

`ABDU'-BAHÁ

BAHÁ'Í WORLD
FAITH

`Abdu'-Bahá
Bahá'í World Faith

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Bahá'í World Faith:

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`Abdu'l-Bahá Bahá'í World Faith

CHAPTER SIX: THE FAITH OF BAHÁ'U'LLÁH

MANKIND IS IN DANGER

O people of the world!

The dawn of the Sun of Reality is assuredly for the illumination of the world and for the manifestation of mercy. In the assemblage of the family of Adam results and fruits are praiseworthy, and the holy bestowals of every bounty are abundant. It is an absolute mercy and a complete bounty, the illumination of the world, fellowship and harmony, love and union; nay, rather, mercifulness and oneness, the elimination of discord and the unity of whosoever are on the earth in the utmost of freedom and dignity. The Blessed Beauty said: “All are the fruits of one tree and the leaves of one branch.” He likened the world of existence to one tree and all the souls to leaves, blossoms and fruits. Therefore all the branches, leaves, blossoms and fruits must be in the utmost of freshness, and

the bringing about of this delicacy and sweetness depends upon union and fellowship. Therefore they must assist each other with all their power and seek everlasting life. Thus the friends of God must manifest the mercy of the Compassionate Lord in the world of existence and must show forth the bounty of the visible and invisible King. They must purify their sight, and look upon mankind as the leaves, blossoms and fruits of the tree of creation, and must always be thinking of doing good to someone, of love, consideration, affection and assistance to somebody. They must see no enemy and count no one as an ill wisher. They must consider every one on the earth as a friend; regard the stranger as an intimate, and the alien as a companion. They must not be bound by any tie, nay, rather, they should be free from every bond. In this day the one who is favored in the threshold of grandeur is the one who offers the cup of faithfulness and bestows the pearl of gift to the enemies, even to the fallen oppressor, lends a helping hand, and considers every bitter foe as an affectionate friend.

These are the commands of the Blessed Beauty, these are the counsels of the Greatest Name. O ye dear friends! The world is engaged in war and struggle, and mankind is in the utmost conflict and danger. The darkness of unfaithfulness has enshrouded the earth and the illumination of faithfulness has become concealed. All nations and tribes of the world have sharpened their claws and are warring and fighting with each other. The edifice of man is shattered. Thousands of families

are wandering disconsolate. Thousands of souls are besmeared with dust and blood in the arena of battle and struggle every year, and the tent of happiness and life is overthrown. The prominent men become commanders and boast of bloodshed, and glory in destruction. One says: "I have severed with my sword the necks of a nation," and one: "I have levelled a kingdom to the dust"; and another: "I have overthrown the foundation of a government." This is the pivot around which the pride and glory of mankind are revolving. In all regions friendship and uprightness are denounced and reconciliation and regard for truth are despised. The herald of peace, reformation, love and reconciliation is the Religion of the Blessed Beauty which has pitched its tent on the apex of the world and proclaimed its summons to the people.

Then, O ye friends of God! Appreciate the value of this precious Revelation, move and act in accordance with it and walk in the straight path and the right way. Show it to the people. Raise the melody of the Kingdom and spread abroad the teachings and ordinances of the loving Lord so that the world may become another world, the darkened earth may become illumined and the dead body of the people may obtain new life. Every soul may seek everlasting life through the breath of the Merciful. Life in this mortal world will quickly come to an end, and this earthly glory, wealth, comfort and happiness will soon vanish and be no more. Summon ye the people to God and call the souls to the manners and conduct of the Supreme Concourse.

To the orphans be ye kind fathers, and to the unfortunate a refuge and shelter. To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of every oppressed one, the protector of every destitute one, be ye ever mindful to serve any soul of mankind. Attach no importance to self-seeking, rejection, arrogance, oppression and enmity. Heed them not. Deal in the contrary way. Be kind in truth, not only in appearance and outwardly. Every soul of the friends of God must concentrate his mind on this, that he may manifest the mercy of God and the bounty of the Forgiving One. He must do good to every soul whom he encounters, and render benefit to him, becoming the cause of improving the morals and correcting the thoughts so that the light of guidance may shine forth and the bounty of His Holiness the Merciful One may encompass. Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell.

O friends of God! Strive ye so that this darkness may be utterly dispelled and the Hidden Mystery may be revealed and the realities of things made evident and manifest.

I HAVE COME WITH THIS MISSION

I have come from distant lands to visit the meetings and assemblies of this country. In every meeting I find people gathered loving each other; therefore I am greatly pleased. The bond of union is evidenced in this assembly today where the power of God has brought together in faith, agreement and concord those who are engaged in furthering the development of the human world. It is my hope that all mankind may become similarly united in the bond and agreement of love. Unity is the expression of the loving power of God and reflects the reality of divinity. It is resplendent in this day through the bestowals of light upon humanity.

Throughout the universe the divine power is effulgent in endless images and pictures. The world of creation, the world of humanity may be likened to the earth itself and the divine power to the sun. This Sun has shone upon all mankind. In the endless variety of its reflections the divine will is manifested. Consider how all are recipients of the bounty of the same Sun. At most the difference between them is that of degree, for the effulgence is one effulgence, the one light emanating from the Sun. This will express the oneness of the world of humanity. The body-politic or the social unity of the human world may be likened to an ocean and each member, each individual a wave upon that same ocean.

The light of the sun becomes apparent in each object

according to the capacity of that object. The difference is simply one of degree and receptivity. The stone would be a recipient only to a limited extent; another created thing might be as a mirror wherein the sun is fully reflected; but the same light shines upon both.

The most important thing is to polish the mirrors of hearts in order that they may become illumined and receptive of the divine light. One heart may possess the capacity of the polished mirror; another be covered and obscured by the dust and dross of this world. Although the same Sun is shining upon both, in the mirror which is polished, pure and sanctified you may behold the Sun in all its fullness, glory and power revealing its majesty and effulgence, but in the mirror which is rusted and obscured there is no capacity for reflection although so far as the Sun itself is concerned it is shining thereon and is neither lessened nor deprived. Therefore our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.

This means the oneness of the world of humanity. That is to say, when this human body-politic reaches a state of absolute unity, the effulgence of the eternal Sun will make its fullest light and heat manifest. Therefore we must not make distinctions between individual members of the human family. We must not consider any soul as barren or deprived. Our duty lies in educating souls so that the Sun of the bestowals of God shall

become resplendent in them, and this is possible through the power of the oneness of humanity. The more love is expressed among mankind and the stronger the power of unity, the greater will be this reflection and revelation, for the greatest bestowal of God is love. Love is the source of all the bestowals of God. Until love takes possession of the heart no other divine bounty can be revealed in it.

All the prophets have striven to make love manifest in the hearts of men. His Holiness Jesus Christ sought to create this love in the hearts. He suffered all difficulties and ordeals that perchance the human heart might become the fountain-source of love. Therefore we must strive with all our heart and soul that this love may take possession of us so that all humanity whether it be in the east or in the west may be connected through the bond of this divine affection; for we are all the waves of one sea; we have come into being through the same bestowal and are recipients from the same center. The lights of earth are all acceptable, but the center of effulgence is the sun and we must direct our gaze to the sun. God is the supreme center. The more we turn toward this center of light, the greater will be our capacity.

In the Orient there were great differences among races and peoples. They hated each other and there was no association among them. Various and divergent sects were hostile, irreconcilable. The different races were in constant war and conflict. About sixty years ago Bahá'u'lláh appeared upon the eastern horizon. He caused love and unity to become manifest

among these antagonistic peoples. He united them with the bond of love; their former hatred and animosity passed away; love and unity reigned instead. It was a dark world; it became radiant. A new springtime appeared through him, for the Sun of Truth had risen again. In the fields and meadows of human hearts variegated flowers of inner significance were blooming and the good fruits of the kingdom of God became manifest.

I have come here with this mission; that through your endeavors, through your heavenly morals, through your devoted efforts a perfect bond of unity and love may be established between the east and the west, so that the bestowals of God may descend upon all and that all may be seen to be the parts of the same tree,—the great tree of the human family. For mankind may be likened to the branches, leaves, blossoms and fruit of that tree.

The favors of God are unending, limitless. Infinite bounties have encompassed the world. We must emulate the bounties of God, and just as each one of them—the bounty of life for instance—surrounds and encompasses all, so likewise must we be connected and blended together until each part shall become the expression of the whole.

Consider; we plant a seed. A complete and perfect tree appears from it, and from each seed of this tree another tree can be produced. Therefore the part is expressive of the whole, for this seed was a part of the tree, but therein potentially was the whole tree. So each one of us may become expressive or

representative of all the bounties of life to mankind. This is the unity of the world of humanity. This is the bestowal of God. This is the felicity of the human world and this is the manifestation of the divine favor.

THE BLESSED PERFECTION, BAHÁ'U'LLÁH

The Blessed Perfection Bahá'u'lláh belonged to the royal family of Írán. From earliest childhood He was distinguished among His relatives and friends. They said: "This child has extraordinary power." In wisdom, intelligence and as a source of new knowledge He was advanced beyond His age and superior to His surroundings. All who knew Him were astonished at his precocity. It was usual for them to say: "Such a child will not live," for it is commonly believed that precocious children do not reach maturity. During the period of youth the Blessed Perfection did not enter school. He was not willing to be taught. This fact is well established among the Íránians of Tìhrán. Nevertheless He was capable of solving the difficult problems of all who came to Him. In whatever meeting, scientific assembly or theological discussion He was found, He became the authority of explanation upon intricate and abstruse questions presented.

Until His father passed away Bahá'u'lláh did not seek position or political station notwithstanding His connection with the government. This occasioned surprise and comment. It was frequently said: "How is it that a young man of such keen intelligence and subtle perception does not seek lucrative appointments? As a matter of fact every position is open to him." This is a historical statement fully attested by the people of Írán.

He was most generous, giving abundantly to the poor. None who came to Him were turned away. The doors of His house were open to all. He always had many guests. This unbounded generosity was conducive to greater astonishment from the fact that He sought neither position nor prominence. In commenting upon this His friends said He would become impoverished, for His expenses were many and His wealth becoming more and more limited. "Why is he not thinking of his own affairs?", they inquired of each other; but some who were wise declared: "This personage is connected with another world; he has something sublime within him that is not evident now; the day is coming when it will be manifested." In truth the Blessed Perfection was a refuge for every weak one, a shelter for every fearing one, kind to every indigent one, lenient and loving to all creatures.

He became well known in regard to these qualities before His Holiness the Báb appeared. Then Bahá'u'lláh declared the Báb's mission to be true and promulgated His teachings. The Báb announced that the greater manifestation would take place after Him and called the promised one: "Him whom God would manifest," saying that nine years later the reality of His own mission would become apparent. In His writings He stated that in the ninth year this expected one would be known; in the ninth year they would attain to all glory and felicity; in the ninth year they would advance rapidly. Between Bahá'u'lláh and the Báb there was communication privately. The Báb wrote a letter containing three hundred and sixty derivatives of the root

“Bahá.” The Báb was martyred in Tabríz, and Bahá’u’lláh exiled into Iráq-Arabie in 1852, announced Himself in Baghdád. For the Íránian Government had decided that as long as He remained in Írán the peace of the country would be disturbed; therefore He was exiled in the expectation that Írán would become quiet. His banishment, however, produced the opposite effect. New tumult arose and the mention of His greatness and influence spread everywhere throughout the country. The proclamation of His manifestation and mission was made in Baghdád. He called his friends together there and spoke to them of God. Afterward He left the city and went alone into the mountains of Kurdistán where He made his abode in caves and grottoes. A part of this time He lived in the city of Sulimaniyye. Two years passed during which neither His friends nor family knew just where He was.

Although solitary, secluded and unknown in His retirement, the report spread throughout Kurdistán that this was a most remarkable and learned personage gifted with a wonderful power of attraction. In a short time Kurdistán was magnetized with His love. During this period Bahá’u’lláh lived in poverty. His garments were those of the poor and needy. His food was that of the indigent and lowly. An atmosphere of majesty haloed Him as the sun at midday. Everywhere He was greatly revered and beloved.

After two years He returned to Baghdád. Friends He had known in Sulimaniyye came to visit Him. They found Him in

his accustomed environment of ease and affluence and were astonished at the appointments of one who had lived in seclusion under such frugal conditions in Kurdistán.

The Íránian government believed the banishment of the Blessed Perfection from Írán would be the extermination of His Cause in that country. These rulers now realized that it spread more rapidly. His prestige increased, His teachings became more widely circulated. The chiefs of Írán then used their influence to have Bahá'u'lláh exiled from Baghdád. He was summoned to Constantinople by the Turkish authorities. While in Constantinople He ignored every restriction, especially the hostility of ministers of state and clergy. The official representatives of Írán again brought their influence to bear upon the Turkish authorities and succeeded in having Bahá'u'lláh banished from Constantinople to Adrianople, the object being to keep Him as far away as possible from Írán and render His communication with that country more difficult. Nevertheless the Cause still spread and strengthened.

Finally they consulted together and said: "We have banished Bahá'u'lláh from place to place but each time he is exiled his cause is more widely extended, his proclamation increases in power and day by day his lamp is becoming brighter. This is due to the fact that we have exiled him to large cities and populous centers. Therefore we will send him to a penal colony as a prisoner so that all may know he is the associate of murderers, robbers and criminals; in a short time he and his followers will

perish.” The sultan of Turkey then banished Him to the prison of Akká in Syria.

When Bahá'u'lláh arrived at Akká, through the power of God He was able to hoist His banner. His light at first had been a star; now it became a mighty sun and the illumination of His Cause expanded from the east to the west. Inside prison walls He wrote epistles to all the kings and rulers of nations summoning them to arbitration and Universal Peace. Some of the kings received His words with disdain and contempt. One of these was the sultan of the Ottoman kingdom. Napoleon III of France did not reply. A second epistle was addressed to him. It stated: “I have written you an epistle before this, summoning you to the cause of God but you are of the heedless. You have proclaimed that you were the defender of the oppressed; now it hath become evident that you are not. Nor are you kind to your own suffering and oppressed people. Your actions are contrary to your own interests and your kingly pride must fall. Because of your arrogance God shortly will destroy your sovereignty. France will flee away from you and you will be overwhelmed by a great conquest. There will be lamentation and mourning, women bemoaning the loss of their sons.” This arraignment of Napoleon III was published and spread.

Read it and consider: One prisoner, single and solitary, without assistant or defender, a foreigner and stranger imprisoned in the fortress of Akká writing such letters to the emperor of France and sultan of Turkey. Reflect upon this how

Bahá'u'lláh upraised the standard of His Cause in prison. Refer to history. It is without parallel. No such thing has happened before that time nor since; a prisoner and an exile advancing His Cause and spreading His teachings broadcast so that eventually He became powerful enough to conquer the very king who banished Him.

His Cause spread more and more. The Blessed Perfection was a prisoner twenty-five years. During all this time He was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. In Írán His properties were pillaged and His possessions confiscated. First, banishment from Írán to Baghdád; then to Constantinople; then Adrianople; finally from Roumelia to the prison fortress of Akká.

During His lifetime He was intensely active. His energy was unlimited. Scarcely one night was passed in restful sleep. He bore these ordeals, suffered these calamities and difficulties in order that a manifestation of selflessness and service might become apparent in the world of humanity; that the Most Great Peace should become a reality; that human souls might appear as the angels of heaven; that heavenly miracles would be wrought among men; that human faith should be strengthened and perfected; that the precious, priceless bestowal of God, the human mind, might be developed to its fullest capacity in the temple of the body; and man become the reflection and likeness of God, even as it hath been revealed in the Bible: "We shall create man in Our own image."

Briefly; the Blessed Perfection bore all these ordeals and calamities in order that our hearts might become enkindled and radiant, our spirits be glorified, our faults become virtues, our ignorance transformed into knowledge; in order that we might attain the real fruits of humanity and acquire heavenly graces, although pilgrims upon earth we should travel the road of the heavenly kingdom; although needy and poor we might receive the treasures of life eternal. For this has He borne these difficulties and sorrows.

Trust all to God. The lights of God are resplendent. The blessed epistles are spreading. The blessed teachings are promulgated throughout the east and west. Soon you will see that the heavenly words have established the oneness of the world of humanity. The banner of the Most Great Peace has been unfurled and the “great community” is appearing.

RELIGION IS PROGRESSIVE

Religion is the outer expression of the divine reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and non-progressive it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to reformation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted, reorganized. The world of thought has been regenerated. Sciences of former ages and philosophies of the past are useless today. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of the reality and therefore the greatest of all centuries. Consider how the scientific developments of fifty years have surpassed and eclipsed the knowledge and achievements of all the former ages combined. Would the announcements and theories of ancient astronomers explain our present knowledge of the sun-worlds and planetary systems? Would the mask of obscurity which beclouded mediaeval centuries meet the demand for clear-eyed

vision and understanding which characterizes the world today? Will the despotism of former governments answer the call for freedom which has risen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming from the customs, institutions and standpoints of the past. In view of this, shall blind imitations of ancestral forms and theological interpretations continue to guide and control the religious life and spiritual development of humanity today? Shall man gifted with the power of reason unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality? Unquestionably this will not satisfy men of science, for when they find premise or conclusion contrary to present standards of proof and without real foundation, they reject that which has been formerly accepted as standard and correct and move forward from new foundations.

The divine prophets have revealed and founded religion. They have laid down certain laws and heavenly principles for the guidance of mankind. They have taught and promulgated the knowledge of God, established praiseworthy ethical ideals and inculcated the highest standards of virtues in the human world. Gradually these heavenly teachings and foundations of reality have been beclouded by human interpretations and dogmatic imitations of ancestral beliefs. The essential realities which the prophets labored so hard to establish in human hearts and minds while undergoing ordeals and suffering tortures of persecution,

have now well nigh vanished. Some of these heavenly messengers have been killed, some imprisoned; all of them despised and rejected while proclaiming the reality of divinity. Soon after their departure from this world, the essential truth of their teachings was lost sight of and dogmatic imitations adhered to.

Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have arisen among mankind, the light of true religion has been extinguished and the unity of the world of humanity destroyed. The prophets of God voiced the spirit of unity and agreement. They have been the founders of divine reality. Therefore if the nations of the world forsake imitations and investigate the reality underlying the revealed Word of God they will agree and become reconciled. For reality is one and not multiple.

The nations and religions are steeped in blind and bigoted imitations. A man is a Jew because his father was a Jew. The Muḥammadan follows implicitly the footsteps of his ancestors in belief and observance. The Buddhist is true to his heredity as a Buddhist. That is to say they profess religious belief blindly and without investigation, making unity and agreement impossible. It is evident therefore that this condition will not be remedied without a reformation in the world of religion. In other words the fundamental reality of the divine religions must be renewed, reformed, revoiced to mankind.

From the seed of reality, religion has grown into a tree which has put forth leaves and branches, blossoms and fruit. After a

time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished; the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequalled, its existence eternal. The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken and a universal brotherhood in the reality itself will be established. Warfare and strife will cease among mankind; all will be reconciled as servants of God. For all are sheltered beneath the tree of His providence and mercy. God is kind to all; He is the giver of bounty to all alike, even as His Holiness Jesus Christ has declared that God "sendeth rain on the just and on the unjust"; that is to say, the mercy of God is universal. All humanity is under the protection of His love and favor, and unto all He has pointed the way of guidance and progress.

Progress is of two kinds, material and spiritual. The former is attained through observation of the surrounding existence and constitutes the foundation of civilization. Spiritual progress is through the breaths of the Holy Spirit and is the awakening of the conscious soul of man to perceive the reality of divinity. Material progress insures the happiness of the human world. Spiritual progress insures the happiness and eternal continuance of the soul. The prophets of God have founded the laws of

divine civilization. They have been the root and fundamental source of all knowledge. They have established the principles of human brotherhood or fraternity which is of various kinds, such as the fraternity of family, of race, of nation and of ethical motives. These forms of fraternity, these bonds of brotherhood are merely temporal and transient in association. They do not insure harmony and are usually productive of disagreement. They do not prevent warfare and strife; on the contrary they are selfish, restricted and fruitful causes of enmity and hatred among mankind. The spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundations of the oneness of humanity. It promulgates the spirit of international agreement and insures Universal Peace. Therefore we must investigate the foundation reality of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings. In accordance with these principles and actions and by the assistance of the Holy Spirit, both material and spiritual happiness shall become realized. Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. This is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been

reformed, liberty has been proclaimed, justice is awakening. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service; the century of Universal Peace and the reality of the divine kingdom.

THIS RADIANT CENTURY

In the estimation of historians this radiant century is equivalent to one hundred centuries of the past. If comparison be made with the sum total of all former human achievements it will be found that the discoveries, scientific advancement and material civilization of this present century have equaled, yea far exceeded the progress and outcome of one hundred former centuries. The production of books and compilations of literature alone bear witness that the output of the human mind in this century has been greater and more enlightening than all the past centuries together. It is evident therefore that this century is of paramount importance. Reflect upon the miracles of accomplishment which have already characterized it, the discoveries in every realm of human research, inventions, scientific knowledge, ethical reforms and regulations established for the welfare of humanity, mysteries of nature explored, invisible forces brought into visibility and subjection, a veritable wonder-world of new phenomena and conditions heretofore unknown to man now open to his uses and further investigation. The east and west can communicate instantly. A human being can soar in the skies or speed in submarine depths. The power of steam has linked the continents. Trains cross the deserts and pierce the barriers of mountains; ships find unerring pathways upon the trackless oceans. Day by day discoveries are increasing.

What a wonderful century this is! It is an age of universal reformation. Laws and statutes of governments civil and federal are in process of change and transformation. Sciences and arts are being moulded anew. Thoughts are metamorphosed. The foundations of human society are changing and strengthening. Today sciences of the past are useless. The Ptolemaic system of astronomy, numberless other systems and theories of scientific and philosophical explanation are discarded, known to be false and worthless. Ethical precedents and principles cannot be applied to the needs of the modern world. Thoughts and theories of past ages are fruitless now. Thrones and governments are crumbling and falling. All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform. It is evident therefore that counterfeit and spurious religious teaching, antiquated forms of belief and ancestral imitations which are at variance with the foundation of divine reality must also pass away and be reformed. They must be abandoned and new conditions be recognized. The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. Just as the thoughts and hypotheses of past ages are fruitless today, likewise dogmas and codes of human invention are obsolete and barren of product in religion. Nay, it is true that they are the cause of enmity and conducive to strife in the world of humanity; war and bloodshed proceed from them and the oneness of mankind

finds no recognition in their observance. Therefore it is our duty in this radiant century to investigate the essentials of divine religion, seek the realities underlying the oneness of the world of humanity and discover the source of fellowship and agreement which will unite mankind in the heavenly bond of love. This unity is the radiance of eternity, the divine spirituality, the effulgence of God and the bounty of the Kingdom. We must investigate the divine source of these heavenly bestowals and adhere unto them steadfastly. For if we remain fettered and restricted by human inventions and dogmas, day by day the world of mankind will be degraded, day by day warfare and strife will increase and satanic forces converge toward the destruction of the human race.

If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate. When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and the happiness and tranquillity of

mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and Universal Peace unite the nations and peoples of the world. All mankind will dwell together as one family, blend as the waves of one sea, shine as stars of one firmament and appear as fruits of the same tree. This is the happiness and felicity of humankind. This is the illumination of man, the glory eternal and life everlasting; this is the divine bestowal. I desire this station for you and I pray God that the people of America may achieve this great end in order that the virtue of this democracy may be insured and their names be glorified eternally. May the confirmations of God uphold them in all things and their memories become revered throughout the east and the west. May they become the servants of the Most High God, near and dear to Him in the oneness of the heavenly Kingdom.

His Holiness Bahá'u'lláh endured ordeals and hardships sixty years. There was no persecution, vicissitude or suffering He did not experience at the hand of His enemies and oppressors. All the days of His life were passed in difficulty and tribulation; at one time in prison, another in exile, sometimes in chains. He willingly endured these difficulties for the unity of mankind, praying that the world of humanity might realize the radiance of God, the oneness of humankind become a reality, strife and warfare cease and peace and tranquillity be realized by all. In prison He hoisted the banner of human solidarity, proclaiming Universal Peace, writing to the kings and rulers of nations summoning them to

international unity and counselling arbitration. His life was a vortex of persecution and difficulty, yet catastrophes, extreme ordeals and vicissitudes did not hinder the accomplishment of His work and mission. Nay, on the contrary His power became greater and greater, His efficiency and influence spread and increased until His glorious light shone throughout the Orient, love and unity were established and the differing religions found a center of contact and reconciliation.

Therefore we also must strive in this pathway of love and service, sacrificing life and possessions, passing our days in devotion, consecrating our efforts wholly to the cause of God, so that, God willing, the ensign of universal religion may be uplifted in the world of mankind and the oneness of the world of humanity be established.

In your hearts I have beheld the reflection of a great and wonderful love. The Americans have shown me uniform kindness and I entertain a deep spiritual love for them. I am pleased with the susceptibilities of your hearts. I will pray for you asking divine assistance and then say farewell.

O my God! O my God! verily these servants are turning to Thee, supplicating Thy kingdom of mercy. Verily they are attracted by Thy holiness and set aglow with the fire of Thy love, seeking confirmation from Thy wondrous kingdom and hoping for attainment in Thy heavenly realm. Verily they long for the descent of Thy bestowal, desiring illumination from the Sun of Reality. O Lord! make them radiant lamps, merciful

signs, fruitful trees and shining stars. May they come forth in Thy service and be connected with Thee by the bonds and ties of thy love, longing for the lights of Thy favor. O Lord! make them signs of guidance, standards of Thy immortal kingdom, waves of the sea of Thy mercy, mirrors of the light of Thy majesty. Verily Thou art the generous! Verily Thou art the merciful! Verily Thou art the precious, the beloved!

THE MOST GREAT PEACE

Today there is no greater glory for man than that of service in the cause of the “Most Great Peace.” Peace is light whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations. When we consider outcomes in the world of existence we find that peace and fellowship are factors of upbuilding and betterment whereas war and strife are the causes of destruction and disintegration. All created things are expressions of the affinity and cohesion of elementary substances, and non-existence is the absence of their attraction and agreement. Various elements unite harmoniously in composition but when these elements become discordant, repelling each other, decomposition and non-existence result. Everything partakes of this nature and is subject to this principle, for the creative foundation in all its degrees and kingdoms is an expression or outcome of love. Consider the restlessness and agitation of the human world today because of war. Peace is health and construction; war is disease and dissolution. When the banner of truth is raised, peace becomes the cause of the welfare and advancement of the human world. In all cycles and ages war has been a factor of derangement and discomfort whereas peace and brotherhood have brought security and consideration

of human interests. This distinction is especially pronounced in the present world conditions, for warfare in former centuries had not attained the degree of savagery and destructiveness which now characterizes it. If two nations were at war in olden times, ten or twenty thousand would be sacrificed but in this century the destruction of one hundred thousand lives in a day is quite possible. So perfected has the science of killing become and so efficient the means and instruments of its accomplishment that a whole nation can be obliterated in a short time. Therefore comparison with the methods and results of ancient warfare is out of the question.

According to an intrinsic law, all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and brotherhood. Therefore may this esteemed and worthy society for the establishment of international peace be confirmed in its sincere intentions and empowered by God. Then will it hasten the time when the banner of universal agreement will be raised and international welfare will be proclaimed and consummated so that the darkness which now encompasses the world shall pass away.

Sixty years ago His Holiness Bahá'u'lláh was in Írán. Seventy

years ago His Holiness the Báb appeared there. These two blessed souls devoted their lives to the foundation of international peace and love among mankind. They strove with heart and soul to establish the teachings by which divergent people might be brought together and no strife, rancor or hatred prevail. His Holiness Bahá'u'lláh addressing all humanity, said that Adam the parent of mankind may be likened to the tree of nativity upon which you are the leaves and blossoms. Inasmuch as your origin was one, you must now be united and agreed; you must consort with each other in joy and fragrance. He pronounced prejudice, whether religious, racial, patriotic, political, the destroyer of the body-politic. He said that man must recognize the oneness of humanity, for all in origin belong to the same household and all are servants of the same God. Therefore mankind must continue in the state of fellowship and love, emulating the institutions of God and turning away from satanic promptings, for the divine bestowals bring forth unity and agreement whereas satanic leadings induce hatred and war.

This remarkable personage was able by these principles to establish a bond of unity among the differing sects and divergent people of Írán. Those who followed His teachings no matter from what denomination or faction they came were conjoined by the ties of love, until now they cooperate and live together in peace and agreement. They are real brothers and sisters. No distinctions of class are observed among them and complete harmony prevails. Daily this bond of affinity is strengthening

and their spiritual fellowship continually develops. In order to insure the progress of mankind and to establish these principles His Holiness Bahá'u'lláh suffered every ordeal and difficulty. His Holiness the Báb became a martyr, and over twenty thousand men and women sacrificed their lives for their faith. His Holiness Bahá'u'lláh was imprisoned and subjected to severe persecutions. Finally he was exiled from Írán to Mesopotamia; from *Baghdád* He was sent to Constantinople and Adrianople and from thence to the prison of Akká in Syria. Through all these ordeals He strove day and night to proclaim the oneness of humanity and promulgate the message of Universal Peace. From the prison of Akká He addressed the kings and rulers of the earth in lengthy letters summoning them to international agreement and explicitly stating that the standard of the “Most Great Peace” would surely be upraised in the world.

This has come to pass. The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now, praise be to God! in all countries of the world, lovers of peace are to be found and these principles are being spread among mankind, especially in this country. Praise be to God! this thought is prevailing and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. There is no doubt that this

wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. I give thanks to God that I find you imbued with such susceptibilities and lofty aspirations and I hope that you will be the means of spreading this light to all men. Thus may the Sun of Reality shine upon the east and west. The enveloping clouds shall pass away and the heat of the divine rays will dispel the mist. The reality of man shall develop and come forth as the image of God his creator. The thoughts of man shall take such upward flight that former accomplishments shall appear as the play of children;—for the ideas and beliefs of the past and the prejudices regarding race and religion have ever been lowering and destructive to human evolution. I am most hopeful that in this century these lofty thoughts shall be conducive to human welfare. Let this century be the sun of previous centuries the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals and the twentieth century has left traces which shall last forever.

MAN AND NATURE

From the time of the creation of Adam to this day there have been two pathways in the world of humanity; one the natural or materialistic, the other the religious or spiritual. The pathway of nature is the pathway of the animal realm. The animal acts in accordance with the requirements of nature, follows its own instincts and desires. Whatever its impulses and proclivities may be it has the liberty to gratify them; yet it is a captive of nature. It cannot deviate in the least degree from the road nature has established. It is utterly minus spiritual susceptibilities, ignorant of divine religion and without knowledge of the kingdom of God. The animal possesses no power of ideation or conscious intelligence; it is a captive of the senses and deprived of that which lies beyond them. It is subject to what the eye sees, the ear hears, the nostrils sense, the taste detects and touch reveals. These sensations are acceptable and sufficient for the animal. But that which is beyond the range of the senses, that realm of phenomena through which the conscious pathway to the kingdom of God leads, the world of spiritual susceptibilities and divine religion,—of these the animal is completely unaware, for in its highest station it is a captive of nature.

One of the strangest things witnessed is that the materialists of today are proud of their natural instincts and bondage. They state that nothing is entitled to belief and acceptance except that which

is sensible or tangible. By their own statements they are captives of nature, unconscious of the spiritual world, uninformed of the divine Kingdom and unaware of heavenly bestowals. If this be a virtue the animal has attained it to a superlative degree, for the animal is absolutely ignorant of the realm of spirit and out of touch with the inner world of conscious realization. The animal would agree with the materialist in denying the existence of that which transcends the senses. If we admit that being limited to the plane of the senses is a virtue the animal is indeed more virtuous than man, for it is entirely bereft of that which lies beyond, absolutely oblivious of the kingdom of God and its traces whereas God has deposited within the human creature an illimitable power by which he can rule the world of nature.

Consider how all other phenomenal existence and beings are captives of nature. The sun, that colossal center of our solar system, the giant stars and planets, the towering mountains, the earth itself and its kingdoms of life lower than the human,—all are captives of nature except man. No other created thing can deviate in the slightest degree from obedience to natural law. The sun in its glory and greatness millions of miles away is held prisoner in its orbit of universal revolution, captive of universal natural control. Man is the ruler of nature. According to natural law and limitation he should remain upon the earth, but behold how he violates this command and soars above the mountains in aeroplanes. He sails in ships upon the surface of the ocean and dives into its depths in submarines. Man makes nature his

servant; harnesses the mighty energy of electricity for instance and imprisons it in a small lamp for his uses and convenience. He speaks from the east to the west through a wire. He is able to store and preserve his voice in a phonograph. Though he is a dweller upon earth he penetrates the mysteries of starry worlds inconceivably distant. He discovers latent realities within the bosom of the earth, uncovers treasures, penetrates secrets and mysteries of the phenomenal world and brings to light that which according to nature's jealous laws should remain hidden, unknown and unfathomable. Through an ideal inner power man brings these realities forth from the invisible plane to the visible. This is contrary to nature's law.

It is evident therefore that man is ruler over nature's sphere and province. Nature is inert, man is progressive. Nature has no consciousness, man is endowed with it. Nature is without volition and acts perforce whereas man possesses a mighty will. Nature is incapable of discovering mysteries or realities whereas man is especially fitted to do so. Nature is not in touch with the realm of God, man is attuned to its evidences. Nature is uninformed of God, man is conscious of Him. Man acquires divine virtues, nature is denied them. Man can voluntarily discontinue vices, nature has no power to modify the influence of its instincts. Altogether it is evident that man is more noble and superior; that in him there is an ideal power surpassing nature. He has consciousness, volition, memory, intelligent power, divine attributes and virtues of which nature is completely deprived,

bereft and minus; therefore man is higher and nobler by reason of the ideal and heavenly force latent and manifest in him.

How strange then it seems that man, notwithstanding his endowment with this ideal power, will descend to a level beneath him and declare himself no greater than that which is manifestly inferior to his real station. God has created such a conscious spirit within him that he is the most wonderful of all contingent beings. In ignoring these virtues he descends to the material plane, considers matter the ruler of existence and denies that which lies beyond. Is this virtue? In its fullest sense this is animalistic, for the animal realizes nothing more. In fact from this standpoint the animal is the greater philosopher because it is completely ignorant of the kingdom of God, possesses no spiritual susceptibilities and is uninformed of the heavenly world. In brief, this is a view of the pathway of nature.

The second pathway is that of religion, the road of the divine Kingdom. It involves the acquisition of praiseworthy attributes, heavenly illumination and righteous actions in the world of humanity. This pathway is conducive to the progress and uplift of the world. It is the source of human enlightenment, training and ethical improvement; the magnet which attracts the love of God because of the knowledge of God it bestows. This is the road of the holy Manifestations of God for they are in reality the foundation of the divine religion of oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues and the

illumination of mankind.

Alas! that humanity is completely submerged in imitations and unrealities notwithstanding the truth of divine religion has ever remained the same. Superstitions have obscured the fundamental reality, the world is darkened and the light of religion is not apparent. This darkness is conducive to differences and dissensions; rites and dogmas are many and various; therefore discord has arisen among the religious systems whereas religion is for the unification of mankind. True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities; but the people are holding to the counterfeit and imitation, negligent of the reality which unifies; so they are bereft and deprived of the radiance of religion. They follow superstitions inherited from their fathers and ancestors. To such an extent has this prevailed that they have taken away the heavenly light of divine truth and sit in the darkness of imitations and imaginations. That which was meant to be conducive to life has become the cause of death; that which should have been an evidence of knowledge is now a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be its degradation. Therefore the realm of the religionist has gradually narrowed and darkened and the sphere of the materialist has widened and advanced; for the religionist has held to imitation and counterfeit, neglecting and discarding holiness and the sacred reality of religion. When the sun sets it is the time for bats to fly. They come forth because they are creatures

of the night. When the lights of religion become darkened the materialists appear. They are the bats of night. The decline of religion is their time of activity; they seek the shadows when the world is darkened and clouds have spread over it.

His Holiness Bahá'u'lláh has risen from the eastern horizon. Like the glory of the sun He has come into the world. He has reflected the reality of divine religion, dispelled the darkness of imitations, laid the foundation of new teachings and resuscitated the world.

The first teaching of Bahá'u'lláh is the investigation of reality. Man must seek the reality himself, forsaking imitations and adherence to mere hereditary forms. As the nations of the world are following imitations in lieu of truth and as imitations are many and various, differences of belief have been productive of strife and warfare. So long as these imitations remain the oneness of the world of humanity is impossible. Therefore we must investigate the reality in order that by its light the clouds and darkness may be dispelled. Reality is one reality; it does not admit multiplicity or division. If the nations of the world investigate reality they will agree and become united. Many people and sects in Írán have sought reality through the guidance and teaching of Bahá'u'lláh. They have become united and now live in a state of agreement and love; among them there is no longer the least trace of enmity and strife.

The Jews were expecting the appearance of the Messiah, looking forward to it with devotion of heart and soul but because

they were submerged in imitations they did not believe in His Holiness Jesus Christ when he appeared. Finally they rose against Him even to the extreme of persecution and shedding His blood. Had they investigated reality they would have accepted their promised Messiah. These blind imitations and hereditary prejudices have invariably become the cause of bitterness and hatred and have filled the world with darkness and violence of war. Therefore we must seek the fundamental truth in order to extricate ourselves from such conditions and then with illumined faces find the pathway to the kingdom of God.

The second teaching of Bahá'u'lláh concerns the unity of mankind. All are the servants of God and members of one human family. God has created all and all are His children. He rears, nourishes, provides for and is kind to all. Why should we be unjust and unkind? This is the policy of God, the lights of which have shone throughout the world. His sun bestows its effulgence unsparingly upon all, His clouds send down rain without distinction or favor, His breezes refresh the whole earth. It is evident that humankind without exception is sheltered beneath His mercy and protection. Some are imperfect; they must be perfected. The ignorant must be taught, the sick healed, the sleepers awakened. The child must not be oppressed or censured because it is undeveloped; it must be patiently trained. The sick must not be neglected because they are ailing; nay, rather, we must have compassion upon them and bring them healing. Briefly; the old conditions of animosity, bigotry and

hatred between the religious systems must be dispelled and the new conditions of love, agreement and spiritual brotherhood be established among them.

The third teaching of Bahá'u'lláh is that religion must be the source of fellowship, the cause of unity and the nearness of God to man. If it rouses hatred and strife it is evident that absence of religion is preferable and an irreligious man better than one who professes it. According to the divine will and intention religion should be the cause of love and agreement, a bond to unify all mankind for it is a message of peace and good-will to man from God.

The fourth teaching of Bahá'u'lláh is the agreement of religion and science. God has endowed man with intelligence and reason whereby he is required to determine the verity of questions and propositions. If religious beliefs and opinions are found contrary to the standards of science they are mere superstitions and imaginations; for the antithesis of knowledge is ignorance, and the child of ignorance is superstition. Unquestionably there must be agreement between true religion and science. If a question be found contrary to reason, faith and belief in it are impossible and there is no outcome but wavering and vacillation.

Bahá'u'lláh has also taught that prejudices, whether religious, racial, patriotic or political are destructive to the foundations of human development. Prejudices of any kind are the destroyers of human happiness and welfare. Until they are dispelled the advancement of the world of humanity is not possible, yet

racial, religious and national bias are observed everywhere. For thousands of years the world of humanity has been agitated and disturbed by prejudices. As long as it prevails, warfare, animosity and hatred will continue. Therefore if we seek to establish peace we must cast aside this obstacle, for otherwise agreement and composure are not to be attained.

Fifth: Bahá'u'lláh set forth principles of guidance and teaching for economic readjustment. Regulations were revealed by Him which insure the welfare of the commonwealth. As the rich man enjoys his life surrounded by ease and luxuries, so the poor man must likewise have a home and be provided with sustenance and comforts commensurate with his needs. This readjustment of the social economic is of the greatest importance inasmuch as it insures the stability of the world of humanity; and until it is effected, happiness and prosperity are impossible.

Sixth: Bahá'u'lláh teaches that an equal standard of human rights must be recognized and adopted. In the estimation of God all men are equal; there is no distinction or preferment for any soul in the dominion of His justice and equity.

Seventh: Education is essential and all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement; a universal curriculum should be established and the basis of ethics be the same.

Eighth: A universal language shall be adopted and be taught by all the schools and institutions of the world. A committee appointed by national bodies of learning shall select

a suitable language to be used as a medium of international communication. All must acquire it. This is one of the great factors in the unification of man.

Ninth: Bahá'u'lláh emphasized and established the equality of man and woman. Sex is not particularized to humanity; it exists throughout the animate kingdoms but without distinction or preference. In the vegetable kingdom there is complete equality between male and female of species. Likewise in the animal plane equality exists; all are under the protection of God. Is it becoming to man that he, the noblest of creatures, should observe and insist upon such distinction? Woman's lack of progress and proficiency has been due to her need of equal education and opportunity. Had she been allowed this equality there is no doubt she would be the counterpart of man in ability and capacity. The happiness of mankind will be realized when women and men coordinate and advance equally, for each is the complement and helpmeet of the other.

The world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. The divine Father must assist the human world to attain maturity. The body of man is in need of physical and mental energy but his spirit requires the life and fortification of the Holy Spirit. Without its protection and quickening the human world would be extinguished. His Holiness Jesus Christ declared, "Let the dead bury their dead." He also said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

It is evident therefore according to His Holiness that the human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power; otherwise though materially advanced to high degrees man cannot attain full and complete progress.

SCIENCE AND SPIRITUAL DEVELOPMENT

If we look with a perceiving eye upon the world of creation, we find that all existing things may be classified as follows: First—Mineral—that is to say matter or substance appearing in various forms of composition. Second—Vegetable—possessing the virtues of the mineral plus the power of augmentation or growth, indicating a degree higher and more specialized than the mineral. Third—Animal—possessing the attributes of the mineral and vegetable plus the power of sense perception. Fourth—Human—the highest specialized organism of visible creation, embodying the qualities of the mineral, vegetable and animal plus an ideal endowment absolutely minus and absent in the lower kingdoms—the power of intellectual investigation into the mysteries of outer phenomena. The outcome of this intellectual endowment is science which is especially characteristic of man. This scientific power investigates and apprehends created objects and the laws surrounding them. It is the discoverer of the hidden and mysterious secrets of the material universe and is peculiar to man alone. The most noble and praiseworthy accomplishment of man therefore is scientific knowledge and attainment.

Science may be likened to a mirror wherein the images of the mysteries of outer phenomena are reflected. It brings forth and exhibits to us in the arena of knowledge all the product of

the past. It links together past and present. The philosophical conclusions of bygone centuries, the teachings of the prophets and wisdom of former sages are crystallized and reproduced in the scientific advancement of today. Science is the discoverer of the past. From its premises of past and present we deduce conclusions as to the future. Science is the governor of nature and its mysteries, the one agency by which man explores the institutions of material creation. All created things are captives of nature and subject to its laws. They cannot transgress the control of these laws in one detail or particular. The infinite starry worlds and heavenly bodies are nature's obedient subjects. The earth and its myriad organisms, all minerals, plants and animals are thralls of its dominion. But man through the exercise of his scientific, intellectual power can rise out of this condition, can modify, change and control nature according to his own wishes and uses. Science, so to speak, is the "breaker" of the laws of nature.

Consider, for example, that man according to natural law should dwell upon the surface of the earth. By overcoming this law and restriction however he sails in ships over the ocean, mounts to the zenith in aeroplanes and sinks to the depths of the sea in submarines. This is against the fiat of nature and a violation of her sovereignty and dominion. Nature's laws and methods, the hidden secrets and mysteries of the universe, human inventions and discoveries, all our scientific acquisitions should naturally remain concealed and unknown, but man through his intellectual acumen searches them out of the plane of the invisible, draws

them into the plane of the visible, exposes and explains them. For instance, one of the mysteries of nature is electricity. According to nature this force, this energy should remain latent and hidden, but man scientifically breaks through the very laws of nature, arrests it and even imprisons it for his use.

In brief, man through the possession of this ideal endowment of scientific investigation is the most noble product of creation, the governor of nature. He takes the sword from nature's hand and uses it upon nature's head. According to natural law, night is a period of darkness and obscurity, but man by utilizing the power of electricity, by wielding this electric sword overcomes the darkness and dispels the gloom. Man is superior to nature and makes nature do his bidding. Man is a sensitive being; nature is minus sensation. Man has memory and reason; nature lacks them. Man is nobler than nature. There are powers within him of which nature is devoid. It may be claimed that these powers are from nature itself and that man is a part of nature. In answer to this statement we will say that if nature is the whole and man is a part of that whole, how could it be possible for a part to possess qualities and virtues which are absent in the whole? Undoubtedly the part must be endowed with the same qualities and properties as the whole. For example, the hair is a part of the human anatomy. It cannot contain elements which are not found in other parts of the body, for in all cases the component elements of the body are the same. Therefore it is manifest and evident that man, although in body a part of nature,

nevertheless in spirit possesses a power transcending nature; for if he were simply a part of nature and limited to material laws he could possess only the things which nature embodies. God has conferred upon and added to man a distinctive power, the faculty of intellectual investigation into the secrets of creation, the acquisition of higher knowledge, the greatest virtue of which is scientific enlightenment.

This endowment is the most praiseworthy power of man, for through its employment and exercise, the betterment of the human race is accomplished, the development of the virtues of mankind is made possible and the spirit and mysteries of God become manifest. Therefore I am greatly pleased with my visit to this university. Praise be to God! that this country abounds in such institutions of learning where the knowledge of sciences and arts may readily be acquired.

As material and physical sciences are taught here and are constantly unfolding in wider vistas of attainment, I am hopeful that spiritual development may also follow and keep pace with these outer advantages. As material knowledge is illuminating those within the walls of this great temple of learning, so also may the light of the spirit, the inner and divine light of the real philosophy glorify this institution. The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining east and west, the tie of love which blends human hearts.

Therefore it is our duty to put forth our greatest efforts

and summon all our energies in order that the bonds of unity and accord may be established among mankind. For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. For thousands of years we have tried the sword and warfare; let mankind for a time at least live in peace. Review history and consider how much savagery, how much bloodshed and battle the world has witnessed. It has been either religious warfare, political warfare or some other clash of human interests. The world of humanity has never enjoyed the blessing of Universal Peace. Year by year the implements of warfare have been increased and perfected. Consider the wars of past centuries; only ten, fifteen or twenty thousand at the most were killed but now it is possible to kill one hundred thousand in a single day. In ancient times warfare was carried on with the sword; today it is the smokeless gun. Formerly battleships were sailing vessels; today they are dreadnoughts. Consider the increase and improvement in the weapons of war. God has created us all human and all countries of the world are parts of the same globe. We are all his servants. He is kind and just to all. Why should we be unkind and unjust to each other? He provides for all. Why should we deprive one another? He protects and preserves all. Why should we kill our fellow-creatures? If this warfare and strife be for the sake of religion, it is evident that it violates the spirit and basis of all religion. All the divine Manifestations have proclaimed the oneness of

God and the unity of mankind. They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. This underlies all religion, all justice. The divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all. Read the Gospel and the other holy books. You will find their fundamentals are one and the same. Therefore unity is the essential truth of religion and when so understood embraces all the virtues of the human world. Praise be to God! this knowledge has been spread, eyes have been opened and ears have become attentive. Therefore we must endeavor to promulgate and practice the religion of God which has been founded by all the prophets. And the religion of God is absolute love and unity.

TEACHINGS OF BAHÁ'U'LLÁH

I will speak to you concerning the special teachings of Bahá'u'lláh. All the divine principles announced by the tongue of the prophets of the past are to be found in the words of Bahá'u'lláh; but in addition to these, He has revealed certain new teachings which are not found in any of the sacred books of former times. I shall mention some of them; the others which are many in number may be found in the books, tablets and epistles written by Bahá'u'lláh, such as the Hidden Words, the Glad-Tidings, the Words of Paradise, Tajallíyát, Tarazát and others. Likewise in the Book of Aqdas there are new teachings which cannot be found in any of the past books or epistles of the prophets.

A fundamental teaching of Bahá'u'lláh is the oneness of the world of humanity. Addressing mankind, He says: “Ye are all leaves of one tree and the fruits of one branch.” By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree and the individual human creatures are as the fruits and blossoms thereof. In this way His Holiness Bahá'u'lláh expressed the oneness of humankind whereas in all religious teachings of the past, the human world has been represented as divided into two parts, one known as the people of the Book of God or the pure tree and the other the people of infidelity and error or the evil

tree. The former were considered as belonging to the faithful and the others to the hosts of the irreligious and infidel; one part of humanity the recipients of divine mercy and the other the object of the wrath of their Creator. His Holiness Bahá'u'lláh removed this by proclaiming the oneness of the world of humanity and this principle is specialized in His teachings for He has submerged all mankind in the sea of divine generosity. Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.

Another new principle revealed by His Holiness Bahá'u'lláh is the injunction to investigate truth; that is to say, no man should blindly follow his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.

His Holiness Bahá'u'lláh has announced that the foundation of all the religions of God is one; that oneness is truth and truth is oneness which does not admit of plurality. This teaching is new and specialized to this Manifestation.

He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world.

Furthermore He proclaims that religion must be in harmony

with science and reason. If it does not conform to science and reconcile with reason it is superstition. Down to the present day it has been customary for man to accept a religious teaching even though it were not in accord with human reason and judgment. The harmony of religious belief with reason is a new vista which Bahá'u'lláh has opened for the soul of man.

He establishes the equality of man and woman. This is peculiar to the teachings of Bahá'u'lláh, for all other religions have placed man above woman.

A new religious principle is that prejudice and fanaticism whether sectarian, denominational, patriotic or political are destructive to the foundation of human solidarity; therefore man should release himself from such bonds in order that the oneness of the world of humanity may become manifest.

Universal Peace is assured by Bahá'u'lláh as a fundamental accomplishment of the religion of God; that peace shall prevail among nations, governments and peoples, among religions, races and all conditions of mankind. This is one of the special characteristics of the Word of God revealed in this Manifestation.

Bahá'u'lláh declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance characteristically new in this dispensation.

He has set forth the solution and provided the remedy for the economic question. No religious books of the past Prophets

speaking of this important human problem.

He has ordained and established the House of Justice which is endowed with a political as well as a religious function, the consummate union and blending of church and state. This institution is under the protecting power of Bahá'u'lláh Himself. A universal or international House of Justice shall also be organized. Its rulings shall be in accordance with the commands and teachings of Bahá'u'lláh, and that which the universal House of Justice ordains shall be obeyed by all mankind. This international House of Justice shall be appointed and organized from the Houses of Justice of the whole world, and all the world shall come under its administration.

As to the most great characteristic of the revelation of Baha'u'llah—a specific teaching not given by any of the Prophets of the past—it is the ordination and appointment of the Center of the Covenant. By this appointment and provision He has safeguarded and protected the religion of God against differences and schisms, making it impossible for any one to create a new sect or faction of belief. To insure unity and agreement He has entered into a Covenant with all the people of the world including the Interpreter and Explainer of His teachings so that no one may interpret or explain the religion of God according to his own view or opinion and thus create a sect founded upon his individual understanding of the divine words. The Book of the Covenant or Testament of Bahá'u'lláh is the means of preventing such a possibility, for whosoever shall speak from the authority

of himself alone shall be degraded. Be ye informed and cognizant of this.

THE EDUCATORS OF MANKIND

According to the statement of philosophers the difference in degree of humankind from lowest to highest is due to education. The proofs they advance are these: The civilization of Europe and America is an evidence and outcome of education whereas the semi-civilized and barbarous peoples of Africa bear witness in their condition that they have been deprived of its advantages. Education makes the ignorant wise, the tyrant just, promotes happiness, strengthens the mind, develops the will and makes fruitless trees of humanity fruitful. Therefore in the human world some have attained lofty degrees while others grope in the abyss of despair. Nevertheless the highest attainment is possible for every member of the human race even to the station of the prophets. This is the statement and reasoning of the philosophers.

The prophets of God are the first educators. They bestow universal education upon man and cause him to rise from lowest levels of savagery to the highest pinnacles of spiritual development. The philosophers too are educators along lines of intellectual training. At most they have only been able to educate themselves and a limited number about them, to improve their own morals and, so to speak, civilize themselves; but they have been incapable of universal education. They have failed to cause an advancement for any given nation from savagery to civilization.

It is evident that although education improves the morals of mankind, confers the advantages of civilization and elevates man from lowest degrees to the station of sublimity, there is nevertheless a difference in the intrinsic or natal capacity of individuals. Ten children of the same age, with equal station of birth, taught in the same school, partaking of the same food, in all respects subject to the same environment, their interests equal and in common, will evidence separate and distinct degrees of capability and advancement; some exceedingly intelligent and progressive, some of mediocre ability, others limited and incapable. One may become a learned professor while another under the same course of education proves dull and stupid. From all standpoints the opportunities have been equal but the results and outcomes vary from the highest to lowest degree of advancement. It is evident therefore that mankind differs in natal capacity and intrinsic intellectual endowment. Nevertheless, although capacities are not the same, every member of the human race is capable of education.

His Holiness Jesus Christ was an educator of humanity. His teachings were altruistic; His bestowal universal. He taught mankind by the power of the Holy Spirit and not through human agency, for the human power is limited whereas the divine power is illimitable and infinite. The influence and accomplishment of Christ will attest this. Galen the Greek physician and philosopher who lived in the second century A.D., wrote a treatise upon the civilization of nations. He was not a Christian but he has borne

testimony that religious beliefs exercise an extraordinary effect upon the problems of civilization. In substance he says: "There are certain people among us, followers of Jesus the Nazarene who was killed in Jerusalem. These people are truly imbued with moral principles which are the envy of philosophers. They believe in God and fear Him. They have hopes in His favors, therefore they shun all unworthy deeds and actions and incline to praiseworthy ethics and morals. Day and night they strive that their deeds may be commendable and that they may contribute to the welfare of humanity; therefore each one of them is virtually a philosopher, for these people have attained unto that which is the essence and purport of philosophy. These people have praiseworthy morals even though they may be illiterate."

The purpose of this is to show that the holy Manifestations of God, the divine prophets, are the first teachers of the human race. They are universal educators and the fundamental principles they have laid down are the causes and factors of the advancement of nations. Forms and imitations which creep in afterward are not conducive to that progress. On the contrary these are destroyers of human foundations established by the heavenly educators. These are clouds which obscure the Sun of Reality. If you reflect upon the essential teachings of Jesus you will realize that they are the light of the world. Nobody can question their truth. They are the very source of life and the cause of happiness to the human race. The forms and superstitions which appeared and obscured the light did not affect the reality of Christ. For

example, His Holiness Jesus Christ said: "Put up the sword into the sheath." The meaning is that warfare is forbidden and abrogated; but consider the Christian wars which took place afterward. Christian hostility and inquisition spared not even the learned; he who proclaimed the revolution of the earth was imprisoned; he who announced the new astronomical system was persecuted as a heretic; scholars and scientists became objects of fanatical hatred and many were killed and tortured. How do these actions conform with the teachings of Jesus Christ and what relation do they bear to his own example? For Christ declared: "Love your enemies, and pray for them that persecute you that you may be sons of your Father which is in Heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." How can hatred, hostility and persecution be reconciled with Christ and His teachings?

Therefore there is need of turning back to the original foundation. The fundamental principles of the prophets are correct and true. The imitations and superstitions which have crept in are at wide variance with the original precepts and commands. His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the prophets, setting aside the accessories and purifying religion from human interpretation. He has written a book entitled Hidden Words. The preface announces that it contains the essences of the words of the prophets of the past clothed in the garment of brevity for the teaching and spiritual guidance of the people of the world. Read

it that you may understand the true foundations of religion and reflect upon the inspiration of the messengers of God. It is light upon light.

We must not look for truth in the deeds and actions of nations; we must investigate truth at its divine source and summon all mankind to unity in the reality itself.

THE DIVINE STANDARD OF KNOWLEDGE

During my visit to London and Paris last year I had many talks with the materialistic philosophers of Europe. The basis of all their conclusions is that the acquisition of knowledge of phenomena is according to a fixed, invariable law,—a law mathematically exact in its operation through the senses. For instance, the eye sees a chair; therefore there is no doubt of the chair's existence. The eye looks up into the heavens and beholds the sun; I see flowers upon this table; I smell their fragrance; I hear sounds outside, etc, etc. This, they say, is a fixed mathematical law of perception and deduction, the operation of which admits of no doubt whatever; for inasmuch as the universe is subject to our sensing, the proof is self-evident that our knowledge of it must be gained through the avenues of the senses. That is to say, the materialists announce, that the criterion and standard of human knowledge is sense perception. Among the Greeks and Romans the criterion of knowledge was reason; that whatever is provable and acceptable by reason must necessarily be admitted as true. A third standard or criterion is the opinion held by theologians that traditions or prophetic statement and interpretations constitute the basis of human knowing. There is still another, a fourth criterion, upheld by religionists and metaphysicians who say that the source and channel of all human

penetration into the unknown is through inspiration. Briefly then, these four criteria according to the declarations of men are: First—Sense Perception; Second—Reason; Third—Traditions; Fourth—Inspiration.

In Europe I told the philosophers and scientists of materialism that the criterion of the senses is not reliable. For instance, consider a mirror and the images reflected in it. These images have no actual corporeal existence. Yet if you had never seen a mirror you would firmly insist and believe that they were real. The eye sees a mirage upon the desert as a lake of water but there is no reality in it. As we stand upon the deck of a steamer the shore appears to be moving, yet we know the land is stationary and we are moving. The earth was believed to be fixed and the sun revolving about it but although this appears to be so, the reverse is now known to be true. A whirling torch makes a circle of fire appear before the eye, yet we realize there is but one point of light. We behold a shadow moving upon the ground but it has no material existence, no substance. In deserts the atmospheric effects are particularly productive of illusions which deceive the eye. Once I saw a mirage in which a whole caravan appeared traveling upward into the sky. In the far north other deceptive phenomena appear and baffle human vision. Sometimes three or four suns called by scientists “mock suns” will be shining at the same time whereas we know the great solar orb is one and that it remains fixed and single. In brief, the senses are continually deceived and we are unable to separate that which is reality from

that which is not.

As to the second criterion, reason, this likewise is unreliable and not to be depended upon. This human world is an ocean of varying opinions. If reason is the perfect standard and criterion of knowledge, why are opinions at variance and why do philosophers disagree so completely with each other? This is a clear proof that human reason is not to be relied upon as an infallible criterion. For instance, great discoveries and announcements of former centuries are continually upset and discarded by the wise men of today. Mathematicians, astronomers, chemical scientists continually disprove and reject the conclusions of the ancients; nothing is fixed, nothing final; everything continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future much that is announced and accepted as true now will be rejected and disproved. And so it will continue *ad infinitum*.

When we consider the third criterion, traditions, upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God the faculty of comprehension by which we form conclusions is reason. Reason is mind. If we are not endowed with perfect reason, how can

we comprehend the meanings of the Word of God? Therefore human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself, the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?

The fourth criterion I have named is inspiration through which it is claimed the reality of knowledge is attainable. What is inspiration? It is the influx of the human heart. But what are satanic promptings which afflict mankind? They are the influx of the heart also. How shall we differentiate between them? The question arises, How shall we know whether we are following inspiration from God or satanic promptings of the human soul? Briefly, the point is that in the human material world of phenomena these four are the only existing criteria or avenues of knowledge, and all of them are faulty and unreliable. What then remains? How shall we attain the reality of knowledge? By the breaths and promptings of the Holy Spirit which is light and knowledge Itself. Through it the human mind is quickened and fortified into true conclusions and perfect knowledge. This is conclusive argument showing that all available human criteria are erroneous and defective, but the divine standard of knowledge is infallible. Therefore man is not justified in saying: "I know because I perceive through my senses"; or: "I know because it is proved through my faculty of reason"; or: "I know because it is according to tradition and interpretation of the holy

book”; or: “I know because I am inspired.” All human standard of judgment is faulty, finite.

THE SUN OF REALITY

In our solar system, the center of illumination is the sun itself. Through the will of God this central luminary is the one source of the existence and development of all phenomenal things. When we observe the organisms of the material kingdoms we find that their growth and training are dependent upon the heat and light of the sun. Without this quickening impulse there would be no growth of tree or vegetation, neither would the existence of animal or human being be possible; in fact no forms of created life would be manifest upon the earth. But if we reflect deeply we will perceive that the great bestower and giver of life is God; the sun is the intermediary of His will and plan. Without the bounty of the sun therefore the world would be in darkness. All illumination of our planetary system proceeds or emanates from the solar center.

Likewise in the spiritual realm of intelligence and idealism there must be a center of illumination, and that center is the everlasting, ever-shining Sun, the Word of God. Its lights are the lights of reality which have shone upon humanity, illumining the realm of thought and morals, conferring the bounties of the divine world upon man. These lights are the cause of the education of souls and the source of the enlightenment of hearts, sending forth in effulgent radiance the message of the glad-tidings of the kingdom of God. In brief, the moral and ethical

world and the world of spiritual regeneration are dependent for their progressive being upon that heavenly center of illumination. It gives forth the light of religion and bestows the life of the spirit, imbues humanity with archetypal virtues and confers eternal splendors. This Sun of Reality, this center of effulgences is the prophet or Manifestation of God. Just as the phenomenal sun shines upon the material world producing life and growth, likewise the spiritual or prophetic Sun confers illumination upon the human world of thought and intelligence, and unless it rose upon the horizon of human existence the kingdom of man would become dark and extinguished.

The Sun of Reality is one Sun but it has different dawning-places, just as the phenomenal sun is one although it appears at various points of the horizon. During the time of spring the luminary of the physical world rises far to the north of the equinoctial; in summer it dawns midway and in winter it appears in the most southerly point of its zodiacal journey. These day springs or dawning-points differ widely but the sun is ever the same sun whether it be the phenomenal or spiritual luminary. Souls who focus their vision upon the Sun of Reality will be the recipients of light no matter from what point it rises, but those who are fettered by adoration of the dawning-point are deprived when it appears in a different station upon the spiritual horizon.

Furthermore, just as the solar cycle has its four seasons the cycle of the Sun of Reality has its distinct and successive periods. Each brings its vernal season or springtime. When the Sun of

Reality returns to quicken the world of mankind a divine bounty descends from the heaven of generosity. The realm of thoughts and ideals is set in motion and blessed with new life. Minds are developed, hopes brighten, aspirations become spiritual, the virtues of the human world appear with freshened power of growth and the image and likeness of God become visible in man. It is the springtime of the inner world. After the spring, summer comes with its fullness and fruitage spiritual; autumn follows with its withering winds which chill the soul; the Sun seems to be going away until at last the mantle of winter overspreads and only faint traces of the effulgence of that divine Sun remain. Just as the surface of the material world becomes dark and dreary, the soil dormant, the trees naked and bare and no beauty or freshness remain to cheer the darkness and desolation, so the winter of the spiritual cycle witnesses the death and disappearance of divine growth and extinction of the light and love of God. But again the cycle begins and a new springtime appears. In it the former springtime has returned, the world is resuscitated, illumined and attains spirituality; religion is renewed and reorganized, hearts are turned to God, the summons of God is heard and life is again bestowed upon man. For a long time the religious world had been weakened and materialism had advanced; the spiritual forces of life were waning, moralities were becoming degraded, composure and peace had vanished from souls and satanic qualities were dominating hearts; strife and hatred overshadowed humanity, bloodshed and violence

prevailed. God was neglected; the Sun of Reality seemed to have gone completely; deprivation of the bounties of heaven was a fact; and so the season of winter fell upon mankind. But in the generosity of God a new springtime dawned, the lights of God shone forth, the effulgent Sun of Reality returned and became manifest, the realm of thoughts and kingdom of hearts became exhilarated, a new spirit of life breathed into the body of the world and continuous advancement became apparent.

I hope that the lights of the Sun of Reality will illumine the whole world so that no strife and warfare, no battles and bloodshed remain. May fanaticism and religious bigotry be unknown, all humanity enter the bond of brotherhood, souls consort in perfect agreement, the nations of earth at last hoist the banner of truth and the religions of the world enter the divine temple of oneness, for the foundations of the heavenly religions are one reality. Reality is not divisible; it does not admit multiplicity. All the holy Manifestations of God have proclaimed and promulgated the same reality. They have summoned mankind to reality itself and reality is one. The clouds and mists of imitations have obscured the Sun of Truth. We must forsake these imitations, dispel these clouds and mists and free the Sun from the darkness of superstition. Then will the Sun of Truth shine most gloriously; then all the inhabitants of the world will be united, the religions will be one, sects and denominations will reconcile, all nationalities will flow together in the recognition of one Fatherhood and all degrees of

humankind gather in the shelter of the same tabernacle, under the same banner.

Until the heavenly civilization is founded, no result will be forthcoming from material civilization, even as you observe. See what catastrophes overwhelm mankind. Consider the wars which disturb the world. Consider the enmity and hatred. The existence of these wars and conditions indicates and proves that the heavenly civilization has not yet been established. If the civilization of the Kingdom be spread to all the nations, this dust of disagreement will be dispelled, these clouds will pass away and the Sun of Reality in its greatest effulgence and glory will shine upon mankind.

THE SOURCE OF UNITY

What is real unity? When we observe the human world we find various collective expressions of unity therein. For instance, man is distinguished from the animal by his degree or kingdom. This comprehensive distinction includes all the posterity of Adam and constitutes one great household or human family which may be considered the fundamental or physical unity of mankind. Furthermore, a distinction exists between various groups of humankind according to lineage, each group forming a racial unity separate from the others. There is also the unity of tongue among those who use the same language as a means of communication; national unity where various peoples live under one form of government such as French, German, British, etc.; and political unity which conserves the civil rights of parties or factions of the same government. All these unities are imaginary and without real foundation, for no real result proceeds from them. The purpose of true unity is real and divine outcomes. From these limited unities mentioned only limited outcomes proceed whereas unlimited unity produces unlimited result. For instance, from the limited unity of race or nationality the results at most are limited. It is like a family living alone and solitary; there are no unlimited or universal outcomes from it.

The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered

beneath the overshadowing glory of the All-Glorious; that all are servants of one God; for all breathe the same atmosphere, live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of one God. This is the most great unity, and its results are lasting if humanity adheres to it; but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic or unity of self-interests; therefore no great results have been forthcoming. Nevertheless it is certain that the radiance and favors of God are encompassing, minds have developed, perceptions have become acute, sciences and arts are widespread and capacity exists for the proclamation and promulgation of the real and ultimate unity of mankind which will bring forth marvelous results. It will reconcile all religions, make warring nations loving, cause hostile kings to become friendly and bring peace and happiness to the human world. It will cement together the Orient and Occident, remove forever the foundations of war and upraise the ensign of the Most Great Peace. These limited unities are therefore signs of that great unity which will make all the human family one by being productive of the attractions of conscience in mankind.

Another unity is the spiritual unity which emanates from the breaths of the Holy Spirit. This is greater than the unity of mankind. Human unity or solidarity may be likened to the body whereas unity from the breaths of the Holy Spirit is the spirit animating the body. This is a perfect unity. It creates such a

condition in mankind that each one will make sacrifices for the other and the utmost desire will be to forfeit life and all that pertains to it in behalf of another's good. This is the unity which existed among the disciples of His Holiness Jesus Christ and bound together the prophets and holy souls of the past. It is the unity which through the influence of the divine spirit is permeating the Bahá'ís so that each offers his life for the other and strives with all sincerity to attain his good-pleasure. This is the unity which caused twenty thousand people in Írán to give their lives in love and devotion to it. It made the Báb the target of a thousand arrows and caused Bahá'u'lláh to suffer exile and imprisonment forty years. This unity is the very spirit of the body of the world. It is impossible for the body of the world to become quickened with life without its vivification. His Holiness Jesus Christ—may my life be a sacrifice to Him!—promulgated this unity among mankind. Every soul who believed in Jesus Christ became revived and resuscitated through this spirit, attained to the zenith of eternal glory, realized the life everlasting, experienced the second birth and rose to the acme of good fortune.

In the Word of God there is still another unity, the oneness of the Manifestations of God, His Holiness Abraham, Moses, Jesus Christ, Muḥammad, the Báb and Bahá'u'lláh. This is a unity divine, heavenly, radiant, merciful; the one reality appearing in its successive manifestations. For instance, the sun is one and the same but its points of dawning are various. During the

summer season it rises from the northern point of the ecliptic; in winter it appears from the southern point of rising. Each month between it appears from a certain zodiacal position. Although these dawning-points are different, the sun is the same sun which has appeared from them all. The significance is the reality of prophethood which is symbolized by the sun, and the holy Manifestations are the dawning-places or zodiacal points.

There is also the divine unity or entity which is sanctified above all concept of humanity. It cannot be comprehended nor conceived because it is infinite reality and cannot become finite. Human minds are incapable of surrounding that reality because all thoughts and conceptions of it are finite, intellectual creations and not the reality of divine being which alone knows itself. For example, if we form a conception of divinity as a living, almighty, self-subsisting, eternal being, this is only a concept apprehended by a human intellectual reality. It would not be the outward, visible reality which is beyond the power of human mind to conceive or encompass. We ourselves have an external, visible entity but even our concept of it is the product of our own brain and limited comprehension. The reality of divinity is sanctified above this degree of knowing and realization. It has ever been hidden and secluded in its own holiness and sanctity above our comprehending. Although it transcends our realization, its lights, bestowals, traces and virtues have become manifest in the realities of the prophets, even as the sun becomes resplendent in various mirrors. These holy realities are as reflectors, and the

reality of divinity is as the sun which although it is reflected from the mirrors, and its virtues and perfections become resplendent therein, does not stoop from its own station of majesty and glory and seek abode in the mirrors; it remains in its heaven of sanctity. At most it is this, that its lights become manifest and evident in its mirrors or manifestations. Therefore its bounty proceeding from them is one bounty but the recipients of that bounty are many. This is the unity of God; this is oneness;—unity of divinity, holy above ascent or descent, embodiment, comprehension or idealization;—divine unity. The prophets are its mirrors; its lights are revealed through them; its virtues become resplendent in them, but the Sun of Reality never descends from its own highest point and station. This is unity, oneness, sanctity; this is glorification whereby we praise and adore God.

THE QUICKENING SPIRIT

The greatest power in the realm and range of human existence is spirit,—the divine breath which animates and pervades all things. It is manifested throughout creation in different degrees or kingdoms. In the vegetable kingdom it is the spirit augmentative or power of growth, the animus of life and development in plants, trees and organisms of the floral world. In this degree of its manifestation, spirit is unconscious of the powers which qualify the kingdom of the animal. The distinctive virtue or plus of the animal is sense perception; it sees, hears, smells, tastes and feels but is incapable in turn, of conscious ideation or reflection which characterize and differentiate the human kingdom. The animal neither exercises nor apprehends this distinctive human power and gift. From the visible it cannot draw conclusions regarding the invisible whereas the human mind from visible and known premises attains knowledge of the unknown and invisible. For instance, Christopher Columbus from information based upon known and provable facts drew conclusions which led him unerringly across the vast ocean to the unknown continent of America. Such power of accomplishment is beyond the range of animal intelligence. Therefore this power is a distinctive attribute of the human spirit and kingdom. The animal spirit cannot penetrate and discover the mysteries of things. It is a captive of the senses. No amount of teaching,

for instance, would enable it to grasp the fact that the sun is stationary and the earth moves around it. Likewise the human spirit has its limitations. It cannot comprehend the phenomena of the kingdom transcending the human station, for it is a captive of powers and life forces which have their operation upon its own plane of existence and it cannot go beyond that boundary.

There is however another spirit which may be termed the divine, to which Jesus Christ refers when He declares that man must be born of its quickening and baptized with its living fire. Souls deprived of that spirit are accounted as dead, though they are possessed of the human spirit. His Holiness Jesus Christ has pronounced them dead inasmuch as they have no portion of the divine spirit. He says: "Let the dead bury their dead." In another instance He declares: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." By this He means that souls though alive in the human kingdom are nevertheless dead if devoid of this particular spirit of divine quickening. They have not partaken of the divine life of the higher kingdom; for the soul which partakes of the power of the divine spirit is verily living.

This quickening spirit has spontaneous emanation from the Sun of Truth, from the reality of divinity and is not a revelation or a manifestation. It is like the rays of the sun. The rays are emanations from the sun. This does not mean that the sun has become divisible; that a part of the sun has come out into space. This plant beside me has risen from the seed; therefore it is a

manifestation and unfoldment of the seed. The seed, as you can see, has unfolded in manifestation and the result is this plant. Every leaf of the plant is a part of the seed. But the reality of divinity is indivisible and each individual of human kind cannot be a part of it as is often claimed. Nay, rather, the individual realities of mankind when spiritually born are emanations from the reality of divinity, just as the flame, heat and light of the sun are the effulgence of the sun and not a part of the sun itself. Therefore a spirit has emanated from the reality of divinity, and its effulgences have become visible in human entities or realities. This ray and this heat are permanent. There is no cessation in the effulgence. As long as the sun exists the heat and light will exist, and inasmuch as eternity is a property of divinity, this emanation is everlasting. There is no cessation in its outpouring. The more the world of humanity develops, the more the effulgences or emanations of divinity will become revealed, just as the stone when it becomes polished and pure as a mirror will reflect in fuller degree the glory and splendor of the sun.

The mission of the prophets, the revelation of the holy books, the manifestation of the heavenly teachers and the purpose of divine philosophy all center in the training of the human realities so that they may become clear and pure as mirrors and reflect the light and love of the Sun of Reality. Therefore I hope that whether you be in the east or the west you will strive with heart and soul in order that day by day the world of humanity may become glorified, more spiritual, more sanctified; and that the

splendor of the Sun of Reality may be revealed fully in human hearts as in a mirror. This is worthy of the world of mankind. This is the true evolution and progress of humanity. This is the supreme bestowal. Otherwise, by simple development along material lines man is not perfected. At most, the physical aspect of man, his natural or material conditions may become stabilized and improved but he will remain deprived of the spiritual or divine bestowal. He is then like a body without a spirit, a lamp without the light, an eye without the power of vision, an ear that hears no sound, a mind incapable of perceiving, an intellect minus the power of reason.

Man has two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station. For the body of man is accidental; it is of no importance. The time of its disintegration will inevitably come. But the spirit of man is essential and therefore eternal. It is a divine bounty. It is the effulgence of the Sun of Reality and therefore of greater

importance than the physical body.

SPIRITUAL EXISTENCE IS IMMORTALITY

According to divine philosophy, there are two important and universal conditions in the world of material phenomena; one which concerns life, the other concerning death; one relative to existence, the other non-existence; one manifest in composition, the other in decomposition. Some define existence as the expression of reality or being, and non-existence as non-being, imagining that death is annihilation. This is a mistaken idea, for total annihilation is an impossibility. At most, composition is ever subject to decomposition or disintegration; that is to say, existence implies the grouping of material elements in a form or body, and non-existence is simply the de-composing of these groupings. This is the law of creation in its endless forms and infinite variety of expression. Certain elements have formed the composite creature man. This composite association of the elements in the form of a human body is therefore subject to disintegration which we call death, but after disintegration the elements themselves persist unchanged. Therefore total annihilation is an impossibility, and existence can never become non-existence. This would be equivalent to saying that light can become darkness, which is manifestly untrue and impossible. As existence can never become non-existence, there is no death for man; nay, rather, man is everlasting and everliving. The rational

proof of this is that the atoms of the material elements are transferable from one form of existence to another, from one degree and kingdom to another, lower or higher. For example, an atom of the soil or dust of earth may traverse the kingdoms from mineral to man by successive incorporations into the bodies of the organisms of those kingdoms. At one time it enters into the formation of the mineral or rock; it is then absorbed by the vegetable kingdom and becomes a constituent of the body and fibre of a tree; again it is appropriated by the animal, and at a still later period is found in the body of man. Throughout these degrees of its traversing the kingdoms from one form of phenomenal being to another, it retains its atomic existence and is never annihilated nor relegated to non-existence.

Non-existence therefore is an expression applied to change of form, but this transformation can never be rightly considered annihilation, for the elements of composition are ever present and existent as we have seen in the journey of the atom through successive kingdoms, unimpaired; hence there is no death; life is everlasting. So to speak, when the atom entered into the composition of the tree, it died to the mineral kingdom, and when consumed by the animal, it died to the vegetable kingdom, and so on until its transference or transmutation into the kingdom of man; but throughout its traversing it was subject to transformation and not annihilation. Death therefore is applicable to a change or transference from one degree or condition to another. In the mineral realm there was a spirit of

existence; in the world of plant life and organisms it reappeared as the vegetative spirit; thence it attained the animal spirit and finally aspired to the human spirit. These are degrees and changes but not obliteration; and this is a rational proof that man is everlasting, everliving. Therefore death is only a relative term implying change. For example, we will say that this light before me, having reappeared in another incandescent lamp, has died in the one and lives in the other. This is not death in reality. The perfections of the mineral are translated into the vegetable and from thence into the animal, the virtue always attaining a plus or superlative degree in the upward change. In each kingdom we find the same virtues manifesting themselves more fully, proving that the reality has been transferred from a lower to a higher form and kingdom of being. Therefore non-existence is only relative and absolute non-existence inconceivable. This rose in my hand will become disintegrated and its symmetry destroyed, but the elements of its composition remain changeless; nothing affects their elemental integrity. They cannot become non-existent; they are simply transferred from one state to another.

Through his ignorance, man fears death; but the death he shrinks from is imaginary and absolutely unreal; it is only human imagination.

The bestowal and grace of God have quickened the realm of existence with life and being. For existence there is neither change nor transformation; existence is ever existence; it can never be translated into non-existence. It is gradation; a degree

below a higher degree is considered as non-existence. This dust beneath our feet, as compared with our being is non-existent. When the human body crumbles into dust we can say it has become non-existent; therefore its dust in relation to living forms of human being is as non-existent but in its own sphere it is existent, it has its mineral being. Therefore it is well proved that absolute non-existence is impossible; it is only relative.

The purpose is this;—that the everlasting bestowal of God vouchsafed to man is never subject to corruption. Inasmuch as He has endowed the phenomenal world with being, it is impossible for that world to become non-being, for it is the very genesis of God; it is the realm of origination; it is a creational and not a subjective world, and the bounty descending upon it is continuous and permanent. Therefore man the highest creature of the phenomenal world is endowed with that continuous bounty bestowed by divine generosity without cessation. For instance, the rays of the sun are continuous, the heat of the sun emanates from it without cessation; no discontinuance of it is conceivable. Even so the bestowal of God is descending upon the world of humanity, never ceasing, continuous, forever. If we say that the bestowal of existence ceases or falters it is equivalent to saying that the sun can exist with cessation of its effulgence. Is this possible? Therefore the effulgences of existence are ever-present and continuous.

The conception of annihilation is a factor in human degradation, a cause of human debasement and lowliness, a

source of human fear and abjection. It has been conducive to the dispersion and weakening of human thought whereas the realization of existence and continuity has upraised man to sublimity of ideals, established the foundations of human progress and stimulated the development of heavenly virtues; therefore it behoves man to abandon thoughts of non-existence and death which are absolutely imaginary and see himself ever living, everlasting in the divine purpose of his creation. He must turn away from ideas which degrade the human soul, so that day by day and hour by hour he may advance upward and higher to spiritual perception of the continuity of the human reality. If he dwells upon the thought of non-existence he will become utterly incompetent; with weakened will-power his ambition for progress will be lessened and the acquisition of human virtues will cease.

Therefore you must thank God that He has bestowed upon you the blessing of life and existence in the human kingdom. Strive diligently to acquire virtues befitting your degree and station. Be as lights of the world which cannot be hid and which have no setting in horizons of darkness. Ascend to the zenith of an existence which is never beclouded by the fears and forebodings of non-existence. When man is not endowed with inner perception he is not informed of these important mysteries. The retina of outer vision though sensitive and delicate may nevertheless be a hindrance to the inner eye which alone can perceive. The bestowals of God which are manifest in all

phenomenal life are sometimes hidden by intervening veils of mental and mortal vision which render man spiritually blind and incapable but when those scales are removed and the veils rent asunder, then the great signs of God will become visible and he will witness the eternal light filling the world. The bestowals of God are all and always manifest. The promises of heaven are ever present. The favors of God are all-surrounding but should the conscious eye of the soul of man remain veiled and darkened he will be led to deny these universal signs and remain deprived of these manifestations of divine bounty. Therefore we must endeavor with heart and soul in order that the veil covering the eye of inner vision may be removed, that we may behold the manifestations of the signs of God, discern His mysterious graces, and realize that material blessings as compared with spiritual bounties are as nothing. The spiritual blessings of God are greatest. When we were in the mineral kingdom, although endowed with certain gifts and powers, they were not to be compared with the blessings of the human kingdom. In the matrix of the mother we were the recipients of endowments and blessings of God, yet these were as nothing compared to the powers and graces bestowed upon us after birth into this human world. Likewise if we are born from the matrix of this physical and phenomenal environment into the freedom and loftiness of the life and vision spiritual, we shall consider this mortal existence and its blessings as worthless by comparison.

In the spiritual world, the divine bestowals are infinite, for in

that realm there is neither separation nor disintegration which characterize the world of material existence. Spiritual existence is absolute immortality, completeness and unchangeable being. Therefore we must thank God that He has created for us both material blessings and spiritual bestowals. He has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God. He has designed the outer ear to enjoy the melodies of sound and the inner hearing wherewith we may hear the voice of our creator. We must strive with energies of heart, soul and mind to develop and manifest the perfections and virtues latent within the realities of the phenomenal world, for the human reality may be compared to a seed. If we sow the seed, a mighty tree appears from it. The virtues of the seed are revealed in the tree; it puts forth branches, leaves, blossoms, and produces fruits. All these virtues were hidden and potential in the seed. Through the blessing and bounty of cultivation these virtues became apparent. Similarly the merciful God our creator has deposited within human realities certain virtues latent and potential. Through education and culture, these virtues deposited by the loving God will become apparent in the human reality even as the unfoldment of the tree from within the germinating seed.

RACE UNITY, ASSURANCE OF WORLD PEACE

Today I am most happy, for I see here a gathering of the servants of God. I see the white and colored people together. In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

The mineral kingdom abounds with many-colored substances and compositions but we find no strife among them on that account. In the kingdom of the plant and vegetable, distinct and variegated hues exist but the fruit and flowers are not in conflict for that reason. Nay, rather, the very fact that there is difference and variety lends a charm to the garden. If all were of the same color the effect would be monotonous and depressing. When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration. In the animal

kingdom also we find variety of color. See how the doves differ in beauty yet they live together in perfect peace, and love each other. They do not make difference of color a cause of discord and strife. They view each other as the same species and kind. They know they are one in kind. Often a white dove soars aloft with a black one. Throughout the animal kingdom we do not find the creatures separated because of color. They recognize unity of species and oneness of kind. If we do not find color distinction drawn in a kingdom of lower intelligence and reason, how can it be justified among human beings, especially when we know that all have come from the same source and belong to the same household? In origin and intention of creation mankind is one. Distinctions of race and color have arisen afterward.

Therefore today I am exceedingly glad that both white and colored people have gathered here and I hope the time will come when they shall live together in the utmost peace, unity and friendship. I wish to say one thing of importance to both in order that the white race may be just and kind to the colored and that the colored race may in turn be grateful and appreciative toward the white. The great proclamation of liberty and emancipation from slavery was made upon this continent. A long bloody war was fought by white men for the sake of colored people. These white men forfeited their possessions and sacrificed their lives by thousands in order that colored men might be freed from bondage. The colored population of the United States of America are possibly not fully informed of the wide-reaching effect of

this freedom and emancipation upon their colored brethren in Asia and Africa where even more terrible conditions of slavery existed. Influenced and impelled by the example of the United States, the European powers proclaimed universal liberty to the colored race and slavery ceased to exist. This effort and accomplishment by the white nations should never be lost sight of. Both races should rejoice in gratitude, for the institution of liberty and equality here became the cause of liberating your fellow-beings elsewhere. The colored people of this country are especially fortunate, for, praise be to God! conditions here are so much higher than in the East and comparatively few differences exist in the possibility of equal attainments with the white race. May both develop toward the highest degree of equality and altruism. May you be drawn together in friendship and may extraordinary development make brotherhood a reality and truth. I pray in your behalf that there shall be no name other than that of humanity among you. For instance we say "a flock of doves," without mention or distinction as to white or black; we apply the name "horse," "deer," "gazelle" to other creatures, referring to species and not to their variance in color. It is my hope that through love and fellowship we may advance to such a degree of mutual recognition and estimate, that the oneness of the human world may be realized in each and all present in this meeting.

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