no injustice, justice would not be known. If there were no bitterness, sweetness would be unknown. If there were no imperfection, perfection would be unknown... If there were no faith, infidelity would be unknown. If there were no hatred, love would be unknown. If there were no falsehood, truth would be unknown. There are two kinds of actions: 1. those which are compelled, 2. those which are voluntary. The actions which are compelled are pardonable, for voluntary actions we are responsible. For example -- a soldier who is twenty five, who has always been in the army, does he not know it is wrong to kill? Sometimes a Man who is not a tyrant would be so, if an opportunity offered for showing what is in his real nature -- what is nature to him.

If a person who is a pure soul and has no bad instincts, is really forced into immoral surroundings, and is oppressed and compelled to suffer by the immorality and wickedness of others -- God will open a way for her through which she may be released, and He will save her from that place.

There are two kinds of sufferings or calamities -- 1. those which are the punishments of God (that come from His righteous anger) and are the natural rewards of the actions of a person -- the reward of his bad feeling towards others. Of this kind is the suffering that came upon the Jews -- their dispersion and miseries which were the consequence of their behavior towards Christ. Of this kind was the suffering undergone by Pharaoh.

2. The other kind of suffering is for the purpose of making a human being conscious of his faults. Sometimes also suffering is a test, like the sufferings which fell upon Christ and His disciples. This suffering is the Mercy of God. For the true believers suffering is mercy -- why? Because, as the gold which is tested through fire will shine more and more until it becomes pure, so the sincerity of the believers who go through the fire of tests will be more and more manifest and through this testing they will make progress. But for the gold which is not pure -- i.e. for the man who is impure this testing is real suffering. This suffering will show that he is not pure, and will degrade him. that is why those who are really sincere, if they have suffering will thank God for it.

August 9th Prisoners and Punishment

According to Divine and natural law, no one has a right to take vengeance. The Law is for the protection of people; man has no right to take vengeance, but has only the right of defending himself. To take vengeance is as evil an action as the wrong which has been done. The only difference between them is that one bad action has been done first, and the other afterwards. If a man were to wound a person and someone tried to wound the offender in a like manner, this would be repeating the same evil again.

Transgressors cannot be left alone. If murderers were not punished, every day murders would take place. If thieves were not punished, every day thefts would be committed. Therefore a murderer is imprisoned (or punished) not for revenge, but in order to give an example and warning to other people. So also a thief is imprisoned that others may be warned. This is called punishment/retribution, not vengeance. Consequently no man has the right to take vengeance; neither has the law this right, it is only for protection and defence. We have no right to torture prisoners. The prison must be a place of education and warning, and only used as an example for other people. The prisoner should have everything necessary for his comfort and ease and should only be deprived of his freedom. His freedom is stopped that he may no longer commit evil actions, and that by this means he may be educated. Man must forgive. All the laws and regulations of the world are to preserve and protect the rights of mankind. Personally one must always forgive injuries, the government and laws and society must prevent crime.

There is a great difference between vengeance and punishment. Vengeance causes the heart to dilate and expand through giving back evil for evil. A boy commits a fault; a wise teacher will punish him for his fault. This is because of the love and affection he has for the boy -- this is education, not vengeance. But now people are taking vengeance upon transgressors. Can they not understand what a pleasure it is for man to do good to one who has harmed him. His pleasure is not in striking back at one who has struck him, for by doing so he will have a double suffering -- a pain in his hand from giving a blow, as well as the pain caused by receiving a blow But man's heart is filled with joy when he returns good for evil.

August 10th The Present Condition of the World and Enforced Military Service

Darkness has surrounded the world -- (in it) no righteousness can be found/remains. There is no justice, no equity, no faithfulness, no chastity, no purity, no inclination to God, no wisdom, judgement or reason. This sickness prevails throughout all the nations; the only difference between them is that some have the disease more strongly than others.

Today I went to the custom house and saw the soldiers who have been newly recruited to be sent to far distant places. The fathers and mothers were

weeping bitterly at the fate of their children. One old man had only one son, and this son his only support was taken from him. The son was weeping bitterly because of/at leaving his aged father and mother. It moved me deeply. I deeply sympathise with these poor people.

The amazing thing is that the founders (the creators) of these conditions are the European nations who consider themselves civilized. In olden times when people are considered to have been barbarous, the armies of a great king never exceeded 100,000 men -- and these men were not educated and trained for other trades and pursuits, but became soldiers voluntarily and because they had no other employment.

It is strange that men should consider this a civilized age, when such is the condition of the people. We hope the Believers will establish the Divine Foundation. Perhaps they will be the means of the enlightenment of the world, maybe they will cause justice, compassion and righteousness to reign. Morality is deeply corrupted; we cannot trust men. Material bodies are necessarily attracted and drawn downwards to a centre. This is their nature. Of necessity they sink down lower and lower A resisting power is needed to raise them up. Wings are needed to cleave the air. A power that protects against and resists this downward force, or a power which attracts is needed, that it may be overcome. If men be left to their natural conditions, without doubt passions and lusts will surround them and prevail over them. When they are conquered by passions and lusts, of course they become hardened, then faulty, cruel, liars and sinners. A protective warning power is necessary so that they may remember and become conscious, the attractive power of the love of God is needed that they may be released from these dangers.

August 11

(Yesterday) a Jew who has lived here for many years came to see the Master and said that now at last he was a real believer. The Master asked him if he believed in Christ. He said "No" and began to give many reasons why it was impossible for him to do so. The Master replied "I will never accept you as a true believer unless you believe in Christ" -- the man thought a little, and went away. All the Jews who are believers in Persia were first taught to believe in Christ.

The Jews are very ready to accept the Blessed Perfection, but they are very far from believing in Christ, this is a great difficulty for them. We took great pains and trouble to teach the Jews in Persia to believe in Christ. If this duty had not been imposed upon the Jews, that they must first believe in Christ, many more of them would be believers. So also we first convinced those of the ancient Zoroastrian faith in Persia, of the truth of Abraham, Moses, Christ and Mohammad and of the truth of the Quran, the Bible and all the Holy books. It was a great trouble to make them believe in these Holy books, each one of which was just like a wall before them. After they believed in these then they were guided to the truth. If we did not tell them they must

first accept these Prophets and these Books, they would at once all of them believe in this Cause.

It is very hard and difficult from them to think their forefathers and ancestors were wrong; but many of them accepted the Truth in spite of their being greatly troubled on account of their ancient belief.

Afterwards when the people asked them "are you Baha'i?" they would answer "We denied and rejected all the Holy Books and prophets; we denied Abraham, Moses, Christ and Muhammad, we did not accept the Bible, the Gospel or Quran. Now we believe in all of them." The Moslems would then say to them "Forsake all these Prophets and Baha'u'llah and return to your former belief." The Moslem government said "even though you believe in all the Prophets and their books yet if in your hearts you love Baha'u'llah we will kill you. If you do not wish to be killed go back to your old belief and be in peace. You shall be protected and not punished."

See what a difference there is between what we have now told you and the assertions of that Muhammedan in London. How unjust he was to speak in that way (i.e. of the kindness and liberality of the Muhammedan governments etc.) what a liar he was! The essence of religion is the love of God within the heart -- not the toward forms and laws which change. The essential reality of a flower is that it is a flower. It may be in any place or in any surroundings -- in a bouquet, in a glass, in a garden or in a wilderness. These details make no difference, the essential fact is that it is a flower. The essential fact about a man is that he is a living man. Whether he wear red or blue, a long coat or a short one is of no importance. People think that religion is like a man's clothes, but true religion, the religion of God is the living man beneath them. Religious laws and customs are like clothes; man must have regard to the living foundation. The living past, the root of religion is the love of God, truthfulness, justice, compassion, pity, humanity, enlightenment, turning towards God. Man must seek for these attributes, for these conditions, so that the light of faith in the lamp of his heart will be kindled, and the rays of the light of the Perfections of God from this lamp will shine through all his actions and through all the members of his body. Then every action and deed which will be manifested from his being will be shining. That light when it touches/shines upon the tongue will bring forth truthfulness, it will touch the eyes and open the insight -- it will touch the hand and bring forth generosity, it will touch the head and bring forth wisdom. All the members of his body and all his actions will show forth light.

August 11

For example let us look at Christ -- we see a man crowned with a crown of thorns -- followed and mocked by many men, women and children -- some turning their backs upon Him (and bowing) and jeering. You ask the people (standing by) what is the meaning of this? They answer, this man said he was the King of Kings! The King of the Jews!

See what doubts the believers in the day of Christ had to meet! God especially tests the people. Christ especially tested His disciples.

August 12-13 The Kingdom of God

Apparently the Kingdom of God is spoken of as heaven; but it is not a material place -- it is sanctified from every place and from all limitations.

There are two kinds of everlasting life; one is merely perpetual existence, but this does not mean that you will be purified and live a holy life.

To live with God is (the true) Eternal Life. Man exists: so also earth or dust exists, but there is a great difference between these two existences.

though the stone has existence, in comparison with the existence of man, it is non-existence.

Eternal Life means to live with God; to be with God. For example, it is like a flower which blossoms in the spring-time, surrounded by the refreshing breezes and bounties of the season. This is a good beautiful and perfect existence for that flower.

Eternal life is a very holy and good life. The Kingdom of God is the world of the spirit -- it is sanctified from place and time and purified from all limitations. The spirit of man has no place, no time; if you search for it in the body can you find it anywhere? There is a connection between the spirit and the man, like the connection which exists between man and his reflection in the mirror. You can see him in the mirror though he is not in it.

The intellectual power -- the mind -- where is it? It has no place -- it is not within the brain, it has only a connection with it. So also is the Kingdom -- for example, love has no place -- it is sanctified from place -- it has only a connection with the heart. So is the Kingdom sanctified from place, but it has a connection with the body.

You can enter the Kingdom through the love of God, and through being detached from all other things, and through possessing all perfections and good qualities -- through holiness, purity, truthfulness, firmness, steadfastness and sacrifice of the life.

All men have everlasting existence, but those who believe in God, and have their hearts filled with His love, and are assured -- these have eternal life.

This is the good life, worthy to be praised, and it is greatly different from the mere everlasting existence of those who are without it (and who are deprived of it). Those who are deprived from the love of God still exist -- but their existence relatively to the existence of the holy ones is non-existence -- just as the stone compared with man is non-existence or not living.

When you possess this Eternal Life, you are in the Kingdom.

The Day of Noah Referred to in the Book of Iqan

In ancient times all people worshipped the stars. They used to read man's destiny in the stars, and say that one man's fate was ruled by Jupiter, another by Mars and so forth. They firmly believed this.

When a man's destiny was ruled by the moon, because the moon goes round the earth once a month, they would count each month as one "year" or period of time, and would say that he was for instance 500 years old, meaning 500 months.

If a man's fate was ruled by the Sun, his age was counted in years; or if his fate was ruled by Mercury, his age was computed accordingly.

The division of time into years was begun by the Greeks. Modern computation was founded by one of the Caesars; then they began to count by solar years. The human constitution of man cannot last more than 120 years.

Instability of the Elements
(Alchemy)

In ancient times philosophers believed that metals were composed of different elements. Therefore they argued it is possible to change things which are composed. For instance, they used to say a thing is composed of four elements, if you take away one and three only remain, the substance will be entirely changed. It is like a word composed of letters, you can take away one letter from a word, or add another letter, and the meaning will be entirely changed. Afterwards modern philosophers did not accept this theory, because they said that all metals are single elements and not composed. They are like detached single letters -- like Aliph or dal -- therefore gold can never be changed into copper, and copper can never become gold; it is impossible.

(Now it is considered to be not single but a composition that cannot be altered.)

At present a man declares that he can change silver into white gold (platinum) by preburying it and that at last he can make it as heavy as gold.

The chief difference between platinum and silver is in weight. Everything depends upon whether the essence of a thing can be changed, or not.

One thing can never of itself change into another; but by changing the surrounding conditions and combining it with something else it can be changed.

Bread, through mixing other particles with it can be changed into another kind of bread -- the chemical when it is mixed with silver, will change it -- it will not be the same as before.

The way has not yet been discovered in Europe -- but when the method is

discovered it will be possible to change copper into gold, or to change the nature of metals -- the time for this discovery is not yet.

Some substances like air or water can be decomposed and their component parts separated so that they will be different.

When the gases forming water are combined they will put out fire. The elements of metals are not true single elements -- a time will come when all the elements will be decomposed.

The Five Divisions of Spirit

The Spirit of the vegetable Kingdom is a power resulting from the combination of a few elements.

When the elements, through the union and combination of which this power is produced, are decomposed, this power (of growth) will vanish. This is the vegetable Spirit. It resembles electricity, the power of which is produced through bringing two substances together. When the substances producing it are separated, it will cease to be produced.

Animal Spirit also results through the combination and mingling together of various elements. After the separation of those elements that spirit will also vanish and disappear.

It is exactly like the light of a lamp -- If you take some oil, place a wick in it, and apply fire, light will be produced; but when the oil or the wick is consumed, the light will cease.

But the human Spirit is like the crystal magnifying glass which reflects and transmits the rays, the Bounty of the Sun that is the perfected body in the condition of the mirror, and the human spirit is like the Sun. If the crystal magnifying glass be broken, the Bounty of the sun is everlasting, will not disappear. It is only the reflection in the glass which will go. If the mirror upon which the Sun is shining be broken, no harm will happen to the Sun.

It is only the image in the mirror which will disappear. This spirit is an evident light. This spirit (of man) is the power of discovery which surrounds and comprehends everything. All knowledge, all the arts and sciences are produced through the discoveries of this power.

It is upon the earth, but it discovers the truths of heaven. From evident things it discovers that which is unperceived (unknown). For example, man existing on this side of the globe discovered the other hemisphere.

He is in the East, but he communicates with the West. His body is heavy, but he causes it to soar in the air without wings.

In short, this is the power which subordinates and rules over all beings and discovers their secrets (realities).

This is the human spirit. This human spirit has two sides; it will

incline either towards the Divine or material.

It has the capacity of complete perfection, and the potentiality of the lowest abasement.

If it gains perfections, it is the highest and noblest existence; if it gains vices and bad qualities, it will be the meanest and most disgraced existence.

The force in this spirit, is the Spirit of Faith and Belief. The Spirit of Faith is the Bounty of God -- it is the breath/breeze of the Holy Spirit. This is the Spiritual Power which will be the means of Eternal Life, this is the power which will make the material man holy, and the one who is dark to give forth light. It will make the captives of human desires, purified and sanctified from all things.

It will make the black stone become a diamond, the silent to become eloquent, and the ignorant to become wise (etc. etc.).

The fifth and last degree of Spirit is the Holy Spirit. That Holy Spirit is the mediator between God and His people, between the Creator and His Creation. It is like a mirror facing the Sun. The mirror receives light from the Sun, and gives the light to others ;so the manifestation receives light from the Sun and gives it to others.

That Holy Spirit is characterised with all the Divine characteristics. Every time it appears it renews the world, and establishes a new cycle.

It will clothe the body of humanity with a new garment. It is like Spring. Whenever the season of Spring appears, it will bring the world from one state or condition to another. It will renew it; it will cause the bare empty black earth to become green, fresh and beautiful.

It will bring forth from the earth many kinds of flowers; it will revive and vivify all plants and trees, and establish a new age.

In the same way, whenever the Holy Spirit appears, it will renew the world of humanity.

See with what power Christ established a New Cycle.

Arabic Hidden Words (No. 64)

"My Eternity is my Creation, and I have created it for thee. Make it the garment of thy Temple."

"My unity is My handiwork, I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being."

St. John Chaps. verses 12 and 13. "To them gave he power to become the sons of God, even to those that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." The meaning of the words "to them gave he power to become the sons of god" -- is

that they might become released and freed from their evil qualities, and characterised and clothed with Divine qualities. For instance, the qualities of iron are blackness, coldness, solidity. But when the fire overcomes the iron and surrounds it, then its blackness will be changed to redness, its coldness to heat, its solidity to fluidity.

The iron will have its natural characteristics entirely destroyed and annihilated, and it will become qualified with the characteristics of fire.

In the same way the true believers, the assured ones, will have their animal qualities and human desires and passions entirely destroyed.

These dark qualities, will disappear, and they will become qualified with the characteristics of fire.

So, Eternity and everlastingness is one of the attributes of God. When believers are in such a condition, that their dark qualities are destroyed and disappear, and they become characterised with the Divine qualities of God -- everlastingness is one of these characteristics -- "Make it as a garment for yourself, so that the Light from my Dawning Point may shine forth from you for Eternity, and you will attain Eternal Life, and the Divine qualities will shine forth from you for ever." The meaning of the "Oneness" with which man is to be qualified, does not signify that he is to be alone and in oneness, but that he is to be distinguished from all others -- unequalled in his station.

It is as if the Sun were to call the moon to come before it, to receive its light.

Arabic Hidden Words (No. 5)

"O Son of Being! Love me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant."

1. Ep. St. John V19 -- "We love Him (God) because He first loved us. Love means a spiritual attraction. This spiritual attraction existing between two beings is that sympathy and love which unites and joins them so closely that the two become one, so that the estranged and separated condition of these two is removed, and they become one being, one quality, and one spirit. The will (or desire) from the one side is entirely removed, and there remains but one will.

If that love exists between the creature and the Creator, the will of the creature will be thoroughly annihilated, so that the separate existence of the servant is entirely abolished.

All conditions (?qualities) of the servant will be gathered under the will of the Creator, who moves them just as He pleases.

Love has five stations or degrees:

1. That of the Truth (God) to the Truth. (i.e. from God to Himself)
2. From man to man;

3. From God to man;

4. From man to God;

5. and lastly from man to himself, which is egotism or selfishness.

1. That which is from the Truth to the Truth; this is the love of God's Identity to His own Identity.

As His Perfection and His Beauty is perceptible to Himself, when He considers His beauty and Perfection, then He finds an attraction from His own Being to His own Being.

This is the source, the fountain, the origin of all love.

2. The love from man to man. This is the love which exists between the saints, the chosen of God.

As each one considers the perfection, the radiation (reflection) of the Bounties of God in his friend. It is as though two mirrors were put facing each other, each one observing the rays of the Sun in the other. Therefore when the attraction of this love is stirred and put in motion, it reaches to such a degree that these friends will sacrifice their lives for one another. In truth this love between the saints is a ray, a reflection from the first degree of love -- from the love of God to Himself.

3. The love of God to man; this consists of the grace and blessings of God to the world of existence. This is the Manifestation of Guidance the reflection of the Names and Attributes of God. This is the grace of existence.

4. The love from man to God; this is an attraction to the Beauty of God -- an attachment to His beauty.

In this station man reaches to such a condition that he will be separated from all the beings, and will be entirely turned to God.

This is the essence of Guidance pure absolute mercifulness. The man will be so filled with God, that his personal feelings will be removed from him. He will be entirely unconscious of himself, and conscious only of the True One.

If all the creatures of the world are gathered together to afflict him, they cannot; and if all the people in the world try to prevent him, they will be unable.

If he be cut in pieces, the sweetness of that station will not be effaced from his perception (lit. taste.)

This is the station which causes man to progress; without this condition it is impossible to develop. It is impossible for a bird to fly without wings. The love of God is like wings, and precious for a man.

5. The love of man for himself. This love is of two kinds; first that love to himself which is a realisation that he is a creation of God

and therefore attain to the station appointed for him causes him to progress to higher station, and will exalt him.

From this cause he may gain virtues and make progress day by day. The second kind of this love is selfishness, egotism; that love of oneself which produces every vice, every fault. All vices are contained in this selfishness. It deprives a man from every kind of favour, because he is always revolving around himself.

When a man turns round and round himself, at last he will get giddy and fall down.

Now to return to our subject (question). In the New Testament it is written that "we love God, because He first loved us," and the Blessed Perfection says "Love me that I may love thee." The love of God is of two sorts. One is universal general love, the other is particular and individual. It is like god's Grace and blessings; one is Universal Grace, the other is Particular Grace.

That general universal love which pervades everything has been sent from God to the people and is first shown forth from God.

The particular, special love follows after the inclination of man to God, after the attraction of man to God. After man believes in God, next he becomes attracted to God, and he is kindled with the fire of His love and tries to promulgate His word; then the love of God will be directed to him.

What the Blessed Perfection intends is this special particular love, which is not the same as the Universal love of God.

But the Universal love on the part of God always precedes this love. Without that love of God to us we should not know love.

We see that another of the Hidden Words refers to the same subject. "I have been in the Eternity of my Identity and in my Everlasting Being. I know my love in thee" -- (this is the second kind of love -- the love of the servant to God) -- "so I created thee, and reflected upon thee my likeness, and caused my beauty to be manifest to thee" (or in thee I caused my Beauty to appear).

1. The love of His own perfection which caused -- First kind of love -- God to create, that His beauty might be made manifest and appreciated.

2. The love between sanctified souls for the attributes of the divine which they see reflected in one another.

3. God's love to man individually that is gained according to the measure in which a man turns to God.

4. The man's love for God, the Creator. This is the cause of his life, progress and happiness.

5. Is the love of self, which directed to the ego will deprive the man of all true development, but if the love of self is a realization that he is a

creature of god and must therefore attain to the station appointed for him, this love will be uplifting one.

"The worlds of God are sanctified from place and limitation. They are the worlds of the divine attributes and qualities, such as the world of love, faith, purity, knowledge, etc."

October 17th

Arabic Hidden Words Old Edition

"...Turn thy sight unto thyself, that thou mayest find Me standing within thee, Mighty, Powerful and Self-subsisting.

This is as when one thing will take possession of another. The commander (the rule), the chief thing in a person is that which takes possession of him, and which governs him. He is the ruler and director, and the thing possessed is ruled over. For example, Fire and heart, when fire and heat controls and takes possession of a cold body, the fire is its ruler. For example, when the Sun, is directed upon and takes possession of a mirror, we say that the Sun is in, or standing in the mirror, why? because the mirror in itself is dark, and the Sun which is shining makes the mirror shining too. The mirror is a cold body in itself, the Sun shines upon it and it gives it heat. The Sun is standing in the mirror -- this means that the beauty of the Sun is reflected in the mirror.

"Thy dependence must be on My Face and not on thy face": FAcE has three meanings:

1. The first meaning is the Essence, the Reality (of God).
2. The second meaning is His good pleasure.
3. The third meaning is the face.

In this word of the Blessed Perfection, He intends all the three meanings. 1. The very Essence of God: as it is said "everything perishes but His face" this means His Reality which is everlasting and eternal. The second meaning which is His pleasure -- means leave your pleasure, and take My pleasure. The third meaning is the Beauty of God, His Face or Appearance. "Turn to My Face". In some places the face signifies the disciples, the face of Christ signifies His disciples. The numerical value of the word according to abjad notation is 14 -- In the cycle of Moses, Moses, Aaron and the 12 tribes = 14. In the Day of Christ, Mary His mother, Jesus Christ and the 12 = 14. In the time of Mohammad, Mohammad, Fatimeh and the 12 Imams == 14. In the time of the Bab, they were 19 disciples counting himself. In the Day of the Blessed Perfection they were endless!

The Possibility of Communicating with the Dead

There are two ways or methods of communication. One by means of word, the other through the station or condition.

Everything in the world is in communication. Between human beings communication is made by word, by speech -- but there is also communication without word. There is the communication of station and reality.

Sometimes human beings communicate with one another from their stations. Reflect on the power of God who has caused even the elements to possess this means of communication with man.

All things existing in the world, all minerals, all the plants will (can) communicate with man -- though at last all the things in this world will perish, and will cease to exist.

The world is just like a book. You may understand many meanings from it, as though it had speech with you.

The holy souls in the other world who have a very good pure spirit have this power of communicating with human beings, but it is not in outward form or sound -- it has no resemblance to earthly words or conversation.

This is heavenly speech, heavenly converse in reality -- and it cannot be understood by words. It is addressed to the spirit of man, and is above the limitation of material things.

1. There is the communication of station; that is the communication of the realities of things.
2. The discoveries of the spirit of man which encompasses all things.
3. Mere imagination.

September 24th

For those who have spiritual sight every little action, however small, that the manifestation does, has a wonderful meaning. For example, a wise man and a crazy man both eat, see, walk, but though they do the same things their acts are very different. In the deeds of wise man you will see intelligence and wisdom. All the wise man does proves his reason and intelligence, and all the madman does proves his craziness.

Therefore, if you have true perception, in all the actions and deeds of the manifestation you will see the proof of perfection.

September 28th

Parable of the Sower

Christ said in the Gospel .. The words, the discourses which I give you

are like seeds which a gardener sows -- some of the seeds fall on salty dry soil, which does not bring forth good flowers and trees -- some falls on stony ground, which produces very little result -- some falls in places where there are many weeds and other plants which choke it. Some falls on the good soil which is prepared and ready, then it will grow and one seed will produce a thousand.

My words are like seeds. In some hearts they have no effect, in others they have a very little effect in the beginning, and soon it will be forgotten. Some hearts and minds have many ideas, and when my teachings come together with all these various ideas and thoughts they will be spoiled.

But some hearts are purified from all save God -- they have no thoughts and ideas but of Him. In these souls my teachings will have a great effect, and will give them new birth.

We know that man must try to gain the capacity, the power to receive these teachings. The ground must have the capacity and be prepared to receive the seed, then as soon as the rain comes the seed will grow.

When a man has health and appetite, the food which he eats will strengthen him, but if he has not good health the food which he eats will rather hurt than benefit him. If he has not appetite he will not find the food delicious.

August 30th

True Belief

The guidance of God is that which will always guide people to the right way. All human beings are earthly -- their hearts are connected with this earthly world.

Day and night their thoughts and occupations are earthly. They think about the honours of this world, or about the riches and wealth of this world, or about name and fame in this world.

Their days and nights are passed in this way. The guidance of God makes it evident and plain that when the Way of the Kingdom and the Divine Path is opened, that this is the road of the Kingdom. But it is not sufficient only to distinguish the Way of the Kingdom -- only to discover the Heavenly Way -- you must travel upon it until the end is reached. For instance, that a man discovers the way to America is not sufficient. he must travel on it that he may reach the country; otherwise if he remains for years discovering more about the way, and does not travel by it, he will never arrive.

It is not sufficient for a child to know where the school is; he must study in it that he may gain knowledge.

Faith is not merely to know which is the school, and to recognize the Teacher -- but one must acquire knowledge in this school. If one does not gain knowledge it is useless to know only of the school. This is what Christ said: "Ye shall know the tree by its fruits. If you see one who is truthful, who

really believes and is just, who is attracted to the Kingdom, and whose will is annihilated in the Way of God -- if he shows forth all these qualities then you will know he is a tree of the Kingdom.

If you see one whose heart is attached to this world, and in whom there is no truthfulness or detachment, or turning to God -- one who is not occupied in praising and speaking of God, or in attraction to the love of God -- then you will know he is a tree of hell.

For true belief is not only to acknowledge the Oneness of God; by Belief we mean that the reality of man will be characterized by Divine Characteristics. If his reality is dark he will become enlightened; if he is heedless he will become conscious; if he is sleeping he will become awakened; if he is earthly, he will become heavenly if he is satanic he will become Divine. This is the meaning of the true belief. Therefore I say that you must travel in the Way of God.

Day and night you must endeavour to become better, your belief must increase and become firmer, your good qualities and turning to God must be greater, the fire of your love must flame more lightly; then day by day you will make progress. For to stop advancing is the means of going back.

The bird when he flies soars ever higher and higher. All the time he endeavours to mount higher, for as soon as he stops flying he will come down.

Every day in the morning, when arising, you should compare today with yesterday -- and see in what condition you are. If you see your belief is stronger, and your heart more occupied with God, and your love increased and your freedom from the world greater, then thank God and ask for the increasing of these qualities.

You must begin to pray and repent for all that you have done which is wrong and you must implore, and ask help and assistance that you may be better than yesterday, so that every day you may continue to make progress. Don't let the desires of the self find a place within you -- for it is certain that even when you reach the highest state of spirituality, one worldly desire can cause your downfall.

The spirit is like a bird - when it flies in the air it is always mounting, but the self is like the hunter who is thinking all the time how to catch the bird. As when a bird is in the air, the hunter aims at it and brings it down, so it is with the human desires in the soul. You will see that by one arrow, one shot it will be brought low.

This arrow is the connection with this world, occupation of this world, desires of this world, honours of this world.

In many ways the hunter will stop the spirit from ascending. That is why all the time you must ask and implore and entreat, "O God protect me from myself."

August 30th

In the morning it is necessary to help the poor -- the prisoners -- for them their heart is bewildered, and they cannot think how to reach the end of the day, but at night when the day is over, they only want to rest.

No action is so pleasing and acceptable to God as to show compassion and mercy to the poor, and the prisoners are broken hearted, especially to those imprisoned for life, whose heart is really broken.

If a man worships day and night, and performs all acts of devotion -- if he is able to assist and be merciful to the poor and does not do so, all his acts of devotion etc. are useless. For he will be deprived from the greatest of all actions, which is to help the helpless. All other good deeds are like the blossoms and leaves of a tree, which are very excellent; but compassion and showing justice (to the oppressed) and mercifulness are its fruits.

The tree may have many leaves and blossoms, but this is not the same as bearing fruit.

As much as you have it in your power, you must be merciful to the very poor, making no distinction between their nationality, even though they may be your enemies.

October 9th (Mr. Bertrain's question)

The Sophist philosophers believe that the existence, of beings (existence) are mere imagination.

They say that the existences of beings (Existences) are like the reflections in a mirror or in water, which are only appearance.s They have not any reality or origin.

Their belief is really erroneous, because (though) the existence of beings in relation to God is non-existence, beings have existence in our world.

For example, it is like the existence of the mineral Kingdom, which in relation to the (living) body of man is non-existence, for man when he dies returns to the mineral Kingdom. (in which his body becomes non-existent).

Then it is evident that the existence of dust or earth in relation to the existence of man is non-existence, but the mineral Kingdom, or earth, has existence in its own station.

The existence of beings in relation to the existence of God, are (as it were) non-existent and imaginary.

They are only an appearance like the faces and reflections which show in the mirror -- but these reflections have an origin (source).

Their origin is the reflector; the one whose face is reflected. Then it is evident that though beings in relation to the existence of God have not existence, and are like the mirage and the images reflected in the mirror, in their own station they have existence.

October 10th

Some stars or heavenly bodies last a long time, and some disappear and vanish quickly. Scientific men believe that new stars are sometimes formed.

In this endless Universe everything has a beginning and an end. Some things end quickly and some last a long time, but it is sure that they will end at some time. It is impossible that a composed thing should not be decomposed. The stars have a beginning and an end, but they last for a very long period. It is not possible that any being can have no end. The only thing that can have no end is God. As the star-globes end. Sometimes, at some time they begin. That is why before the appearance of the manifestation a new star appears. When it is near it can be seen -- but sometimes when it is very distant it cannot be seen; but always before the coming of a manifestation a new star is formed. The stars are so endless that some are so remote they cannot be seen.

The wisdom of this appearance is because when a manifestation appears, there must be a change in everything in the Universe.

What a marvellous difference will be seen in this world through the appearance of the manifestation, and so also everything in the Universe will be changed.

The Condition of Searching and Seeking after the Truth

This is the condition wherein the thirsty soul would reach the life-giving water, the painting fish would reach the sea, the sick person would attain the real physician and divine healing, the lost caravan would reach the highway and the ship erring in the sea of amazement ... would reach the port or haven.

Therefore the seeker must be endowed with certain qualities. First he must be just; then he must be detached from the world, paying no attention to it: his heart must be entirely inclined to the Supreme Horizon, and he must be delivered from the bondage of passions, because these are obstacles. he must endure every trial which may perhaps fall upon him in the way. He must live in utmost chastity and sanctity he must banish from his heart both love and hatred for all the nations of the world, because perhaps his love for one side may prevent him from understanding the other.

This is the condition of the enquiring seeker: he must have realized this station. Should he not be in this condition it is impossible for him to seek as he ought to do.

All the nations of the world are awaiting and looking for two manifestations. These two which all nations are expecting and to which all are invited must be identical with one another.

In the Bible the Jews are called to the Lord of Hosts and Elijah. In the New Testament they are called to Elijah and the second coming of Christ, and in the law of the Mohammad they are called to the Mihdi and Messiah and so on. all other religions, such as the Zoroastrian say the same thing.

It is also prophesied that after the appearance of these two manifestations, the world will be changed into another world, and the nations will become new. Justice and truth will encompass the world. Hatred and Spite will be annihilated. whatever causes divisions among the nations and tribes will pass away, and whatever will bring harmony, amity and union will appear.

The neglectful will be awakened, the blind will see; the deaf will hear; the dumb will speak; the sick will find healing, the dead will arise.

War will be changed into peace, rancour will be transformed to affection, the existence of war and battle will be destroyed. Then shall be found the true happiness of mankind. The world will be the mirror of the Kingdom -- the contingent world will be the throne of Deity.

All nations will be united into one, and so will all religions. All Mankind will become one nation, all the different parts of the world will be one. The patriotic, popular and political suppositions will all be annihilated.

All shall attain eternal life under the shadow of the Lord of Hosts.

1. Colossians 15

"Who is the image of the invisible God. That is, the image of the reality which cannot be seen."

In the Bible it is written "We will make man in our image." Christ is the image of God. This image is not the outward form; it is the attributes of God. If the man is exactly like a clear mirror, so that the Bounty of the Sun of Reality will perfectly appear in it -- then the mirror is the exact likeness and image of the sun which is reflected in it. The Reality of Christ is a very clear bright and polished mirror. The Reality of Divinity is likened to the Sun, and this Sun is appearing in this mirror (of Christ). This mirror is the image of the Sun, because the Sun is shining and the mirror shines, the Sun has rays and the mirror has rays, the Sun has heat, and the mirror reflects heat, the Sun is round and the Sun in the mirror is round.

As soon as you look upon the mirror, you see the exact (image of the) Sun itself; so you see in the mirror the reality of the sun. The reality of Christ is exactly like the reality of Divinity. This is the station of the Son.

The Sun from His purified station is not descending or putting itself within the mirror -- He is always for ever and ever in His exalted Heaven -- but He is manifesting in the mirror.

His names and attributes are manifested in the mirror and are the image of the Sun.

The Reality of Divinity did not come from His exalted station, and did not place itself within the body of Christ because the Reality is sanctified from place and time, but it is manifested in Christ exactly as the Sun appears in

the mirror.

Christ is the Word of God, that is He is the possessor of all the perfections of God. The station of other human beings is like that of letters, and the letter has not a perfect and complete meaning. E.g. A, B, and C are letters; these single letters have no perfect meaning, they have a short meaning, but it is not perfect or complete.

Although all beings have perfections and meanings, these meanings are small and incomplete. But the word is not like a letter; it has a perfect meaning which possesses all perfections; other beings have only a sign of these Perfections. As the word has perfect meaning, so Christ has complete perfection. He is the possessor of all virtues and perfections. This perfect individual is just like the Sun among other beings. A lamp has some light, and a fire has a little light, but the centre of lights is the Sun. As the Sun is the center and source of light(s) therefore all beings are lighted by the Sun. Every being receives light through the light of the Sun. Even petroleum oil, and the electric light only exist through the heat of the Sun. Thus the Sun is the origin of the light of all beings that exist in the world lighted by the sun. As all beings are lighted by the light of the Sun, so all beings (the existence of all things) are lighted by the light of Christ. So also all beings exist through Him, and for Him are created. How were they so created? Because the Word which is the Essence of Christ is in the condition of fruit, and all other beings are in the condition of trees. The result of existence is the Word of God. The fruit of creation is man. When we say man, we mean the most perfect man. If it were not for the fruit which the gardener expects, he would never plant the trees. He would not take trouble to plant the trees if there were no fruits. All beings are in the condition of the trees, and the Word of God is the fruit. As the trees were planted for the sake of the fruits, so also all beings existed for the sake of the Word of God.

Man Like the Word

The world, outside the world of man is like letters -- man's world is the world of words; because though there are perfections in the world of existence, the world of man is like the gathering of all things (of all these letters) together. All the meaning of all the realities of beings is in man. In the mineral Kingdom, things have substance; this is in man. The perfection of the vegetable Kingdom is growth; this is in man. The perfection of the animal kingdom is feeling, the five senses -- these are in man. But besides these perfections, there are great supernatural perfections which man possess, such as knowledge, truthfulness, good behaviour, pity, mercy, justice, devotion to God, belief, which exist in man, but are not possessed by other beings. He possesses all these as well as the perfections of other beings.

Existence is like a tree -- all other beings besides man are like its

leaves and branches, but man is in the condition of the fruit. Every fruit possesses all the perfections of the tree, of its leaves and branches, besides its own perfections. So man is the possessor of all perfections.

September 23rd (talk)

We have both inward and outward duty. If any one wishes to come into this house and cut off the head of a person who is here, I will not allow it -- this an outward duty.

E.g. if some soldiers were to come here and wished to kill Ruhi, my duty is to tell others present not to allow it.

If the Jewish people had been followers of Christ and had believed in Him, and then if the Romans and other nations had come and attacked Palestine -- killed the men, taken the women captive and pillaged all their property, would Christ, if the Jews had been His followers have said to them "now be submissive and quiet." or would He have said "defend yourselves". There is a difference between men and nations. Now I say to one individual man, if any one will cut off your hand, don't say anything. But I do not say to a nation if another nation will rise against you to kill you and destroy you -- fold your hands and be submissive. If a man comes to cut off my hand, I will be the first to ask forgiveness for him. But if he tries to cut off your hand I will prevent him.

Meetings are like markets -- one man goes to the market and comes back laden with things; another goes to the market and has no result from his labour. In every meeting when God is mentioned, and when spiritual and divine things are spoken of, one receives great profit.

June 6th

Both in the Gospels and in the Quran, the Identity, the Essence of Divinity is spoken of and is likened unto the light.

The world of possibility, the Universe, is likened unto darkness. Shining stars are luminous bodies. These are of two kinds: first those which borrow their light and reflect it from others, like the moon or the terrestrial globe. In their own identity they are dark, but they receive light from the Sun.

Second, those which are independently luminous or self-luminous bodies like the Sun; but the light of these is apart from their self or identity.

Then thirdly there is the light itself -- absolute light -- which has no body without light, and no light that can be separated from its body. Its identity, that is, is light itself. Material substances are dark in themselves, but receive illumination from the light. In the same way material beings or substances have no individuality or identity according to their nature in themselves.

Real Existence (God) gives light to all beings. Of course all earthly beings must receive a share of the benediction, a favour (bounty) from the Sun -- but only a trace or a sing of the Sun is reflected upon them.

In a pure perfect and clear mirror the Sun appears with all its identity; all its perfection are manifested in it so perfectly that should the Sun reflected in the mirror say "I am the Sun, I am the manifestation of the Sun" this is true and cannot be denied. The saints and holy people are like the mirror; in them the Sun of Reality is shining. For the Sun itself there is no ascent or descent, no setting or rising. The Sun has ever existed in its lofty station, but the mirror may be broken.

The Sun of Reality has never descended, that you may imagine any ascension, or that you may ask what become of Him, or where He is gone. The Essence of Divinity is sanctified and beyond what can come into our minds.

Descent and ascent, entrance and exit, mingling and separation are the conditions and properties of material things. Even in spirit these conditions do not exist.

The spirit has only an attachment or relation with the body -- it does not enter the body.

When in the scripture it is said the Spirit entered his body, or when in the Gospel the Holy Spirit is spoken of as descending like a dove, this is only an emblem, a simile, a figure.

The Essence of Divinity is beyond all these conditions because it is like the Sun in the loftiness of its Sanctity, but it has manifested itself in different mirrors with all its perfections, attributes and qualities, without having descended, entered or having mingled with them -- but remaining in the perfection of His sanctity.

This is the meaning of Christ's saying The Father is in Me -- this is the true explanation of the Trinity.

October (Miss W.)

Spiritual Healing

The healing that is by the power of the Holy Spirit needs no special concentration or contact. It is through the wish or desire, and the prayer of the Holy Person. The one who is sick may be in the East, and the healer in the West, and they may not have been acquainted with each other -- but as soon as that Holy Person turns his heart to God and begins to pray the sick one is healed. This is a gift belonging to the Holy Manifestations and those who are n highest station -- it is very rare.

The human being has but one heart; when it is turned to one thing it is

turned from another. When man's whole heart is turned to God it is sure that he will be severed from the world.

When one is enlightened, his darkness will disappear. The higher the bird flies, the farther he goes from the earth.

Extract from a tablet by the Master (Mr. Jereces notes)

"If souls be found who will entirely put aside their thoughts, sacrifice their hearts and lives to the Beloved, become free from all blemish, and attain to the capacity of manifesting the Lights of the Sun of Reality, such souls will be lightened like heavenly candles and bestow upon all the world of humanity the lights of love, kindness, and heavenly blessing."

(Mr. L. notes)

"Man while in this life should endeavour to learn of the Throne of God, to serve the Holy Threshold, to seek Knowledge of the other world, to soar to the Realm beyond, to become of the Kingdom -- heavenly, spiritual, illumined -- and to attain a temperament like unto the rose in the garden, making fragrance to the world."

From Tablets of Baha'u'llah

.....

(The rest of the notes are extracts from Tablets.)

METADATA

Views536 views since posted 2026-02-23; last edit 2026-02-23 03:20 UTC;

previous at archive.org.../rosenberg_notes_taken_1904

Language

English

Permission

public domain

Share

Shortlink: bahai-library.com/7261

Citation: ris/7261

select Collection:

Archives

Articles

Articles-unpublished

Audio

Bibliographies

BIC

Biographies
Books
Chronologies
Compilations
Compilations-NSA
Compilations-personal
Documents
East-asia
Encyclopedia
Essays
Etc
Excerpts
Fiction
Glossaries
Guardian
Histories
Introductory
Letters
Maps
Music
Newspapers
NSA-documents
NSA-letters
Personal
Pilgrims
Poetry
Presentations
Resources
Reviews
Scripts
Software
Statistics
Study
Talks
Theses
Transcripts
Translations
UHJ-documents
UHJ-letters
Video
Visual
Writings

home

sitemap

series

[chronology](#)

[search:](#)

[author](#)

[title](#)

[date](#)

[tags](#)

[adv. search](#)

[languages](#)

[inventory](#)

[bibliography](#)

[abbreviations](#)

[links](#)

[about](#)

[contact](#)

[RSS](#)

[new](#)

— Notes Taken in 1904: vol. 1 (Used by permission of the curator)