

LECTURES

giving

The Solution of the World's Problems

from a

Universal Standpoint

By MIRZA JENABE FAZEL
of TEHERAN, PERSIA

Translated by
MIRZA AHMAD SOHRAB

BEWARE OF PREJUDICE;
LIGHT IS GOOD IN WHAT-
SOEVER LAMP IT IS BURN-
ING. A ROSE IS BEAUTIFUL
IN WHATSOEVER GARDEN
IT MAY BLOOM. A STAR
HAS THE SAME RADIANCE
WHETHER IT SHINES FROM
THE EAST OR FROM THE
WEST.

ABDUL HABA.

LECTURES

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LECTURE

Delivered by

Prof. Jenabe Fazel

Saturday, 8 p. m., January 22, 1921

New Thought Auditorium

Seattle, Wash., U. S. A.

FULFILLMENT IN THIS AGE OF THE OLD AND NEW TESTAMENT

It gives me the greatest pleasure and joy to be present in this great gathering, the aims and the objects of which is to discuss the law of love, unity and association among the nations of the world.

The Oriental countries, Persia and Palestine and other parts of Arabia, have been always the dawning place of the mystic lights of the Sun of Reality. Great schools of spiritual philosophy, vast systems of idealism and the religions of the world have sprung out of the East and irradiated the lights to other parts of the world.

The great Book, the Bible, which you have studied and quote in all your churches and religious meetings—that Book containing wonderful predictions and prophecies—was written by Eastern seers and Oriental prophets. If we ponder carefully over the predictions and prophecies given by these ancient spiritual mouthpieces of God, we will then realize that they have that divine insight which enabled them to pierce the vistas

of ages and see the things which would and have happened centuries and centuries after their lives upon this earth plane. What divine insight; what celestial perception these prophets must have had, through which they could see and predict the events of the future! This subject has been dealt with in detail by great metaphysicians and theologians in their various volumes and books. The mystics of Persia have tried to explain this great fact in the following manner: The world of existence is similar to a dome of glass or a mirror. The phenomena and the objects of creation below this dome are reflected back to the ceiling of this clear, translucent dome; so that this dome has the reflection of all the things which exist below; in other words, it is the greatest disc reflecting all of the phenomena in the material world. Now that you have a clear picture of the dome before you, in which is reflected all the visible phenomena, you can likewise imagine the brains and the minds of men as revolving mirrors around the dome. As long as the brain of man is turned toward this dome, the dome reflects the pictures that are mirrored on its surface from below. Whether the pictures are of the past or the present or the future, the mind has the capability of absorbing all these reflective pictures on the surface of the dome. There are three conditions for the brains of men, so that they may reflect clearly the pictures. First, the mirror of the brain must be clear; second, it must be turned toward the dome; and, third, there must be no veil or curtain between the mirror and the dome.

The minds of the prophets of God and the

messengers of the merciful had these qualities, because, first, their minds were clear and translucent mirrors; second, they were constantly turned toward this great dome of reality, and third, there was no veil or curtain preventing their reflection and irradiation. Now, your minds have just as much ability to reflect those images of reality as the mind of the Manifestations of God. But we, through our limitations and ignorance, bring before our minds veils of misunderstanding and curtains of imagination. Thus the surface of the mirror becomes filled with the dust of worldly materialism and agnosticism. Consequently the brains of such men cannot reflect equally the same light and beauty as the minds of the prophets and messengers. It is for this reason that men, either through following in the footsteps of the Manifestations of God or through concentration and attention, purify and cleanse the surface of the mirrors of their brain, and they become enabled to make predictions of the future; to see the objects of life and to delve into the mysteries of truth. Here we come across very interesting reflections: If these prophets were able to look into the future and see the events which would transpire two or three thousand years hence, how was it that they could not see the events which were transpiring around them, subjecting them to persecutions, suffering and humiliation? Because it is an historical fact that all these messengers of good will who have lived on this earth plane have had to go through many persecutions and many sufferings on account of the bigotry and fanatical ideas

of the populace. This mystery is solved when we realize that even the Manifestations of God had two phases of life, the physical and the divine. When they engaged themselves with material things, when they were living the physical life, they were like other people, but when they turned their minds toward that great dome of reality, then they were different from the rest of mankind, because their minds were so clear as to receive the impressions of the Infinite.

You will remember the story of Jacob; how Joseph was taken by his brothers, thrown into the well and sold to the Egyptians; how later on the brothers went into Egypt and brought back the coat of Joseph, and when the coat was presented to Jacob, the father of Joseph, the very fragrance or the smell of it made him feel that his son was still living in Egypt. This subject is taken by a Persian poet, and addressing the father of Joseph he says: "If thou wert able to realize that thy son Joseph was in Egypt thousands of miles away, through the contact of the coat, how is it that thou couldst not know when he was thrown into the well?" Then the father of Joseph answered: "We are living in this world like other men, but now and then the light of inspiration flashes and through that light we see the events. When the light is extinguished, the vision is gone. Sometimes we ascend to the very height of the mountain of transfiguration and see the evolving events of the future, and sometimes we come down and live on the earth plane and will be able to see even those things which are before us." If that state of spiritual realization could be

continued in this life day and night, no one would like to live here. In short, the prophets have had this quality of prediction, and their books are the greatest testimonies that they saw these things, either in dream or vision or in the state of wakefulness.

Prophecies can be roughly divided into three parts: The first are those predictions which deal with the events of the prophets' own lives during the time that they live. This is not important, and we have nothing to do with that part of prophecy. There is a prophecy in the Old Testament about one of the kings who was very ill. A prophet went to call upon him, and while he was there he told him that his illness was very dangerous,—“You are going to die.” When he left him and came into the court, he received a revelation or inspiration that this king is going to be healed very soon, so he hastened back and gave him this news. “Just at this moment I received a revelation that you are going to be healed.” Now, this is a minor prophecy, dealing with the events of the days of the prophet and those people who were with him.

The second part of prophecy is that which deals with the predictions of events which will transpire in two or three hundred years, such as the wars and chain of circumstances with which the Old Testament is filled. It is like unto the dream of the King of Babylon. He had even forgotten what he had seen in the dream, but Daniel was enabled to tell him what it was, and likewise to give him the interpretation. That great dream of Nabuchednezzar was of a man whose head was of gold and whose breast silver, and

whose feet of clay. Daniel gave the interpretation that this is extremely symbolical. Thy dream symbolizes thine own empire; while thou art at the head of this kingdom the country is like gold; another king from thy progeny will be like silver. The future kingdom will be like iron and copper, and finally the weakest of them will be of clay. Then out of heaven a great stone will fall and destroy this great figure. That was one of the mightiest empires which came along afterwards and dispersed this Babylonian kingdom. Reading subsequent history of the Babylonian race, one becomes aware that it was as though Daniel had lived hundreds of years after himself and had observed and witnessed all these events he predicted so accurately and truly.

The third and most important prophecy contained in the sacred scriptures is that dealing with events from two, three and four hundred years afterwards in regard to the consummation of ages and the establishment of the Divine cycle of human power. So if we could take out these wonderful illuminating prophecies from the Old Testament and put them side by side, noting the correspondence with the great events which have transpired in the last two or three hundred years, it would be as though those prophets had the divine vision and insight to look into the future and see all these things with their own eyes.

The prophecies of these great prophets again are divided into two parts: The first part is in regard to the material and physical advancement of the world, and the sec-

ond is regarding the spiritual, the ideal advancement and progress of the hearts of mankind. For example, this great Armageddon, this great universal war which flooded the world with misery and slaughter, we find clearly predicted in the Old and New Testaments. One of the Israelitish prophets, in some part of his book, says, that there will be such a great struggle and turmoil in the world that two parts of the world will be cut off. The same prophecy is repeated by Christ when he refers to the prediction of Daniel, and says: "There shall be wars and rumors of wars, and kingdom shall rise against kingdom, and nation wage war against nation; there shall be earthquakes and famine in the world;" all of which have come to pass and are before our eyes. Hence if we peruse the terrible events which have transpired in the last eight years in the whole world in all parts, likewise realizing the distraction, the savagry and barbarism perpetrated by so-called civilized nations, and how millions of the flowers of humanity have been cut off, we will then know that these ancient prophets were right; that they had the divine insight to predict these events. One of the most wonderful prophecies which has actually taken place is the return of the Jews to Palestine and the hope for the establishment of their kingdom.

There are certain concrete prophecies in regard to the inventions of telegraph, telephone and wireless, all of which show that these prophets had a vision which was beyond human ken. In one of these ancient prophecies it is recorded that at the end of time there will be many threads connecting

various vicinities; that from Jerusalem these threads will be extended to all parts of the world, and people will come to this center by taking hold of these threads. By these threads the prophet meant the railroads and the steamships, and people would travel over the fastest railroads to reach that country.

Another prophecy in the Book of Isaiah is about the connection of Egypt and Palestine which was fulfilled by the building of railroads during the war connecting these two countries. The students of the Bible can find the prophecies for all the marvelous achievements of the last few centuries.

The second part of the prophecies which is the most important is in regard to the fulfillment of the law of Universal Love in all parts of the earth, the establishment of Universal Fellowship and reconciliation amongst the people. Isaiah says that in that day the wolf and the sheep shall lie side by side; the leopard and the kid will be grazing in the same meadow; the lion and the lamb will be in the same pasture; the little children shall put their hands in the hole and the adder will not harm them. All of these symbolic prophecies indicate that a day will come when the nations who are wolfish and the countries and the people who are lamb-like will enter into eternal compact of friendship and amity and will forget their enmity and animosity forever. From a physical standpoint it is impossible for the wolf and the lamb to become friendly, because the wolf is a carnivorous animal; it has claw-like teeth and flesh is its natural food. The wolf has no enmity toward the lamb when he tears him to pieces, but he wants to live.

The only time they will be peaceful and kindly toward each other is when the lamb will be lying down peacefully in the belly of the wolf.

Again it is written in these sacred Books that in that day God shall judge all the nations; that the nations shall change their swords into plowshares and their spears into pruning hooks, and that they shall learn war no more. The prophets in those days lived at a time when the civilization did not require bombs, poisonous gasses, guns and cartridges and all kinds of infernal machinery; at a time when we had none of the modern inventions. The prophet had no other way of explaining himself other than the agricultural implements, swords and spears. In brief, the prophets desired to say that the nations will be disarmed; that there will be Universal disarmament. Again, in another place it is written: "In that day I shall gather all the nations, and all languages will be made into one language." Hence, if we think of the marvelous spiritual outpourings upon the hearts of the people, we realize that this universal consciousness, this international mind, this international amity and better understanding and wider relationship which is being felt by all men everywhere are all predicted by these prophets.

Now, the prophets of Israel picturing before themselves this roseate dream, thought that when these conditions are fulfilled in the world, then God Almighty will come and tabernacle himself in the human world; the manifestation of God will appear. By God,

they did not mean that the Almighty is like a human being who is sitting upon his throne in the heavens and would some day come down in an airplane and make his flight to the earth. Their meaning was rather this: That the perfections, the virtues, the characteristics of God—what are they?—love, amity, righteousness and sincerity—would descend into the world of humanity, upon the wings of knowledge. These things will be established universally in the world of humanity, which when brought together in a perfect human temple will mean God. Christ meant the same thing when he advised his followers that they must pray that the Kingdom of God may be established upon the earth. Who is the Manifestation of God? He is the manifestation of love, the manifestation of universal consciousness, the manifestation of light, happiness, prosperity and unity among the children of men. This appearance of love; this effulgence of Universal Unity will dawn from the consciousness, from the horizon of the hearts of illumined forward-looking men and women. It is self-evident and beyond the shadow of a doubt that when we look over the world today we see and feel that these bright dreams of the Sun of Universal Consciousness have dawned from the hearts and the minds of the people both in the Orient and in the Occident. The dark clouds of misunderstandings and superstitions are being dispersed by the blowing of the wind of divine consciousness and the lights of knowledge; wisdom and mutual understanding are gaining greater and greater triumph. In the Oriental countries, religious misunderstanding and

prejudices were very strong. The adherents of different religions hated one another to such an extent that they thirsted for the blood of each other. The adherents of the seven great religions of the world were extremely inimical, and never tried to forget their past prejudices and associate with one another in the light of unity and friendship.

There was a Mohammedan priest very ill on the bed of death. His family went out and brought for him a Christian physician. When this Mohammedan priest opened his eyes and saw this strange man, he asked: "Why have you brought this person here?" They replied: "He is a very skillful doctor and will be able to heal you." He hastened to say: "Are you not aware if I take the medicine of this infidel, this Christian, I will go directly to hell?" The physician, not understanding, asked them what he was saying. They translated the priest's remarks. The physician answered: "Well, whether or not he takes the medicine, he will go to hell anyhow; but if he takes the medicine he will go there a little later." Such was the bitterness and bigotry amongst the followers of the religions. But, when the sun of the Bahai Movement dawned from the horizon of Persia seventy years ago, its penetrating rays scattered all these clouds from the consciousness of men. These religionists, who for thousands of years were inimical against one another, became like unto brothers and sisters, so that in reality the prophecy of that ancient prophet was fulfilled when he said that the lamb and the wolf shall lie side by side; consequently we are living at the dawn of that glorious age, that divine

millenium which has been prophecied by the ancient bards and poets, and we are witnessing with our own eyes the greatest transformation in the world of humanity. If we observe carefully we see all these signs around us. On one hand the statesmen of the world are seriously discussing and upholding the parliament of men, the federation of the world. Again, in the councils of nations and the congresses of the people, they are discussing the problem of disarmament and how to use these colossal sums that are being spent for the dreadnaughts and battleships. Then there are innumerable societies and organizations all over the world, East and West, the primal objects of which are to expand the horizon of human consciousness; to unfold the capabilities of the minds of men and to bring within the grasp of the people a greater realization of the inherent possibilities.

The Bahais, who are the lovers of light, of peace, of universal love, are likewise endeavoring and making the greatest effort, so that nations and religions and languages and tribes and races may forget their misunderstandings, shaking the hand of fellowship and friendship upon the same platform of international divine truth. What glorious privileges are ours, if we could truly realize that we are living at the dawn of this great divine age; at the dawn of such an international cycle where all the constructive and humanitarian forces are working for the betterment of the world, so that we may have one United States of the World; one Universal God; one great family of nations;

one language, and one shepherd of one flock.

QUESTIONS

Q. Will the peace and unity of the various nations of the world ever be realized?

A. The idea of the Parliament of Man as laid down by Baha'ollah seventy years ago was so remote from the minds of the statesmen of that day that they looked upon it as a utopian dream. At the time of his imprisonment in Turkey, when he was surrounded by guards and enemies, he wrote a series of epistles and tablets to the kings, presidents and monarchs of the world, warning them against extravagant expenditure on military and naval armaments, asking them to bring themselves together and discuss these questions so that peace and unity may be realized in the world. It is related that when Queen Victoria received the tablet of Baha'ollah in regard to international peace, she said to her advisors: "I do not see any of the nations of Europe taking any definite steps toward this matter, therefore, the most advisable thing for me to do is to wait and see whether or not other nations will come forward; if so, then we will come and take part in it." However, the nations in those days could not be blamed for their ideas, because the very atmosphere of that time was pregnant with militaristic discipline, with the spirit of conquest, of selfishness, greed and envy. But even now the Prime Minister of England, Lloyd George, has declared that if we had had an incomplete and defective League of Nations

like the one we have today, before the outbreak of the world war, we would have been enabled somehow to stem that tide and to extinguish the fire of hatred.

Q. 2. What are the prophecies regarding Russia and the future possibilities of that country?

A. Out of the present darkness, that is, out of the conditions which prevailed before the war, the Czaristic form of government, the injustice and tyranny with which the people were oppressed, and out of the extreme measures undertaken by the present Soviet rule, there shall arise a new Russia an hundred times stronger, more civilized and more powerful than ever Russia existed. It was as though the people of Russia had gone to the two extremes, the Imperialistic form of government, and the extreme measures introduced by the present regime, so there will be a middle course which the people of Russia will follow, making them a people of golden prosperity.

Q. 3. What is to become of the Moslem people?

A. As long as there are wolves in the world there will be also lambs for them to tear to pieces. Now, there was a time when the wolves were in the form of the Roman Universal Empire; another time in the form of the scholastic middle ages and various religious oppression of certain sects. Today that wolfish character appears in the form of civilized nations of Europe. The aim of the lovers of humanity must be to eradicate this wolfish character from among men. When this is done, then all the people of the world

will be at peace, otherwise the character will not change. Today this nation is a wolf; tomorrow the same nation is a lamb, and in a century the same nation that is a lamb will become wolfish again. The law of compensation is one of the most perfect laws in the human world—as you sow, so will you reap. The nation that has committed tyranny in the past is reaping the punishment today. The nations that are sowing seeds of war, division and oppression today, unquestionably will reap their punishment in a century from now.

—Translated by Mirza Ahmad Sohrab.

“WORDS OF WISDOM”

From *Hidden Words*

The Sun of Truth is the Word of God, upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence to It. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example: Its Light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists it produces manifestations of new and beautiful arts; when it shines through the minds of students it reveals knowledge and unfolds mysteries.

All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his (Spiritual) existence upon the Sun of the Word of God. All the good names and lofty qualities are of the Word. The Word is the Fire of God, which, glowing in the hearts of people, burns away all things that are not of God. The minds of the lovers are ever aflame with this fire. It is the essence of water, which has manifested itself in the form of fire. Outwardly it is the burning fire, while inwardly it is calm light. This is the Water which giveth life to all things.

We beg of God that we may partake of this Life-Giving Water of Heaven and quaff from the Spiritual chalice of rest, and thus

be free from all that tends to withhold us from approaching His Love.

Glory be upon the people of Glory!

O Son of Man! Wert thou to observe Mercy thou wouldst not regard thine own interest, but to observe Justice, choose thou for others what thou chooshest for thyself.

Verily, man is uplifted to the heaven of glory and power through Meekness; again, through Pride, is he degraded to the lowest station.

O ye discerning ones of the people: Verily the Words which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of Oneness. Be the cause of comfort and promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony.

Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love.

In this day he who seeks the Light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the crown of severance, and his temple with the robe of virtue. Then shall he arrive at

the ocean of Oneness and enter the presence of Singleness. The heart must become free from the fire of superstitions, that it may receive the light of Assurance, and that it may perceive the Glory of God.

Oneness, in its true significance, means that God alone should be realized as the One Power which animates and dominates all things, which are but manifestations of Its energy.

God, singly and alone, abideth in His Own Place which is Holy above space and time, mention and utterance, sign, description and definition, height and depth.

LECTURE

Delivered by

Prof. Jenabe Fazel

Sunday, 3 p. m., January 23, 1921

New Thought Auditorium

Seattle, Wash., U. S. A.

"THE ELEMENTS OF UNIVERSAL RELIGION"

It gives us peculiar joy and happiness on this bright Sunday morning to have the privilege of standing before you to speak about those eternal truths and endless blessings which bring to man felicity and beatitude. During the last few months I have been traveling through the various parts of the United States and Canada, delivering the Universal message of Baha'o'llah to many societies and organizations. We come from the far-off lands of the East thousands and thousands of miles away. Had it not been for the inventions and discoveries which have knitted together the distant parts of the earth, it would have been impossible for an Oriental, traveling across so many continents and oceans, to reach this country with such comfort and happiness. The means of transportation and communication between the five continents of the earth have brought the peoples of the world nearer to each other; nay, rather, we are living today in one neighborhood, making the various countries and nations as close

together as though they lived in the same apartment. In former ages and cycles, because the world lacked these tremendous means of intercommunication, the races and tongues were entirely unaware of each other's opinions, customs and habits. Not only the continents of the world were entirely separated from each other, but even the provinces or the countries in one continent could not receive the news from one another or come in touch with the current events of their lives.

In those days there were no railroads, no steamships, no telegraph or wireless, no telephone or phonograph; consequently, the people could not realize how they are akin one to the other; they could not travel from one end of the world to another on camels or mules or donkeys, so they were entirely left to their own wits and became insular and provincial. The cause that brought alienation and strangeness between the different religions of the world owes its origin to this very fact of the separation of nations one from the other, this being due to the lack of means of transportation. Former religions were founded by their respective prophets in various parts of the earth with the aim of educating, developing and unfolding the character of an especial race; and because these different religions, having different languages and different customs, could not know what the other thought or taught, little by little they developed that sense of bitterness and antagonism against the rest.

While fundamentally the ideas and prin-

ciples propounded by the religions were identical and similar, the very fact that they did not have a common language and they could not travel easily from one part of the country to another caused those religions to form peculiar ideas and ideals which seemingly formed differences, after which they continued in contradiction and opposition. The ancient traveller who had to travel either on horse or on foot spent many years before he could thoroughly investigate the conditions of one country. Think of Marco Polo who in the twelfth century went to Asia, China and Japan and wrote the first book on the habits and customs of those then unknown countries for Europe. So this whole matter of separation of nations, of misunderstanding of religions can be resolved into the idea that those ancient peoples did not have the means and facilities which we have at our disposal and of which we are availing ourselves for the enlightenment of the minds and the illumination of the hearts. However, in this glorious age in which we live, by means of the telegraph, the people of the far East can receive the news of the far West in a few minutes, or an hour, and the people of America can keep themselves in contact with all parts of the world by receiving these wire communications at every second. We can truly say that this is supremely an age of travel; and traveling brings enlightenment which will increase the sum-total of human knowledge, will make the world akin, will propagate that sound judgment and will diffuse the mind with that informa-

tion which is essential to the making of the world into one family of nations.

All these physical and outward improvements in the realm of science and industry whisper into our ears that we are living in an age of Universal Religion. They convince us that just as the physical globe in its material aspect has become more and more united, likewise the endless realms of the hearts must be swayed and conquered by dynamic spiritual force which may bring into the higher consciousness of man that Universal faith, that world religion, of which men and women have been dreaming for ages and ages. We are in need of a Universal Religion today which may act as the light in the globe of material civilization; a Universal Religion which may function as spirit in the body politic, in the commonwealth of humanity; a Universal Religion which may bring under its tabernacle all the faiths of the world, melting them into one, and enabling them to enter into the realm of unity.

It is not necessary at all to prove to an audience or to individuals that the world of humanity today is in the greatest need of such a Universal Religion, because the voice of humanity is being heard from all sides declaring that the world is necessarily coming to a crucial point where this great faith must come to solve all our problems and struggles. Not only is the small voice filling the world with its soundless music that we are in need of a Universal faith, but the prophecies and predictions of the ancient prophets corroborate this fact very clearly. This prophecy is not only revealed in the

Old and New Testaments, but the sacred scriptures of the seven religions of the world demonstrate and prove that at the consummation of ages there will appear a faith and a truth which will be all inclusive, universal, and cosmopolitan in temperament and adaptation. Every forward looking man and woman feels somehow that he or she is living at the dawn of that great age of millenium or Universal Faith; but what are the elements or the principles which shall dominate and bring about this faith and make it a living power in the daily life of men?

The first element of Universal Religion is: An all inclusive spirit. It must be a collective center of all the highest and noblest and most divine ideals of the ages since the dawn of creation. It must bring into its platform the virtues, the perfections, the attributes which were looked upon as perfect by the past religions, and exclude all that is denominational, sectarian and narrow. Those who are freed from the chains and fetters of past traditions and without any prejudices study the sacred scriptures of the religions of the past, realize that each one of them had a peculiar distinction, a Universal law, that must be brought into this Universal faith in order to make it appealing to all sections of humanity. Just as His Holiness, Jesus Christ, wrote the highest and the noblest laws on ethics and morality, we likewise find in the writing of Buddha the most sublime, the most unselfish, the most divine laws and principles in regard to the spiritual life of man, which are nothing short of miracles in

the scriptures of the world. Each one of these great religions have jewels and pearls of knowledge and wisdom which are hidden under the dust of ages of tradition and sectarianism; and once we brush aside these impediments, we realize that each and all of these many religions have great gems of reality. Hence that Universal Religion which aims to outstretch, to spread its wings over the children of men, must bring into its system of morality an internationality a Universality which may include all the best concepts of philosophy, literature and religion which have entered into the minds of men.

The second element of a Universal Religion is that it must necessarily accept as divine all spiritual founders of the seven great religions of the world, and if it denies any one of these, it can never become Universal. It will always remain a national religion, a tribal religion, but not a religion of humanity; for we can truly state without any fear of contradiction that the religions of the world in their beginning were similar and pure as limpid springs gushing forth from out of the heart of the founder. We have observed in the Orient the many attempts of certain sectarian missionaries to replace with their own religion the faith of the natives, asking the people to deny the spiritual teachings under which they have been brought up from childhood. It is impossible, nay, rather unprofitable for any man who has been brought up and reared in a religion teaching him spiritual qualities of rectitude and righteousness, to deny his own religion and to go and accept an-

other. His own, which has been inspiring his ancestors for one thousand or two thousand years, he cannot give up so easily, and why should he? Instead, let us teach him the relationship and beauty of his own to that which has for so many hundred years inspired our forefathers and ourselves. All are one. Therefore, the Universal Faith must have for its fundamental principle the establishment of the divine inspiration of all the founders without exception, so that these religions of the world may realize that these founders were like unto brothers and not parties to blood feuds.

The third element of Universal Religion: All its principles and institutes must be based upon logic, reason and intellect. It must have not one single element which cannot be proven by science and reason, for if any religion today comes forward with a belief such as—My brother, accept this on blind imitation; do not try to argue, do not try to find out the why and wherefore of it, but just accept it because the leaders of religion tell you to accept it—such a religion in this age is not only impossible, but is absurd. Therefore, the principles of a religion which would be Universal must be reasonable, social and humanitarian in its scope and nature.

The fourth element of Universal Religion is that it must be divested from all sectional creeds, formalism, rites and ceremonies which are local and national. Creeds and rites of one religion differ from the creeds and rites of another religion because they have been instituted with certain considerations in regard to the exigencies of the time

and the place in which the people have been living; so all these things must be left to the temperament and nature of the various peoples, at the same time having a body of international laws and moral obligations to which all men may subscribe without injury to their conscience.

The fifth element of Universal Religion is spiritual democracy. There must be no privilege, no vested rights in any special class of priesthood or clergy, so that they may little by little form a class for themselves with certain attributes and privileges to which all the people must subscribe. The Universal Religion must be purely democratic with the Universal Ideal that all men are brothers and there is no one superior to another insofar as his spiritual qualities are concerned.

The sixth principle is that the Universal Religion must look upon the world as one globe. There must be no racial, religious and national prejudice. It must be the founder of the oneness of the world of humanity. Just as the glorious sun shines upon the world of nature and man without any distinction whatsoever, showering its energizing heat and light upon all kingdoms of life; likewise the Universal Religion must look upon all humanity from the standpoint of the sun. The Universal Religion must not be theological or metaphysical; it must be a trinity. It must have the laws of ethics and morality; it must be in accord with the sciences and discoveries of the world of humanity, and, likewise it must bring together all those elements of unity which have been scattered in the past, but which now

must be crystalized into one Universal conception of truth. Its principles must be like fire, burning away all the thorns and thistles of superstition and tradition, and it must likewise be like rain causing the growth of the flowers of amity and fellowship amongst man. The greatest obstacles that have kept the religions separate one from the other is their misunderstandings and traditions.

Twelve years ago I was traveling throughout India. Upon reaching Calcutta, I found there was a big war going on between the Mohammedans and the Hindus. The streets were barricaded and dead bodies were strewn hither and thither. I inquired of one of the men: "What is the reason of this feud and civil war?" This man told me that the Hindus have sacred cows. They select certain spotless cows and from birth these calves are trained to be the holy cows. They let them roam through the bazaars and the streets eating the provisions from any stores they may pass. The inhabitants bow down before them; the Hindus bowing and touching them with their hands and blessing them. This holy cow as she walks along the streets is like a queen. She asks tribute from every one and every one is more than glad to give it to her, for she is indeed as fat, obese, and perhaps, we might say, as subtle as some of the leaders of religions. Of course, the cow not knowing any better, one day passed by the store of a Mohammedan; the Mohammedan, not looking upon the sacred cow with the same eyes as the Hindus, began driving her away. The cow, never being treated like this before in her life, simply looked at the man and

paid no attention, but regarding him with a strange look, continued to eat. At last the man became furious and called upon his neighbors, who brought their hatchets, and in a mob killed the cow in the center of the bazaar. When the Hindus heard of this terrible catastrophe they raised a cry, "These infidels of the Mohammedans have killed our Godlike cow." Coming in a mob, they attacked the Mohammedan quarters, and many were killed on both sides. This continued until the British authorities sent soldiers to quell the disturbance. Now just as the Hindus looked with reverence and awe upon the cow, the Mohammedans looked with aversion and hate upon the pig. Hence the Hindus in order to revenge themselves went and brought a pig and during the night let the pig into the sacred mosque of the Mohammedans just in the place where the High Priest goes every morning and prays. Now, the High Priest and his disciples came before sunrise into the mosque. There, they saw this pig defiling the sacred place; they called on their followers, made a big party and attacked the Hindus' quarters. This time many more people were killed on account of a pig. Now, the enlightened mind knows quite well that Brahma and Vishnu and Siva did not come into the world to sanctify the cow, nor did Mohammed come into peninsular Arabia to make his followers hate the pig. These are the superstitions which have crept into these religions hundreds of years after their founders have left this world.

Now, the Universal Religion must brush aside all these unnatural and unreasonable

creeds, which are conducive to bloodshed, and construct those principles which will be conducive to the health, happiness and joy of the children of men in this twentieth century. The world of humanity has never been in need of a Universal religion so much as now. Its ideals must be like unto a clear fountain which will wash away all these dark and black blots and clear the way for the unlimited, infinite progress of human and divine consciousness.

The Bahai movement, with whose name most of you are familiar, is that movement which embodies and tabernacles within itself those universal principles and truths which make safe and protects the world of conscience from the degradation of these limited ideas. The Bahai movement is not a new religion because the world has enough religions already, but it is the quintessence of all the religions of the past; it is religion renewed in its pristine purity and beauty. When a person studies the principles of the Bahai faith, he will find within it the gems and jewels of his own religion rediscovered and reappointed in their proper setting. The Bahai movement emphasizes and insists upon the oneness of the world of humanity; it looks upon the globe as one home without any distinction whatsoever. It is the clarion call to unity and agreement. It is that spiritual polish which has cleansed the mirrors of the past religions from the dust of superstition and human imaginations.

If we compare the principles of Baha'o'llah with those which Christ uttered on the Mount, we realize that they have expressed

the same fundamental laws, the same spiritual principles; only Baha'o'llah has clothed them in accord with modern consciousness and the modern longing for the comprehension of truth. When the seven religions of the past look over the vast panorama and see the divine beauty of the Bahai dispensation, they will find in it all that has been vital and essential in their own religions, only brought together on one great canvas instead of being separated as they were in the past. During the last seventy years since the movement was established in Persia, thousands upon thousands of the religionists from different faiths have come into its folds laying aside their fanaticism and bigotry co-operating with one another on those essentials and universal laws about which we have already spoken. Rev. Campbell of London, of the City Temple, has written of late an article on this great Bahai movement in which he says: I have been thinking and dreaming for many years about the elements of a Universal Religion and have tried to formulate certain principles under which a Universal Religion may become a working power. However, the more I study the Bahai movement the greater becomes my admiration, knowing that Baha'o'llah in that great prison of Acca, Palestine, was able to bring together those elements of Universal Religion 70 years ago, without which it would be impossible to have international agreement and understanding. Just think of the spirit of brotherhood which is being blown over the world so that even the seven religions of the world, amongst themselves, are trying to

bring together the various sects and denominations. We have a reform movement among the Jews. They are trying to set aside all those superannuated creeds and rituals which are antiquated and are not at all atune with the present time. The Brahma Somaj in India is another attempt to eliminate all the nonessentials in the Hindu faith and bring into light those Universal elements which they consider would unite and affiliate all the Hindu sects and denominations in that vast empire. Here, in America, we have the Higher Criticism; we have many progressive and liberal movements in the churches expressing that Universal consciousness in forgetting the creeds and non-essentials, bringing into emphasis the teachings of Christ on the Mount. These national or religious attempts are movements which have started from the earth upward. The Bahai movement is a spiritual movement which has come and is coming from heaven downward; so that while these are trying to rise heavenward this outpouring of the spirit is descending downward,—they will meet each other somewhere between the heaven and the earth, coming into a mutual affiliation, reciprocity and co-operation; thus obtaining that effect, that universal efficacy, which are the aims of the truth seekers. Consequently, this is the age of Universal Consciousness. This is the cycle of spiritual illumination. This is the time of Universal Religion. All mankind is aspiring to onward progress and God has opened the flood-gates of his inspiration and revelation; the river of light and life is pouring upon the

minds and hearts of men and causing that spiritual transmutation in the realm of consciousness which ere long will bring to us the vision splendid.

—Translated by Mirza Ahmad Sohrab.

LECTURE

Delivered by

Prof. Jenabe Fazel

Tuesday noon, January 25, 1921

New Thought Auditorium
Seattle, Wash., U. S. A.

“WHY PRESENT DAY RELIGIONS HAVE LOST THEIR POWER”

The subject upon which this afternoon's discussion is based is, “Why Present Day Religions Have Lost Their Power.” As we look over the phenomena of creation, we realize that everything is subject to change and transformation. From the ameoba in the depth or on the shore of the ocean to the stars rolling in the great universe, all are subject to this great law of change. Renewal or change are the inseparable laws of physical organism as well as intellectual concepts. Just as heat is the inseparable quality of fire and light the indispensable attribute of the sun, likewise transformation and transmutation are the indispensable attributes of all phenomena. In the animal, vegetable and human kingdom, the law of birth, growth, perfection and decline is visible. When the child is born it is weak and impotent. It grows and develops its inherent qualities until it reaches the age of adolescence and manhood and then the period of decline starts and he passes away from this life, showing that this process of

change through various phases of life is necessary for the acquirement of experiences and virtues. Likewise all the institutions of society and all of the philosophical schools are similar to the birth of a child. They go through these various phases of change. They are the necessary requirements of a certain age; they appeal to a certain type of mentality, and when the people have outgrown that school of thought it naturally dies and something grander, nobler and more spiritual is born. The world of thought is like unto a great ocean; the successive waves coming from the bottom of the briny deep dashing themselves against the shore, if a wise man is standing on the standard he knows that there is an infinite number of waves, that no sooner the sea is set in motion, they will begin to come up and up toward the shore, but, if a child is standing there, he might think there is only one wave. The world of intellectuality is exactly like this great sea, and the waves of thought come eternally from the unknown toward the known. The world of thought has brought into being millions and millions of new ideas in accord with the time in which they were born, and they have died their natural death, about which we know nothing and which are not recorded in any history, nor are they brought within the ken of human knowledge on account of our limited environment and understanding. The appearance and disappearance of these infinite phases of thought do not spell extinction or annihilation, nay, rather it is necessary for the unfoldment of humanity, —these constant expansions of conscious-

ness—therefore, the death of every old thought means the birth of a new one; a newer thought like unto the steps of the ladder that man scales, the upper end of which is lost in the clouds above. In reality there is no end; we are trying to attain the unattainable and reach the Flying Perfect.

The religious experiences of men are not excluded from the Universal category of change and transformation, rather they are the spiritual ideas which have supplied nourishment and sustenance to a class of men and women in an environment, in a time and place necessary, and after having given birth to all that which has been good and excellent they die in order that they might give birth to more expansive expression of human heart and mind. Every expression of the spiritual ideal which has been born anew in the world has not in reality abrogated the old, but the old has lost its crystalized individuality in the new, and the new has brought into itself all that which has been beautiful and lovely in the old. His Holiness, the Christ, expressed this great ideal in a few words when he said, "I have not come to destroy, but to fulfill."

What are the causes that bring about the disintegration of the religions of the world? There are several reasons for the natural decay of the religious systems of the world and the birth of the new ones. First, the founder of a religion is like unto a light, a globe of incandescent white light. As long as he lives in this world he was within himself all that penetrating light, but he distributes that light into the bodies of his

disciples thus diminishing the intensity and strength of the first volume of light. The first group of disciples distribute the light again that they have received from the master covering a wider circle of followers, and thus after two and three centuries, this light, having been scattered throughout the bodies or lamps of so many thousands or millions of people, becomes dim and almost extinct.

Let us illustrate more clearly and concretely. If the sun shines upon the moon; the moon reflecting its rays upon a mirror and the mirror in turn reflecting its rays upon the wall, what will be the degree of the heat of the light on the wall? Very weak indeed. Then by the time the wall tries to reflect back its weak light into another denser body hardly anything will be left.

To give another illustration in regard to this first point.—One of the seers was endeavoring to teach his son about his duties. He asked his son, "What goal hast thou before thine eyes?" What destination art thou striving to attain?" The son said, "I am striving to attain to thy position." His father said, "Thou art much mistaken, because I tried to attain to the station of the founder and here am I filling a secondary position, and if thou triest to take my place, thou wilt be in a third position. Thy aim must be much higher; to rise above and beyond the position that I have filled in this world, in order that thou mayest establish the law of constant growth and advancement."

Take the Christian dispensation. First the light of revelation and inspiration was

all centered in Christ. He diffused that light amongst his disciples who could not even then live very peacefully together. They had their squabbles and strifes. Then the disciples tried to give the light to the saints, and the saints had their numerous difficulties trying to live a saintly life. Hence by the end of the third or fourth centuries of Christianity, all the simplicity, all the beauty of the life of Christ became institutionalized and crystalized into great big cathedrals and churches as though he came purposely to build these mammoth monuments, devoid of spirit.

The second cause is that the founder of a religion aims to plant in the heart of man the seed of inner spirituality, in other words, the seed of the Holy life or the working of an inner savior. Later on people held to an exterior sanctimonious religiosity and attached so much importance to that outward exterior savior, which, without the working of the inner savior, will avail man nothing. The history of the Christian church gives us very clearly the accounts that after the ascension of Christ, the Christians attached much importance to the relics of the saints, the bones of the great leaders of the church, the crumbs of bread eaten at the table of these saintly looking men and many other rites and ceremonies which had nothing to do with the spirit that Christ desired to create in the inner sanctuary of man. The Jews after the death of Moses did the same thing. They forgot the ten commandments which were the foundation of the Mosaic dispensation, and heightened the importance of the Sabbath, the sacrifice

of fat lambs and pigeons in the sanctuary that they might burn those sacrifices and its smell might rise heavenward perfuming the nostrils of Jehovah.

The third cause was the creation of a body of canonical laws, creeds and ritualisms which were all brought into existence by the leaders of religions, they thinking that the crystalization of these rules and the bringing of those dogmas into the lives of men would create in them the fear and the hope of the other life, making them live better and happier lives in this world. The question of original sin, vicarious atonement and salvation as understood in the orthodox sense ; all these things were man-made ideas that theologians of the early Christian era evolved through metaphysical wrangles and dissensions, never thinking that these very creeds must some day react upon the whole body of religion, banishing the people from the paradise of religious atmosphere, of spontaneity of that thought, of that broad, unlimited life that Christ came to give and give more abundantly.

The fourth cause was the erection of walls in the form of sects and denominations around groups of men, each group of men and women coming together saying, "We are going to raise a wall around this religion or this creed of ours," thus separating themselves from the association and fellowship with others. The formation of sects and denominations has been a Universal chronic disease. It has attacked the body of all the religions of the past. The prophet brought one simple religion, but later the people came and divided and sub-

divided it into so many sects that one must read volumes of their literature in order to understand them. The leaders of these sects, in order to keep up the spirit of fanaticism and rivalry between the followers, tried to form certain superficial distinctions between the various aspects of theology, which had nothing whatsoever to do with the original intention of the founder. Thus the fire of animosity and hatred amongst the people was kept burning.

In Oriental countries the religion of Islam holds sway which is divided into four main sects, just as amongst the Christians we have two main sects, the Catholics and the Protestants. Just as these two main sects are divided and subdivided, so are these four, each one divided into so many bi-sects. Although all of them believed in one religion, their hatred for each other was so intense that the leaders of these sects proclaimed that if one person from this sect should kill a person of the opposite sect, making out of his skin a pair of shoes and walk in them, he would go directly to paradise after his death. Similar pronouncements are found among the Christians and the Jews and the Mohammedans during the Crusades if we make ourselves familiar with the history of those days.

In Persia, once upon a time, there was a king who had in his court a very celebrated philosopher. The philosopher tried to teach the king broader principles of the religion of Islam and tell him that these four sects were not originally founded by the prophet. The king did not like to believe this, but the philosopher said, "I will convince you."

He asked the king to make a large meeting wherein he might invite the leaders of these four sects, also the members of his court and nobility. The king arranged the meeting and when all of them were sitting in their respective positions, the philosopher entered the room with his shoes under his arms. In the Orient, when people enter a hall or a room, they take off their shoes at the threshold. When the king observed this he became angry and said, "What hast thou done? Is this not a sign of disrespect against these nobles?" The philosopher said, "I have a reason for this, sire, and if you will allow me I will tell it to you. Last night I was reading a book in which there was an account of a visit of Mohammed to one of his friends, and when he went into the room he left his shoes at the threshold. Having finished his visit he made preparation to go home. He looked for his shoes, but they had disappeared. After thorough search it was found that one of the leaders of these sects, the first one, had stolen them." Immediately the leader of the first sect arose and said, "Are you not informed regarding our history? Do you not know that our sect was founded one hundred years after Mohammed? We did not exist in those days, so how could we steal his shoes?" The philosopher said, "I beg your pardon. I was confused. It was the second sect that stole the shoes." The leader of the second sect got up hurriedly and explained, "This is a worse mistake, because we were founded two hundred years after Mohammed." The philosopher subtly passed the accusation on to the leader of

the third sect and to the fourth, but each one of them exclaimed, "No, not so, we came into being three and four hundred years after Mohammed. It could not possibly be that we are guilty of a crime so base." When he had finished the philosopher turned to the king and said, "Do you not see; they acknowledge themselves that they were not in the days of Mohammed, so what right have they to be here today?"

Changing the names only, this can be applied to all the religions, because each one in the beginning was one great highway. There were no byways and trails in which the people might lose themselves, but these trails and cross-roads were established and came into being long years after the founders had ascended from this world to the heavenly kingdom.

Another reason is that the followers of these different religions have been unable to understand the spiritual meaning of the books left by their founders. They took their meaning literally, which literalness soon killed the spirit of faith and truth. All the prophets have come from the East and all of them spoke in a symbolic, mystic language. If we read these books with the knowledge of symbology, we can understand their real meaning, but no sooner we put down the eye-glass of metaphors, do we lose the essence of their teachings. Christ was the king of parable makers. He spoke always in parables, so much so in fact, that even his disciples did not always understand what he said. You will remember the parable of the seed sower. He said, "There was a farmer who went about scattering

seed. Some was thrown on rocks, some in boggy ground and others in fertile ground." When he finished, one of the disciples asked, "What do you mean by this?" Christ replied, "Is it possible you do not understand the meaning of my words?" He then gave the spiritual meaning of that parable.

Supposing he had never given that spiritual meaning, the Christians and other religionists might have taken it as a literal story good to be recited to the children only. This misunderstanding of the spiritual meaning of the statements of the prophets had much the effect of a heavy curtain of black clouds which prevents the shining of the Sun of Reality. These misunderstandings about the true meaning of these things became so heavy, the load so unbearable that we see with our own eyes the result and how people are trying to throw them away, even to the point of losing all sense of religion. This is because they do not take into consideration that all points of religion should correspond with reason. This is the day in which all these misinterpretations and misunderstandings must be set aside and the true spirit of faith and religion become manifest.

Firstly, the religious books of the world must be retranslated, reinterpreted in accord with the aim and object of the writer. In this way these clouds may be lifted and the universal consciousness of the founders become apparent. Secondly, the leaders of religion must come together, forgetting all these secondary rites, rituals and creeds which have kept them apart during the last many ages and unite around those funda-

mental ideas which are alike and common amongst all of them.

When I arrived in this country some of my friends told me that there is a movement in the United States known as the Inter-allied Church Movement, and that these people are trying to bring together into unity and agreement all the various sects of Christianity. I was made exceedingly happy, because this is a sacred and divine idea—to unite not only the sects of a religion, but the religions of the world in this age. But, when I investigated the matter more thoroughly, I found that these different churches had held fine conventions in the best hotels; in great parlors they sat around well appointed tables, eating chicken salad and ice cream and talked very beautifully, but, when they left the convention, they carried bag and baggage all their creeds and sectarianism again into their churches; so that one of their people said, "The Inter-allied Church Movement is busted up." They agreed to disagree.

The Bahai movement has shown a greater spirit of unification in bringing that heart union, that spiritual affiliation between thousands and thousands of the adherents of not the sects of one religion, but the different systems of the religions of the world. By the intelligent interpretations and valid proofs and arguments, Baha'o'llah has been able to remove all the creeds from amongst these contending religions, thereby cementing their hearts and their minds together to such an extent that they realize today that they are the members and organs of one body. All their differences are re-

moved. They live in the utmost freedom of spiritual fellowship; they aspire toward the unification of mankind and work day and night for the realization of truth in their consciousness.

QUESTIONS

Q. 1. What did Christ mean when he said, "I lay my body down and take it up again?"

A. By BODY Christ meant the spiritual body, not the physical body. The spiritual body of Christ was left behind in the hearts of his disciples. In other words, His teachings and principles was the real body of Christ.

Q. 2. Through what channels or avenues did the prophets receive their knowledge other than through what we know today as the five or possibly the six senses, including the telepathic sense?

A. There are two channels through which mankind received knowledge. The first channel is what you refer to as the five senses; the sense perception impressing the outer objects upon the body or upon the retina of the eye, forming pictures in the brain, thus giving out to the world what is known as human intelligence. This is the way that the scholars, the philosophers and the inventors receive and increase their knowledge thus ameliorating the conditions of the world.

The second way through which we gain knowledge is the inner perception, the heart. Through this channel, inspiration and revelation is gained. This is the way that the prophets, the messengers and their disciples

obtained spiritual information and ethical laws, giving them to the people. This is made more clear by the fact that the majority of the prophets of the past from a human standpoint have been illiterate and have not studied in any human schools or colleges or universities. We read in the history of the Church that Peter was so illiterate from a human standpoint that he often forgot the names of the days of the week, but his life was that of one who had gained knowledge by introspection, through the indwelling spirit; thus inspirational knowledge became the foundation of the vast structure of Christianity. To illustrate this in a more concrete way, it is said that once in Persia there were many artists. They contended with each other in an exhibit. The king appointed for them a great gallery and drew a curtain between them so they could paint pictures on the wall. One of the painters was so inspirational and wonderful that instead of painting his canvas he began to polish the surface of the wall like unto a mirror. Upon the day of the exhibit the curtain was removed and all that the painters had drawn on the opposite wall were reflected on the polished wall of the other painter. Of course he won the honors. So it is with us: If we could cleanse the mirror of our hearts to become translucent like unto this painter's wall many unknown pictures will be reflected on their surfaces.

Q. 3. Is not the most essential thing to get the realization that there is no separation between God and Man?

A. God is nearer to man than man is to himself.

Q. 4. How is it that we have to depend so much on faith instead of reason in Christianity?

A. It is because from the beginning the leaders of religion adopted as guides for themselves and the people a body of rules and ceremonies, and in order to force them upon the people denied reason and glorified faith so that people would naturally fall in and accept these most unreasonable doctrines. This is not an espezialized trait or characteristic of the Christians; all the other religions are in the same boat.

Q. 5. Is Christ any more God than any other man? Was he any higher related to God than any other man?

A. Christ was a bright mirror and so He reflected the Deity in a clearer manner, just as a pure mirror will reflect the objects before it more distinctly.

Q. 6. What is the Bahai definition of God?

A. God is the spiritual sun of the world dominating and influencing all life. Just as the material sun is sending its rays upon all, so God is that spiritual sun. God is not a personal being but Infinite Intelligence.

Q. 7. How are we to eat the flesh of Jesus and drink His blood?

A. The body of Christ is His teachings. When you live his teachings you are eating his body. We must become cannibals in order to eat the body and blood of Christ if we take the meaning of that saying literally. The Jews came to Christ and said, "Now what kind of a Messiah art Thou? Our an-

cestors and fathers received manna from heaven for forty years before they became believers in Moses. What canst thou do?" Christ said, "My heavenly Father has sent such a bread that whosoever shall eat thereof will never hunger, but will gain eternal life." The Jews said, "We want never to become hungry; bring this bread immediately." They from the first, as you will see, took the meaning of the Master's words literally. Then Christ said unto them, "I am that heavenly bread and whosoever eats my flesh shall never hunger." Now what was the meaning of this statement? Did he mean that his body was kneaded with flour? No, it was again a symbol and a spiritual metaphor. Man has two kinds of food, spiritual and material. The bread is for the physical strength and the word BODY in the teaching of Christ was the spiritual bread for the reinforcement of the spirit of man—whosoever eats of it shall never die. But even if we could eat the body of Christ, we would be hungry again tomorrow.

"THE DAY OF GOD"

Prayer from *Hidden Words*

Praise be to Thee, O God of Names and Creator of Heaven! Praise be to Thee, for Thou hast made known unto Thy servants Thy Day, wherein the River of Life streamed forth from the finger of Thy Generosity, and the Fountain of Revelation and Unity became manifest by Thy Manifestation, to all who are in Thy earth and heaven.

O God! This is a Day, the Light of which Thou hast sanctified above the sun and its effulgence. I testify that this Day is illumined by the Light of Thy Face and by the effulgence of the dawning Lights of Thy Manifestation.

O Thou, my God, and the Beloved of my heart! With the name of this Day Thou hast adorned Thy Tablet, which is known only to Thee. Thou hast called it "The Day of God." Nothing is to be seen therein but Thy Supreme Self, and naught is to be remembered save Thy sweetest Name. Wherefore, when He appeared, the foundations of nations trembled, the learned were bewildered and the wise men were confounded, save those who came near unto Thee, took from the hand of Favor the pure wine of Thy Inspiration, and drank in Thy Name, saying: "Praise be unto Thee, O Desire of the nations! Praise be to Thee, O Beloved of the hearts of the yearning!"

LECTURE

Delivered by

Prof. Jenabe Fazel .

Tuesday, 8 p. m., January 25, 1921

New Thought Auditorium

Seattle, Wash., U. S. A.

MIND, SOUL AND SPIRIT

The psychologists and philosophers from time immemorial have been discussing the difference between the mind, the soul and the spirit, pigeonholing them in various parts of the brain as categories. Ancient thinkers, scholars, modern specialists and physicians have tried to find out the origin and the power of these three functions—the mind, soul and spirit in man, which have been the foundation of all life.

It is self evident to both the ancient and modern scholars that every phenomenon is the result of a composition of many elements. From the various compositions of these millions of atoms we have so many different phenomena, each with a distinct virtue and quality. Whether qualitatively or quantitatively, the effects, the causes and results forthcoming from phenomena are the outcome of their elementary composition and the origin of such compositions as to whether they have had more or less of the primeval energy. The elements themselves, distinct and disjointed, do not manifest any special characteristics, but when they are

brought together, when a number of cells or atoms or elements are composed, then certain effects appear from them which are entirely different from their first virtue. This in itself is a great truth, that all these decompositions and compositions, structural growth and decay, are under the organization and the law of a Supreme Universal Intelligence which has the directing influence of bringing together these phenomena and again scattering them to the four corners of the earth, thus showing, that although there are many forms and shapes, the conservation of energy holds as the supreme law in the world of creation. Thus every created object has a separate function to perform, a special property to bring forth, and certain virtues to manifest. They are directed and under the control of that Divine and Universal Intelligence, and none of them can deviate one hair's breadth from the law and the order which are placed before them to continue and work out.

As a result of a bringing together of millions of cells from all the kingdoms of life into the body of man, there has appeared in him a power which is supernatural, which is directive, and this power controls all the lower worlds of life. Just as a child is born into the world through the mother, likewise, this child of supreme intelligence and wisdom is born in the heart and in the mind, through the composition of these cellular elements in the physical body of man. Through the action and reaction of external and internal forces, both in the outer and in the inner world, this child of reason is born. Just as the steamer is

dependent upon the steam and cannot sail over the wide expanse of sea without the steam power, likewise is the body dependent upon the power of the mind; the mind acting as steam for its various parts, causing the whole to work and produce physical energy and at the same time directing them in the proper channels. This power acts upon the body as a great force. All the assimilative forces are directly under its control. Like unto an electric power, the power of the mind works through all parts of the body. Just as the energy of life circulates through the vegetable kingdom, through every part and fiber of the tree, the leaf and the grass, likewise this power of the mind works through every part of the body. This power which is like the supreme light is the kernel, and the body is the shell or husk. The body is like unto a lamp, and this power in man is similar unto the light in the lamp. The body for this power in man is similar unto a garment, while the power within the body is like unto the one who dons the garment.

The power of the soul has two aspects, one is the divine, the other is the human; one is material, the other is spiritual. It is like unto a page of paper which has two sides. The inner side is that side divine, heavenly and celestial; and the outer side is the natural, the physical, the dark side which is the selfish nature of man. The esoteric, the inner aspect of the soul is called the spiritual, the body is the physical and the spirit is the inner reality toward which we are all trying to attain. It is the goal,

and the soul is the bridge which suffers us to walk over, attaining our destination.

The spirit is a divine effulgence and a heavenly ray which is in the Kingdom of God. The soul has the attractive power to draw that heavenly ray to itself, so that it may gain the experiences, the fruits of this life, and go back to its original home enriched and fructified with the experiences of this world. The spirit is again like unto a divine bird—the Bird of Paradise—coming down from the heavenly concourse, taking its abode in this physical cage. All the heavenly songs, all the unselfish, inspirational, stirring melodies that you hear coming from the depths of your inner being, comes from that heavenly nightingale. The jarring music that oftentimes falls upon your ear comes from the outer aspect of man. Again, the spirit is similar unto the ray of light, which comes down from the Sun of Reality.

The body being of the composition of materialistic elements, the spirit descending from the higher divine court to this earthly body, causes the soul to become attached with the material things. The spirit in this case will be likened to a bird which has besmeared its wings in the quagmire of selfishness and greed in such a manner that it cannot soar toward its heavenly home.

Through the negligence, unawareness and ignorance which are the natural consequences of material and physical being; through these earthly vapors that arise out of the selfish side of man, the eyes of the spirit are bedimmed, and often blinded; thus he cannot see the vision divine. The hand of power and truth has given to the

spirit a telescope through which it can see things visible and invisible. That telescope is the mind. So you can realize that the highest expression of life is when we use the power of the spirit in visualizing things, intellectually, culturally and logically. When the spirit is used in looking through that telescope to see things of the mind, then it sees the most divine spectacle spread before it. But if the telescope is not clean, the lenses are not polished, then there are misty pictures before the eyes of the spirit, and confusion and strife takes place.

We can realize the spirit, the mind, the soul very clearly; for example, the body is the aggregate of the atoms, the outer manifestation. The brain is the instrument through which this body works. The eyes are the vehicle through which all these outer objects, all these sense perceptions are carried and photographed on the surface of the various parts of the brain—the cerebellum and the cerebrum—each of these departments working for the development and coordination of perfect and harmonious functions. So you have the brain, the eyes, the mind, the soul and the body. The brain is the highest development in the body of man; the greatest complicated machinery in this factory of God, and the eyes are the instruments through which the mind sees and works.

Now just as man has this outer temple, the outer temple having these instruments through which to work, likewise he has an inner temple perfect in composition and symmetry. That inner temple is composed of the mind, the soul and the spirit. The

spirit is in the place of the brain; the soul is in the place of the eye. The mind is the telescope through which the inner man sees. Hence it is written by one of the ancient philosophers that there is always a picture in the lower kingdom of all those things which are in the higher. All that we see in the outer world of phenomena, their prototypes are in the inner world of reality, only this is the world of visibility, and the other is the world of invisibility. We can indeed believe in the philosophy of Avacena, that there is one supreme power in man and that supreme power rules and dominates in the body according to various instruments which it must use; but the supreme power, by whatever name you may call it, is always the same.

The problem is therefore: What has been the function of the prophets of God? Why did they come into the world? They came to reach the soul, so that it might direct its higher side toward the kingdom of the spirit. Likewise they came to cleanse the telescope of the mind, so that the spirit may be able to work through it without any impediment or obstacles. If the people of the world live up to the principles brought by the manifestations of God and the prophets, they will realize that never did they bring any doctrinal creeds, any rituals or ceremonies which act as a mist before the lens of the telescope of the mind. These are the things that men themselves have created, while in reality religion has been the most scientific proposition, the most intelligent and the most logical principle in life, because the soul sees through the telescope of

the mind. Why, then, is the world in such a state of confusion? The religions are divided among themselves because they have never let the spirit work through the telescope of the mind. They have brought these human clouds of personal opinions and personal ideas before the lens of reality; thus, because those ancient good people could not see that the spirit is the greatest instrument for the working of the mind, and that the two are one, the spirit in the past has been fettered and chained.

John, the writer of Revelation, was a simple, illiterate man on whose books the greatest philosophers of the ages have written comments. What reality was in John that enabled him to see things in the future, to pierce the dark clouds of superstition and ignorance and look into the distant centuries, giving a picture of future events? It was the power of the mind, the influence of the Holy Spirit that delivered him from the lower aspect of the soul, turned him to the highest phase of that soul, and then gave him the telescope of the mind through which the spirit saw and visualized all these heavenly pictures. The same divine power is today again working in the world, and if we take hold of it, we will be able to do the same things, nay, rather a hundred thousand more wonderful things than did those ancient seers and saints. Praise be to God, we are living in an age of science and invention, in a cycle of the discovery of those higher psychic phenomena, and if we use all these heavenly and material blessings that God has showered upon the children of men in this glorious cycle, we also will be able

to free ourselves from all past traditions and superstitions, living in the same divine atmosphere in which the ancients lived.

This is the principle of the Bahai Movement, which for the past seventy years has been inculcating in the bodies, souls and the hearts of men, that the time has come for us to do two things: First, get rid of all traditions, creeds and rituals of the past, which have created clouds and vapors before the lens of the telescope of the mind; and, second, to take the gist and the quintessence of the teachings and the principles of the seven great religions bringing them together into one harmonious whole, so that we may use them as a polisher and as a cleanser of the lens of the telescope of the mind through which the spirit may work. This process of clarification has been going on in the world from the time Baha'o'llah declared his mission, and the Bahais throughout the world have not only tried to purify their own minds, but they have tried to impress upon the rest of mankind that their turn has likewise come, and all of them must arise with them, a supreme force, and render this great and mighty service to all the people.

—Translated by Mirza Ahmad Sohrab.

Prayers from "Hidden Words"

PRAYER OF THANKFULNESS

Praise be to Thee, O my God, for Thou has made me to hear Thy Voice, to know the Manifestation of Thy Signs and to walk in Thy straight Path. I ask Thee to deprive me not of that which Thou hast ordained unto Thine elect and beloved. All living things testify of Thy Benevolence, Bounty, Beneficence, Mercy and Might, that: "There is no God but Thee, the Precious, the Wise!"

PRAYER FOR STEADFASTNESS

Glory be to Thee, my God and my Beloved! Thy Fire is burning in me, O my Lord, and I feel its glowing in every member of my weak body. Every organ of my temple declares Thy Power and Thy Might, and every member testifies that Thou art powerful over all things. By Thy Strength I feel strong to withstand all trials and all temptations. Make firm Thy Love in my heart, and then I can bear all the swords of the earth. Verily every hair of my head says, "Were it not for trials in Thy Path I should not have appreciated Thy Love." O my Lord, strengthen me to remain firm, and to uphold the Hands of Thy Cause, to serve Thee among Thy people. Thou art Loving! Thou are Bountiful!

SUPPLICATION

Praise be unto Thee, O my God! I pray to Thee—by the fragrance of Thy Mercy and the sunrise of Thy Love—to give to me and to those who sought Thy Glorious Face all that befits Thy Bounty and Abundance. O Lord, I am poor—immerse me in the ocean of Thy wealth; and I am thirsty—grant me the chalice of Thy favor. I ask Thee—by Thyself and by Him whom Thou hast chosen to manifest Thee—to gather Thy servants together under the shelter of Thy Love, to feed them from its fruits, and to teach them Thy melodies. Verily Thou art God, and there is no God but Thee!

Glory be unto Thee, O God, for Thy Manifestations of Love to mankind. O Thou, Who are our Life and Light, guide Thy servants to Thy Way, and make them rich in Thee, and free from all save Thee.

O God, teach them Thy Oneness, and give unto them a realization of Thy Unity; that they may see no one save Thee. Thou art the Merciful and the Giver of Bounty.

O God, create in the hearts of Thy beloved the fire of Thy Love; that it may burn the thought of everything save Thee.

Reveal unto them, O God, Thy exalted Eternity; that Thou hast been and will ever be, and that there is no God save Thee. Verily, in Thee will they find comfort and strength.

QUOTATIONS FROM ABDUL BAHA NINE QUALIFICATIONS BY WHICH THE GREAT MASTER MAY BE RECOGNIZED

1. That Great Master should be the educator of the world of humanity.
2. His teachings should be universal and confer illumination upon humankind.
3. His knowledge should be innate and spontaneous, not acquired.
4. He should answer the questions of all sages, solve the difficult problems of human, ity, and be able to withstand all the persecutions and sufferings heaped upon him.
5. He should be a joy-bringer and the herald of the kingdom of happiness.
6. His knowledge should be infinite and his wisdom all-comprehensive.
7. The penetration of his Word and the potency of his influence should be so great as to humble even his worst enemies.
8. Sorrows and tribulations must not vex him. His courage and conviction must be God-like. Day unto day he must become firmer and more zealous.
9. He should be the establisher of universal civilization, the unifier of religions, the standard-bearer of universal peace, and the embodiment of all the highest and noblest virtues of the world of humanity.

Whenever you find these conditions realized in a human temple, to him look for guidance and illumination.—**ABDUL BAHA.**

A manifestation of the essence of God is like unto the sun which has different risings; the dawning places are different, but the sun is always the same. The lamps are different, the light is one. —**ABDUL BAHA.**

To live the life is—

To be no cause of grief to any one.

To be kind to all people and to love them with a pure spirit.

Should opposition or injury happen to us, to bear it, to be as kind as ever we can be, and through all, to love the people. Should calamity exist in the greatest degree, to rejoice, for these things are the gifts and favors of God.

To be silent concerning the faults of others, to pray for them, and to help them, through kindness, to correct their faults.

To look always at the good and not at the bad. If a man has ten good qualities and one bad one, look at the ten and forget the one. If a man has ten bad qualities and one good one, to look at the one and forget the ten.

Never to allow ourselves to speak one unkind word about another, even though that other be our enemy.

To do all of our deeds in kindness.

To cut our hearts from ourselves and from the world.

To be humble.

To be servants of each other, and to know that we are less than any one else.

To be as one soul in many bodies; for the more we love each other, the nearer we shall be to God; but to know that our love, our unity, our obedience must not be by confession, but of reality.

To act with cautiousness and wisdom.

To be truthful.

To be hospitable.

To be reverent.

To be a cause of healing for every sick one, a comforter for every sorrowful one, a pleasant water for every thirsty one, a heavenly table for every hungry one, a star to every horizon, a light for every lamp, a herald to every one who yearns for the kingdom of God.

—ABDUL BAHA.

Consider the candle how it weeps its life away drop by drop that it may shed its light.

—ABDUL BAHA.

SERIES II.

The Ideals of the New Age.
Palestine During the Days of Reconstruction.
Solution of the Economic Problem.
Bahai Movement.

SERIES III.

The Universal Consciousness of Christ.
The Evolution of the Idea of God in All Ages.
Physical and Spiritual Healing.
The Proofs for the Recognition of the Manifestation of God.

SERIES IV.

Man is the Collective Center of all Phenomena.
The Teachings of All Religions are Identical.
Ye Shall Know the Truth and the Truth Shall Make You Free.
The True Meaning of Trinity.

SERIES V.

The New Vision of Immortality.
Correspondence of Science and Religion.
The Master Key of Success.
Universal Brotherhood.