

Beginning Quotes

O SON OF MAN! Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

O SON OF THE SUPREME! I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself there from?

O SON OF LIGHT! Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

O SON OF BEING! Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

Abdul Baha: This present life is even as a swelling wave, or a mirage, or drifting shadows. Could ever a distorted image on the desert serve as refreshing waters? No, by the Lord of Lords! Never can reality and the mere semblance of reality be one, and wide is the difference between fancy and fact, between truth and the phantom thereof.

Know thou that the Kingdom is the real world, and this nether place is only its shadow stretching out. A shadow hath no life of its own; its existence is only a fantasy, and nothing more; it is but images reflected in water, and seeming as pictures to the eye.

Baha'u'llah: Dost thou reckon thyself only a puny form when within thee the universe is folded?

Baha'u'llah: The world is but a show, vain and empty, a mere nothing, bearing the semblance of reality. Set not your affections upon it...Verily I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion.

Baha'u'llah: In the same way the world of the Kingdom is sanctified from everything that can be perceived by the eye or by the other senses—hearing, smell, taste or touch. The mind which is in man, the existence of which is recognized—where is it in him? If you examine the body with the eye, the ear or the other senses, you will not find it; nevertheless, it exists. Therefore, the mind has no place, but it is connected with the brain. The Kingdom is also like this. In the same way love has no place, but it is connected with the heart; so the Kingdom has no place, but is connected with man.

The Unseen World

The Bab: He created you from a single soul.

Baha'u'llah: O My servants! The one true God is My witness! This most great, this fathomless and surging Ocean is near, astonishingly near, unto you. Behold it is closer to you than your life-vein!

Quran 32: 20. As for those who believe and do good works, they will have Gardens of Eternal Abode as an entertainment in return for what they used to do. 13: 36. The similitude of the Garden promised to the God-fearing is that through it flow streams; its fruit is everlasting, and so is its shade. That is the reward of those who are righteous;

BIBLE

1Cor 3.16 Do you not know that you are God's Temple and that God's spirit dwells in you.

Luke 17.20 The Kingdom of God is within you.

James 4.5 He [God] yearns jealously over the spirit which He has made to dwell in us.

2Cor 4.16 Though our outer nature is wasting away, our inner nature is being renewed every day...for the things that are seen are transient, but the things which are unseen are eternal.

1Pet 3.3 Let not yours be the outward adorning...but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit.

BHAGAVAD GITA

Interwoven in his creation, the Spirit is beyond destruction. No one can bring to an end the Spirit which is everlasting. For beyond time he dwells in these bodies, though these bodies have an end in their time; but he remains immeasurable, immortal...If any man thinks he slays, and if another thinks he is slain, neither knows the ways of truth. The eternal in man cannot die. He is never born, and he never dies. He is in Eternity: he is forevermore. Never-born and eternal, beyond times gone or to come, he does not die when the body dies.

Abdul Baha: Though man has powers and outer senses in common with the animal, yet an extraordinary power exists in him of which the animal is bereft. The sciences, arts, inventions, trades, and discoveries of realities, are the results of this spiritual power. This is a power which encompasses all things, comprehends their realities, discovers all the hidden mysteries of beings, and through this knowledge controls them: it even perceives things which do not exist outwardly; that is to say, intellectual realities which are not sensible, and which have no outward existence, because they are invisible; so it comprehends the mind, the spirit, the qualities, the characters, the love and sorrow of man, which are intellectual realities.

Baha'u'llah: Consider the rational faculty with which God hath endowed the essence of man. Examine thine own self, and behold how thy motion and stillness, thy will and purpose, thy sight and hearing, thy sense of smell and power of speech, and whatever else is related to, or transcendeth, thy physical senses or spiritual perceptions, all proceed from, and owe their existence to, this same faculty. So closely are they related unto it, that if in less than the twinkling of an eye its relationship to the human body be severed, each and every one of these senses will cease immediately to exercise its function

Baha'u'llah: Wert thou to ponder in thine heart, from now until the end that hath no end, and with all the concentrated intelligence and understanding which the greatest minds have attained in the past or will attain in the future, this divinely ordained and subtle Reality, this sign of the revelation of the All-Abiding, All-Glorious God, thou wilt fail to comprehend its mystery or to appraise its virtue. Having recognized thy powerlessness to attain to an adequate understanding of that Reality which abideth within thee, thou wilt readily admit the futility of such efforts as may be attempted by thee, or by any of the created things, to fathom the mystery of the Living God, the Day Star of unfading glory, the Ancient of everlasting days. This confession of helplessness which mature contemplation must eventually impel every mind to make is in itself the acme of human understanding, and marketh the culmination of man's development.

Abdul-Baha: Know that the reality of man embraces the realities of things, and discovers the verities, properties and secrets of things. So all these arts, wonders, sciences and knowledge have been discovered by the human reality. At one time these sciences, knowledge, wonders and arts were hidden and concealed secrets; then gradually the human reality discovered them and brought them from the realm of the invisible to the plane of the visible. Therefore, it is evident that the reality of man embraces things. Thus it is in Europe and discovers America; it is on the earth, and it makes discoveries in the heavens. It is the revealer of the secrets of things, and it is the knower of the realities of that which exists. These discoveries corresponding to the reality are similar to revelation, which is spiritual comprehension, divine inspiration and the association of human spirits. For instance, the Prophet says, "I saw, I said, I heard such a thing." It is, therefore, evident that the spirit has great perception without the intermediary of any of the five senses, such as the eyes or ears.

Baha'u'llah: And now concerning thy question regarding the soul of man and its survival after death. Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure.

It will manifest the signs of God and His attributes, and will reveal His loving kindness and bounty. The movement of My Pen is stilled when it attempteth to befittingly describe the loftiness and glory of so exalted a station. The honor with which the Hand of Mercy will invest the soul is such as no tongue can adequately reveal, nor any other earthly agency describe. Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise.

The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds. If any man be told that which hath been ordained for such a soul in the worlds of God, the Lord of the throne on high and of earth below, his whole being will instantly blaze out in his great longing to attain that most exalted, that sanctified and resplendent station.... The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men.

The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest. Through them the clouds rain their bounty upon men, and the earth bringeth forth its fruits. All things must needs have a cause, a motive power, an animating principle.

These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being. The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother. When the soul attaineth the Presence of God, it will assume the form that best befitteth its immortality and is worthy of its celestial habitation. Such an existence is a contingent and not an absolute existence, inasmuch as the former is preceded by a cause, whilst the latter is independent thereof.

Absolute existence is strictly confined to God, exalted be His glory. Well is it with them that apprehend this truth. Wert thou to ponder in thine heart the behavior of the Prophets of God thou wouldst assuredly and readily testify that there must needs be other worlds besides this world...Would they have willingly suffered such afflictions and torments as no man hath ever experienced or witnessed?

PHILOSOPHY

Descartes: I think therefore I am.

They say that the soul of man is immortal, at one time it comes to an end - that which is called death - and at another is born again, but is never finally exterminated. On these grounds a man must live all his days as righteously as possible. Plato

Should this my firm persuasion of the soul's immortality prove to be a mere delusion, it is at least a pleasing delusion, and I will cherish it to my latest breath. Cicero

If you were to destroy the belief in immortality in mankind, not only love but every living force on which the continuation of all life in the world depended, would dry up at once. Moreover, there would be nothing immoral then, everything would be permitted. Dostoyevsky

The World of the Womb

Abdu'l-Bahá: 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.

Baha'u'llah: The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother.

Abdu'l-Bahá: This world is not much of a place for the realization of truth. This world is but the womb of the world of reality. Twins in the matrix may even embrace each other without knowing what they do. They are in darkness and cannot know their relationship to their mother who nourishes them, or their father who cares for them and provides for them. However, when they are born out of the world of darkness and live in this world, they realize each other and become assured that they have a father and a mother. So will you become assured when you enter the world of light and then you will realize how great is my fatherhood for you.

Abdu'l-Bahá: As the child in the womb does not yet know the use of its members, it does not know what its eyes are for, neither its nose, nor ears, nor tongue—so also it is with the soul on earth. It cannot understand here the uses and powers of its spiritual gifts, but directly it enters the eternal kingdom, it will become clearly apparent.

Abdu'l-Bahá: As to thy question regarding discoveries made by the soul after it hath put off its human form: certainly, that world is a world of perceptions and discoveries, for the interposed veil will be lifted away and the human spirit will gaze upon souls that are above, below, and on a par with itself. It is similar to the condition of a human being in the womb, where his eyes are veiled, and all things are hidden away from him. Once he is born out of the uterine world and entereth this life, he findeth it, with relation to that of the womb, to be a place of perceptions and discoveries, and he observeth all things through his outer eye. In the same way, once he hath departed this life, he will behold, in that world whatsoever was hidden from him here: but there he will look upon and comprehend all things with his inner eye. There will he gaze on his fellows and his peers, and those in the ranks above him, and those below.

Abdu'l-Bahá: As the child in the womb does not yet know the use of its members, it does not know what its eyes are for, neither its nose, nor ears, nor tongue — so also it is with the soul on earth. It cannot understand here the uses and powers of its spiritual gifts, but directly it enters the eternal kingdom, it will become clearly apparent.

Abdu'l-Bahá: As it is not yet shown while the child is in the womb of its mother, what its condition will be, whether it will have all the gifts of God or not, whether it will be perfect in all its members or not, whether it will be blind, or deaf, or dumb—but afterwards, when it enters the world, then it becomes clearly apparent if it is defective or not—so it is with the soul in this present state. Its perfection or its lackness is not understood until it enters the heavenly kingdom; then it is clearly seen, and then the soul understands whether or not it is lacking in the gifts of God.

The Parable of the Twins

In a mother's womb were two babies. The first baby asked the other: "Do you believe in life after delivery?"

The second baby replied, "Why, of course. There has to be something after delivery. Maybe we are here to prepare ourselves for what we will be later."

"Nonsense," said the first. "There is no life after delivery. What would that life be?"

"I don't know, but there will be more light than here. Maybe we will walk with our legs and eat from our mouths."

The doubting baby laughed. "This is absurd! Walking is impossible. And eat with our mouths? Ridiculous. The umbilical cord supplies nutrition. Life after delivery is to be excluded. The umbilical cord is too short."

The second baby held his ground. "I think there is something and maybe it's different than it is here."

The first baby replied, "No one has ever come back from there. Delivery is the end of life, and in the after-delivery it is nothing but darkness and anxiety and it takes us nowhere."

"Well, I don't know," said the twin, "but certainly we will see mother and she will take care of us."

"Mother?" The first baby guffawed. "You believe in mother? Where is she now?"

The second baby calmly and patiently tried to explain. "She is all around us. It is in her that we live. Without her there would not be this world."

"Ha. I don't see her, so it's only logical that she doesn't exist."

To which the other replied, "Sometimes when you're in silence you can hear her, you can perceive her. I believe there is a reality after delivery and we are here to prepare ourselves for that reality when it comes...."

GOD

Baha'u'llah: Ten thousand Prophets, each a Moses, are thunderstruck upon the Sinai of their search at His forbidding voice, "Thou shalt never behold Me!"; whilst a myriad Messengers, each as great as Jesus, stand dismayed upon their heavenly thrones by the interdiction, "Mine Essence thou shalt never apprehend!" From time immemorial He hath been veiled in the ineffable sanctity of His exalted Self, and will everlastingly continue to be wrapt in the impenetrable mystery of His unknowable Essence. Every attempt to attain to an understanding of His inaccessible Reality hath ended in complete bewilderment, and every effort to approach His exalted Self and envisage His Essence hath resulted in hopelessness and failure.

The wise Rabbi who thought he could explain the nature of God, and the boy by the sea.

How can we try to think about God when God created our ability to think.

Buddha: There is O monks, an Unborn, Unoriginated, Uncreated, Unformed. Were there not, o monks, this Unborn, Unoriginated, Uncreated, Unformed, there would be no escape from the world of the born, originated, created, formed. ~ Udana, 80-81"

Buddha: This body will be dissolved and no ammount of sacrifice will save it. Therefore, seek thou the life that is of the mind. Where self is, truth cannot be; yet when truth comes, self will disappear. Therefore let thy mind rest in the truth; propogate the truth, put thy whole will in it and let it spread. In the truth thou shalt live forever.

Baha'u'llah: God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is, and hath ever been, veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men.

Baha'u'llah: The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace,...hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being.

The Atheists Dilemma

Look at a large color book....is it feasible that color poured from the sky, or from out of no-where, and accidentally arranged itself into all these wonderful color photographs and diagrams, and that then black ink appeared out of no-where and formed a multitude of words in just the right order to make meaningful sentences explaining the photos and diagrams, and then numbers fell from no-where in perfect order and sequence to number each page, and then all the pages miraculously bound themselves together and formed a book.

This is against all rational sense and scientific experiment, such a thing has never happened in all our existence. And yet atheists believe that it is possible.

Human DNA is the book of life. It contains all the instructions for a blade of grass or a human being. This book of instructions is a billion times more complex than this simple book. If its words, for a human being were laid end to end it would stretch to the sun and back several times.

Every form of life on earth has different DNA.

If it is ludicrous to believe that a simple book, such as this, can not be created without intelligence, how mind numbingly foolish is it to suggest that the complexity of DNA and all life in this vast universe, just fell from nothing into the most exquisite and fathomless order.

Even Richard Dorking himself made the error of admitting that nothing is something in a TV debate at which point the audience just laughed at him.

Messengers why we need Them!

These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade.... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

Shoghi Effendi: No man can "obtain everlasting life" in the full sense of the term, except through acknowledging the Manifestation of God, in this age, Bahá'u'lláh.

Abdul-Baha: The cornerstone of the religion of God is the acquisition of divine perfections and the sharing of his Manifold bestowals. The essential purpose of faith and belief is to ennoble the inner being of man with the outpourings of grace from on high. If this be not attained, it is, indeed, deprivation.

Abdul-Baha: If he comes under the shadow of the True Educator and is rightly trained, he becomes the essence of essences, the light of lights, the spirit of spirits; he becomes the centre of the divine appearances, the source of spiritual qualities, the rising-place of heavenly lights, and the receptacle of divine inspirations.

Steve: Its as if there are plenty of streams from which we may drink, but the older ones have become infected with dust and dirt and are not very clean, and may even be diseased they are so old.

Steve: If some-one is directing you toward a new gleaming and pure stream gushing with crystal clear water, giving life to millions, why would we wish to turn away from it and content yourselves with the old and now impure stream.

Tests and Trials

Buddha: The life of mortals in this world is troubled and brief and combined with pain. For there is not any means by which those that have been born can avoid dying; after reaching old age there is death; of such a nature are living beings.

O My servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake of their benefits, to share in their joys, and to obtain a portion of their sustaining grace. To each and every one of them you will, no doubt, attain.

Rumi: If you dont like to be rubbed how will you be polished!

Abdul-Baha: The more difficulties one sees in the world the more perfect one becomes. The more you plough and dig the ground the more fertile it becomes. The more you cut the branches of a tree the higher and stronger it grows. The more you put the gold in the fire the purer it becomes. The more you sharpen the steel by grinding the better it cuts. Therefore, the more sorrows one sees the more perfect one becomes . . . The more often the captain of a ship is in the tempest and difficult sailing the greater his knowledge becomes. Therefore I am happy that you have had great tribulations and difficulties... Strange it is that I love you and still I am happy that you have sorrows.

Abdul-Baha: Tests are benefits from God, for which we should thank Him. Grief and sorrow do not come to us by chance, they are sent to us by the Divine Mercy for our own perfecting.

Abdul-Baha: But regarding the tests: Undoubtedly they must be violent so that those souls who are weak may fall back, while the souls who are firm and sincere may shine forth from the horizon of the Most Great Guidance like unto the sparkling stars.

Abdul-Baha: Thou hast written concerning the tests that have come upon thee. To the sincere ones, tests are as a gift from God, the Exalted, for a heroic person hasteneth, with the utmost joy and gladness, to the tests of a violent battlefield, but the coward is afraid and trembles and utters moaning and lamentation. Likewise, an expert student prepareth and memorizeth his lessons and exercises with the utmost effort, and in the day of examination he appeareth with infinite joy before the master. Likewise, the pure gold shineth radiantly in the fire of test. Consequently, it is made clear that for holy souls, trials are as the gift of God, the Exalted; but for weak souls they are an unexpected calamity. This test is just as thou hast written: it removeth the rust of egotism from the mirror of the heart until the Sun of Truth may shine therein. For, no veil is greater than egotism and no matter how thin that covering may be, yet it will finally veil man entirely and prevent him from receiving a portion from the eternal bounty.

Abdul-Baha: Be not grieved; tests lead to the development of holy souls and the ardor of the flame of fire causeth the pure gold to shine and the violence of winds is conducive to the growth and thriving of a firm and well rooted tree.

Abdul-Baha: While a man is happy he may forget his God; but when grief comes and sorrows overwhelms him, then will he remember his Father who is in Heaven, and who is able to deliver him from his humiliations.

Baha'u'llah: How many the leaves which the tempests of trials have caused to fall, and how many, too, are those which, clinging tenaciously to the tree of Thy Cause, have remained unshaken by the tests that have assailed them, O Thou Who art our Lord, the Most Merciful!

Baha'u'llah: O Thou Whose tests are a healing medicine to such as are nigh unto Thee, Whose sword is the ardent desire of all them that love Thee, Whose dart is the dearest wish of those hearts that yearn after Thee, Whose decree is the sole hope of them that have recognized Thy truth!

Baha'u'llah: ...the Almighty hath tried, and will continue to try, his servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed: 'Do men think when they say "We believe" they shall be let alone and not be put to proof?'

Baha'u'llah: He will never deal unjustly with any one, neither will He task a soul beyond its power. He, verily, is the Compassionate, the All-Merciful.

Steve: Only when we have failed time and time again, and each time we pathetically ask God, beg God to give us another chance, I will get it right this time I promise, we get sick of hearing ourselves ask for another chance, and yet again we fail, and it is only when we realize our complete inability to conquer this test and we throw ourselves down on our knees and beg the mercy and forgiveness of God for our dismal failure, and in tears beseech God's help for we now realize this test is impossible without God's help...only then does God come to our aid and all things fall in to place...and then once the test is complete and done with, standing in the wings is the grim face of your next test...

The Science

‘Abdu’l-Bahá: 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.

Light an intellectual reality

‘Abdu’l-Bahá: The other kind of human knowledge is that of intelligible things; that is, it consists of intelligible realities which have no outward form or place and which are not sensible. For example, the power of the mind is not sensible, nor are any of the human attributes: These are intelligible realities. Love, likewise, is an intelligible and not a sensible reality. For the ear does not hear these realities, the eye does not see them, the smell does not sense them, the taste does not detect them, the touch does not perceive them. Even the ether, the forces of which are said in natural philosophy to be heat, light, electricity, and magnetism, is an intelligible and not a sensible reality. Likewise, nature itself is an intelligible and not a sensible reality; the human spirit is an intelligible and not a sensible reality.

Love is the Secret

Know thou of a certainty that Love is the secret of God’s holy Dispensation, the manifestation of the All-Merciful, the fountain of spiritual outpourings.

Love is heaven’s kindly light, the Holy Spirit’s eternal breath that vivifieth the human soul. Love is the cause of God’s revelation unto man, the vital bond inherent, in accordance with the divine creation, in the realities of things.

Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul.

Love is the most great law that ruleth this mighty and heavenly cycle, the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms.

Love revealeth with unfailing and limitless power the mysteries latent in the universe. Love is the spirit of life unto the adorned body of mankind, the establisher of true civilization in this mortal world, and the shedder of imperishable glory upon every high-aiming race and nation.

Einstein's Letter to his Daughter. (Compare this with Abdul-Baha Love is the secret!)

[Story of Albert Einstein at School!]

There is an extremely powerful force that, so far, science has not found a formal explanation to. It is a force that includes and governs all others, and is even behind any phenomenon operating in the universe and has not yet been identified by us.

This universal force is LOVE.

When scientists looked for a unified theory of the universe they forgot the most powerful unseen force.

Love is Light, that enlightens those who give and receive it.

Love is gravity, because it makes some people feel attracted to others.

Love is power, because it multiplies the best we have, and allows humanity not to be extinguished in their blind selfishness.

Love unfolds and reveals.

For love we live and die. Love is God and God is Love.

This force explains everything and gives meaning to life. This is the variable that we have ignored for too long, maybe because we are afraid of love because it is the only energy in the universe that man has not learned to drive at will.

To give visibility to love, I made a simple substitution in my most famous equation.

If instead of $E = mc^2$, we accept that the energy to heal the world can be obtained through love multiplied by the speed of light squared, we arrive at the conclusion that love is the most powerful force there is, because it has no limits.

After the failure of humanity in the use and control of the other forces of the universe that have turned against us, it is urgent that we nourish ourselves with another kind of energy...

If we want our species to survive, if we are to find meaning in life, if we want to save the world and every sentient being that inhabits it, love is the one and only answer. Perhaps we are not yet ready to make a bomb of love, a device powerful enough to entirely destroy the hate, selfishness and greed that devastate the planet.

However, each individual carries within them a small but powerful generator of love whose energy is waiting to be released.

When we learn to give and receive this universal energy, dear Lieserl, we will have affirmed that love conquers all, is able to transcend everything and anything, because love is the quintessence of life.

I deeply regret not having been able to express what is in my heart, which has quietly beaten for you all my life. Maybe it's too late to apologize, but as time is relative, I need to tell you that I love you and thanks to you I have reached the ultimate answer!

Quantum Mechanics

Up, Down, Charm, Strange, Top ,Bottom.

Quantum Entanglement

An Experiment with a pair of photons fired in different directions from a common source , proved that the axis of propagation of one particle could be affected by the measurement of the other particle, this is termed Quantum Entanglement. This seemed to prove Neils Bohr's view of reality was correct and Einstein needed to think again.

This experiment was postulated by John Bell in 1964 and carried out by Alan Aspect. It showed Bohr to be correct. This experiment showed that information concerning the first particle or photon was transmitted to the second photon at a speed faster than light. Thus destroying Einstein's theory that nothing can travel faster than light.

This suggest that our world is a deeply connected whole...something happening miles away will effect immediately something or some-one here. This can only be explained by a spiritual understanding of reality. We are all the waves on one ocean...and that the universe is enfolded within us.

It also suggests that in reality the past is only present in that it has been observed and written down, and the future is only present in that we may predict what may happen, but in reality both past and present are in the now. Just as in an experiment the observer is a fundamental part of the experiment and entangled up in it. So an occurrence only happens when it has been observed.

All these seeming anomalies of physics can only be explained by imagining we are all like radio or tv receivers, receiving the same information concerning reality. We all receive the same pictures and sounds and sensations and interpret that reality as external to our beings when in reality it is within us and we are part of it.

What is the point arent good deeds enough?

Abdul-Baha: For just as the effects and the fruitage of the uterine life are not to be found in that dark and narrow place, and only when the child is transferred to this wide earth do the benefits and uses of growth and development in that previous world become revealed—so likewise reward and punishment, heaven and hell, requital and retribution for actions done in this present life, will stand revealed in that other world beyond. And just as, if human life in the womb were limited to that uterine world, existence there would be nonsensical, irrelevant—so too if the life of this world, the deeds here done and their fruitage, did not come forth in the world beyond, the whole process would be irrational and foolish.

Baha'u'llah: It is clear and evident that all men shall, after their physical death, estimate the worth of their deeds, and realize all that their hands have wrought. I swear by the pDay Star that shineth above the horizon of Divine power! They that are the followers of the one true God shall, the moment they depart out of this life, experience such joy and gladness as would be impossible to describe, while they that live in error shall be seized with such fear and trembling, and shall be filled with such consternation, as nothing can exceed. Well is it with him that hath quaffed the choice and incorruptible wine of faith through the gracious favor and the manifold bounties of Him Who is the Lord of all Faiths.

Are good deeds enough

Know that such actions, such efforts and such words are praiseworthy and approved, and are the glory of humanity. But these actions alone are not sufficient; they are a body of the greatest loveliness, but without spirit. No, that which is the cause of everlasting life, eternal honor, universal enlightenment, real salvation and prosperity is, first of all, the knowledge of God. It is known that the knowledge of God is beyond all knowledge, and it is the greatest glory of the human world. For in the existing knowledge of the reality of things there is material advantage, and through it outward civilization progresses; but the knowledge of God is the cause of spiritual progress and attraction, and through it the perception of truth, the exaltation of humanity, divine civilization, rightness of morals and illumination are obtained.

Second, comes the love of God, the light of which shines in the lamp of the hearts of those who know God; its brilliant rays illuminate the horizon and give to man the life of the Kingdom. In truth, the fruit of human existence is the love of God, for this love is the spirit of life, and the eternal bounty. If the love of God did not exist, the contingent world would be in darkness; if the love of God did not exist, the hearts of men would be dead, and deprived of the sensations of existence; if the love of God did not exist, spiritual union would be lost; if the love of God did not exist, the light of unity would not illuminate humanity; if the love of God did not exist, the East and West, like two lovers, would not embrace each other; if the love of God did not exist, division and disunion would not be changed into fraternity; if the love of God did not exist, indifference would not end in affection; if the love of God did not exist, the stranger would not become the friend. The love of the human world has shone forth from the love of God and has appeared by the bounty and grace of God.

The third virtue of humanity is the goodwill which is the basis of good actions. Certain philosophers have considered intention superior to action, for the goodwill is absolute light; it is purified and sanctified from the impurities of selfishness, of enmity, of deception. Now it may be that a man performs an action which in appearance is righteous, but which is dictated by covetousness. For example, a butcher rears a sheep and protects it; but this righteous action of the butcher is dictated by desire to derive profit, and the result of this care is the slaughter of the poor sheep. How many righteous actions are dictated by covetousness! But the goodwill is sanctified from such impurities.

Briefly, if to the knowledge of God is joined the love of God, and attraction, ecstasy and goodwill, a righteous action is then perfect and complete. Otherwise, though a good action is praiseworthy, yet if it is not sustained by the knowledge of God, the love of God, and a sincere intention, it is imperfect. For example, the being of man must unite all perfections to be perfect. Sight is extremely precious and appreciated, but it must be aided by hearing; the hearing is much appreciated, but it must be aided by the power of speech; the faculty of speech is very acceptable, but it must be aided by the power of reason, and so forth. The same is true of the other powers, organs and members of man; when all these powers, these senses, these organs, these members exist together, he is perfect.

Steve: Another argument is that the sun gives continually the greatest of deeds in that it provides life and illuminates all, and yet we do not continually praise the sun for its mighty good deeds. Should a person however, do something solely for the love of God and his creation and attract another person to the divine, then that is praiseworthy as it is prompted by the Holy Spirit, the love of God.

Living Underground

Steve: Its a bit like the underground people, working away building a wonderful civilisation underground, and yet if they remain oblivious of the wonderful world above ground, then they will remain deprived of it, regardless of how many good deeds they perform. If they refuse to turn to the Messenger who has come with teachings on how to acquaint themselves with the world above ground, then they will remain ignorant of its existence.

Near Death Experiences Dreams and Visions

Astonishingly one in five people report an out of body experience.

42% of americans have a mystical encounter with death.

8,000,000 americans have reported NDE

66% of Nurses in the UK report Mystical experiences i the prescence of people dieing.

All report is as a life changeing experience. All becoming far more compassionate, loving, giving and spiritual, with an nincreased desire to learn and klnow God.

A Study by Ian Currie The Author passed away in 1992

Dr Moody

Common Features: Strange sound; Peace and Painlessness; Great Joy; Out-of-Body Experience; The Tunnel; Rising Rapidly into the Heavens; People of Light; The Being of Light; Life Review; Reluctance to return.

More Real than Reality

The memories of these experiences beat all other memories, hands down, for their vivid sense of reality. "The difference was so vast," he said with a sense of astonishment.

Even if the patient had the experience a long time ago, its memory was as rich "as though it was yesterday," Laureys said.

"Sometimes, it is hard for them (the patients) to find words to explain it."

20 percent of children who have experienced NDE attempt suicide. They want so much to return to the experience they had. This correlates perfectly with Baha'u'llah's statement that if we saw the next world even through the eye of a needle we would take our own lives in our desire to be there.

It had been believed the brain stopped all activity 30 seconds after the heart had stopped pumping blood around the body, and that with that, awareness ceases too.

However recent reports show that patients who's heart has stopped pumping for up to 3 minutes report stunning awareness and consciousness and can even report on incidents that happened in the operating theatre during 3 minute period when their heart stopped pumping and they were clinically dead..

Example one

My first visual memory was looking forward and seeing a brilliant bright light, almost like looking directly at the sun. The strange thing was that I could see my feet in front of me, as if I were floating upward in a vertical position. I do not remember passing through a tunnel or anything like that, just floating in the beautiful light. A tremendous amount of warmth and love came from the light.

There was a standing figure in the light, shaped like a normal human being, but with no distinct facial features. It had a masculine presence. The light I have described seemed like it emanated from that figure. Light rays shone all around him. I felt very protected and safe and loved.

The figure in the light told me through what I now know to be mental telepathy that I must go back, that it was not time for me to come here. I wanted to stay because I felt so full of joy and so peaceful. The voice repeated that it wasn't my time; I had a purpose to fulfill and I could come back after I completed it.

Example two

....all of a sudden I was observing myself lying in bed..I was no longer attached or within, my sleeping, dyeing body. I was above and to the left in the corner most top of the room peering down at my body lying next to my girlfriend. I had the sensation that my body was a dead thing, of no further use...empty, pointless, thrown in a heap!

Then in an instant I was somewhere else entirely drawn out of this world and in to another...I was in awe of my surroundings it was light upon light and the all encompassing magnetic love and compassion was overwhelming in its intensity. I had no desire of my own whatsoever and willingly gave my entire being in an act of complete love and adoration to whatever this all enveloping source of attraction was. I was indeed aware that this was a Wondrous living entity towards whom I was being attracted. This wondrous and Ancient Being seemed to be many beings and yet at the same time One being of such beauty and majesty it is impossible to explain. I saw beings of fire and flame who I immediately recognised as my real ancestors. They seemed to have no connection with my real parents or family. They were of ancient descent and they and I pulsed with recognition and I with adoration for them. Then in an instant they were one! One Glorious Being!

I was in a timeless and placeless place and all that mattered was proximity to this Most Great Beauty. The essence of which seemed to be a fire the like of which could not be imagined. For that fire was the fire of love, the searing flames of an ancient and abiding wisdom, the heat of unspeakable attraction that called out to ones very soul, and all at once the flames formed in to the shape of a human Who is not human and not of this world. The Glorious Being was a He and yet beyond being a He. The love and adoration I felt was complete and unquestionable in that instant. A love poured into me around me and through me and beyond me as entranced and in full submission I felt the glance of The One, as He serenely and majestically turned His gaze upon me, as he hovered most beautifully within and upon the flames of unspeakable love.

I can not describe fully this encounter...if I filled a thousand pages with a description I would want to tear them up in frustration...

Nor can I relate in human words the transforming spirit that flooded over me whilst in the presence of that Glorious Being!

I can not say how long or short this meeting was for time had no meaning in the presence of this Source of all love and wisdom. I was made aware that I must go back and of a sudden witnessed my body dyeing on the bed beneath me. Then I was thrown back into my body and this comparatively disgusting material world! I was suffocating in a world that had suddenly become alien to me I had no words just insurmountable grief. This world I had been returned to was dismal beyond comparison with my recent glorious surroundings.

Ms Rene Pasarow on Her Near Death Experience

<https://www.youtube.com/watch?v=xB-T78qgfHM>

The Tibetan Book of the Dead: a gleaming bright light will shine white from the heart of God with such power that you hardly dare to look into it...and still you won't be able to stare your eyes away from it!

Abdul-Baha: As for that mighty solar orb which thou didst behold in thy dream, that was the Promised One, and its spreading rays were His bounties... Praise thou God that in the world of the dream thou hast witnessed such disclosures.

The Story of a Bahai who went to the Next World and two beings of light showed her a box, she said wat is in the box, the beings of light said this box contains your good deeds, Oh may I look she said with excitement, and on opening the box it was virtually empty with just a few little deeds rattling around in the corner, Is that it she asked, thats it they said...O please send me back I have so much to do!!!!!!

The story of Abdul Karim

One night I was again so wrapt in prayer that I seemed to have fallen into a trance, There appeared before me a bird, white as snow, which hovered above my head and lighted upon the twig of a tree beside me. In accents of indescribable sweetness, the bird spoke these words: `Are you seeking the Promised One, O `Abdu'l-Karim? Lo, the year '60.' Immediately the bird flew away and vanished. The mystery of those words greatly agitated me. The memory of that voice lingered in my memory both sleeping and waking. When in the year '60 I heard of a wondrous personage in Shiraz, I hastened to that city. "Eventually I attained the presence of the Bab. He turned to me and in the same sweet melodious voice of the white bird, He asked me: `Are you seeking the Manifestation [Promised One]?' Abdu'l-Karim burst into tears and threw himself at the feet of the Bab in a state of profound ecstasy, much to the astonishment of his companions. The Bab took him lovingly in His arms, kissed his forehead, and invited him to be seated by His side. In a tone of tender affection, He succeeded in appeasing the tumult of his heart.

Ham and eggs

One day Elizabeth Greenleaf said, The Master motioned her to take a seat and continued conversing with His guests. She sat there, red-faced and head bowed, really quaking. Then, at the apex of her embarrassment, 'Abdu'l-Bahá did a strange thing. He came over to her seat and, in English, whispered in her ear, "ham and eggs". "This was a secret joke between me and Charles. If either of us got upset, the other would say 'ham and eggs' and the trouble would end in a laugh. Nobody else in the world knew this, but 'Abdu'l-Bahá did! So I laughed with Him and my fear vanished forever." (Doris McKay, Fires in Many Hearts)

Dreams and Visions

The Bab: Verily, God hath created the dream state in His servants that they may be assured of the existence of the worlds hereafter and the life everlasting.

Baha'u'llah: Consider thy state when asleep. Verily, I say, this phenomenon is the most mysterious of the signs of God amongst men, were they to ponder it in their hearts.

Baha'u'llah: Behold how the thing which thou hast seen in thy dream is, after a considerable lapse of time, fully realized. Had the world in which thou didst find thyself in thy dream been identical with the world in which thou livest, it would have been necessary for the event occurring in that dream to have transpired in this world at the very moment of its occurrence. Were it so, you yourself would have borne witness unto it. This being not the case, however, it must necessarily follow that the world in which thou livest is different and apart from that which thou hast experienced in thy dream. This latter world hath neither beginning nor end. It would be true if thou wert to contend that this same world is, as decreed by the All-Glorious and Almighty God, within thy proper self and is wrapped up within thee. It would equally be true to maintain that thy spirit, having transcended the limitations of sleep and having stripped itself of all earthly attachment, hath, by the act of God, been made to traverse a realm which lieth hidden in the innermost reality of this world

Abdul-Baha: There are three kinds of dreams. One is a true vision, which is even as the morning light and has no need of interpretation. Exactly what is seen, the same thing occurs. But most people, generally, do not receive this kind of dream. In the period of every person's life it may chance to happen that one's heart and mind are free and clear of false suppositions. Then whatever the spirit discovers conforms to the reflection obtained. This is a true vision and needs no interpretation; it is reality.

The second kind of dream is that requiring interpretation, because the mind or the heart of the dreamer possesses false suppositions. When a spiritual journey is attained, it must be interpreted and false thoughts must be separated from spiritual discoveries.

Another kind of dream is the confused dream. For example, during the day a man becomes engaged in a quarrel and dispute. Later, in the world of the dream, these same circumstances appear to him. This is a confused dream. It has no interpretation and contains no discoveries. Before the person dreamed, he was overcome with delusions. It is clear that this kind of dream bears no interpretation and is confused.

Abdul-Baha: How often it happens that man ponders a question in wakefulness, but he is unable to solve it. Then, in the world of the dream, it happens that the answer is discovered.

John Lennons statement of music and words coming through him in a state of bliss.

Albert Einsteins statement concerning the reality of his famous theories coming to him in a state of dream/vision

The story of Heathers/Julie My Grandfather appeared to Julie walking into the room backwards so as not to frighten her.

Heaven or Hell

O SON OF MAN! Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

The spirits of heavenly souls will find eternal life, that is, they will attain the highest and most great stations of perfection; but the spirits of the heedless souls, although they are eternal, yet they are in a world of imperfection, concealment and ignorance. This is a concise answer. Contemplate and meditate upon it, in order that thou mayest comprehend the reality of the mysteries in detail. For instance: No matter how much the mineral has an existence and life, yet in comparison to man, it is entirely non-existent and deprived of life. For where man is translated from life to death, his comparative station will be that of a mineral existence. ('Abdu'l-Bahá, Tablets of 'Abdu'l-Bahá)

He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!

Heaven

Baha'u'llah: ...the followers of the one true God shall, the moment they depart out of this life, experience such joy and gladness as would be impossible to describe...Where is Paradise, and where is Hell?'... The one is reunion with Me; the other thine own self.

But the paradise and hell of existence are found in all the worlds of God, whether in this world or in the spiritual heavenly worlds. (Abdu'l-Bahá, Baha'i World Faith, p. 323)

Hell

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him. (Baha'u'llah, Tablets of Baha'u'llah, p. 156)

By the righteousness of Him Who hath called thee into being and unto Whom ere long thou shalt return, if thou remainest, at the moment of death, a disbeliever in the signs of thy Lord thou shalt surely enter the gates of hell, and none of the deeds thy hands have wrought will profit thee, nor shalt thou find a patron nor anyone to plead for thee. (The Báb, Selections from the Writings of the Báb, p. 19)

Sins

The good deeds of the righteous are the sins of the Near Ones. This is established. (Abdu'l-Bahá, Some Answered Questions, p. 125)

All the imperfections found in the animal are found in man. In him there is antagonism, hatred and selfish struggle for existence; in his nature lurk jealousy, revenge, ferocity, cunning, hypocrisy, greed, injustice and tyranny. So to speak, the reality of man is clad in the outer garment of the animal, the habiliments of the world of nature, the world of darkness, imperfections and unlimited baseness. (Abdu'l-Bahá, Foundations of World Unity, p. 110)

It is certainly the case that sins are a potent cause of physical ailments. If humankind were free from the defilements of sin and waywardness, and lived according to a natural, inborn equilibrium, without following wherever their passions led, it is undeniable that diseases would no longer take the ascendant, nor diversify with such intensity. (Abdu'l-Bahá, Selections from the Writings of Abdu'l-Bahá, p. 152)

Say: It behoveth every one that holdeth fast to the hem of Our Robe to be untainted by anything from which the Concourse on high may be averse. Thus hath it been decreed by thy Lord, the All-Glorious, in this His perspicuous Tablet. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 307)

The animal is the source of imperfections, such as anger, sensuality, jealousy, avarice, cruelty, pride: all these defects are found in animals but do not constitute sins. But in man they are sins. (Abdu'l-Bahá, Some Answered Questions, p. 119)

Good and evil

Ho Satanus he who lies in wait

Lucifer (Lux i fer) (The bright morning star)

How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

King James Bible

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

The bright morning star Venus to the Greeks Phosphorus the light bearer (Lux i fer Latin for Light Bearer)

Baha'u'llah: O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE! Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

demons a bad soul or a bad person thats all.

Reincarnation

Quip: I don't believe in reincarnation, I didn't believe it when I was a Hamster and I don't believe it now!

Abdul-Baha: No Merciful God would ever make a soul pass through this world twice.

Strive therefore to comprehend the meaning of "return"...If thou sayest that Muhammad was the "return" of the Prophets of old...His Companions must likewise be the "return" of the bygone Companions...In like manner, endeavour to grasp the significance of "return," "revelation," and "resurrection," as witnessed in the days of the Manifestations of the divine Essence, that thou mayest behold with thine own eyes the "return" of the holy souls into sanctified bodies...Inasmuch as the return of the Prophets of God, as attested by verses and traditions, hath been conclusively demonstrated, the return of their chosen ones also is therefore definitely proven. This return is too manifest in itself to require any evidence or proof.

These same people...as soon as they drank the immortal draught of faith, from the cup of certitude...were so transformed that they would renounce for His sake their kindred, their substance, their lives, their beliefs, yea, all else save God! So overpowering was their yearning for God, so uplifting their transports of delight, that the world and all that is therein faded before their eyes into nothingness. Have not this people exemplified the mysteries of "rebirth" and "return"?

Therefore, those who in every subsequent Dispensation preceded the rest of mankind in embracing the Faith of God, who quaffed the clear waters of knowledge at the hand of the divine Beauty, and attained the loftiest summits of faith and certitude, these can be regarded, in name, in reality, in deeds, in words, and in rank, as the "return" of those who in a former Dispensation had achieved similar distinctions...These lights have proceeded from but one Source, and these fruits are the fruits of one Tree. Thou canst discern neither difference nor distinction among them. All this is by the grace of God. Consider the rose: whether it blossometh in the East or in the West, it is none the less a rose. For what mattereth in this respect is not the outward shape and form of the rose, but rather the smell and fragrance which it doth impart. KI 151 - 60

Steve: And if we could but perceive the glorious worlds that await us beyond the Veil, we would have no desire whatsoever to come back to this dust heap of a mortal world. This world is a world of injustice and pain.

Steve: There is a form of Fast Track Buddhism that allows attainment of Nirvana or Heaven in one life time. I want to work with the quick learners who wish to traverse this material kingdom of pain in one leap, one life time.

Suicide

The condition of those who take their own lives

Shoghi Effendi: It is too bad that young and promising men, who if they remain living can render great services to humanity, should take away their life at a moment of despair. The world, especially in these days, is full of woes and sufferings. We should be brave and have a stout heart. Trials and tribulations should arouse in us added vigour and greater determination and not dampen our zeal and kill our spirit.

UHJ: The House of Justice admonishes you to put all thought of suicide and death out of your mind and concentrate on prayer and effort to serve the Cause of Baha'u'llah.

Abdul Baha: You must not injure yourselves or commit suicide...Should anyone at any time encounter hard and perplexing times, he must say to himself, "This will soon pass." Then will he be calm and quiet. In all my calamity and difficulties I used to say to myself, "This will pass away". Then I became patient. If anyone cannot be patient and cannot endure, and if he wishes to become a martyr than let him arise in service to the Cause of God. It will be better for him if he attains to martyrdom in His path

Abdul Baha: That honorable personage has been so much subjected to the stress and pain of this world that his highest wish became deliverance from it. Such is this mortal abode — a storehouse of afflictions and suffering. It is negligence that binds man to it for no comfort can be secured by any soul in this world, from monarch down to the least subject. If once it should offer man a sweet cup, a hundred bitter ones will follow it and such is the condition of this world. The wise man therefore does not attach himself to this mortal life and does not depend upon it; even at some moments he eagerly wishes death that he may thereby be freed from these sorrows and afflictions. Thus it is seen that some, under extreme pressure of anguish, have committed suicide.

Shoghi Effendi: It is very hard to be subject to any illness, particularly a mental one. However, we must always remember these illnesses have nothing to do with our spirit or our inner relation to God.

UHJ: The Universal House of Justice was deeply saddened to learn of the tragic deaths of your daughter...Such a senseless cutting short of the lives of capable young people who have so much promise before them is a loss to mankind and an agonizing trial for those to whom they were near and dear. You ask what you, as a Baha'i, can do to assist the progress of their souls. The House of Justice has asked us to say that 'Abdu'l-Bahá has stated that good works performed in the names of those who have passed on assist their progress in the next life. Therefore, if you will consecrate to their memory your services to your fellow human beings, and, above all, your efforts to teach the Message of Baha'u'llah, you may be sure that this will rejoice them in the worlds beyond.

What we need to do to get there

Baha'u'llah: The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine Will that pervadeth all that is in the heavens and all that is on the earth.

Baha'u'llah: The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.

Baha'u'llah: The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence.

O SON OF SPIRIT! My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

O SON OF MAN! Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good?

O SON OF LIGHT! Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

Abdul-Baha: ...that which is the cause of everlasting life, eternal honor, universal enlightenment, real salvation and prosperity is, first of all, the knowledge of God. It is known that the knowledge of God is beyond all knowledge, and it is the greatest glory of the human world.

Abdul-Baha: By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind, and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.

Acquiring Attributes of God

Baha'u'llah: The virtues and attributes pertaining unto God are all evident and manifest, and have been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the Almighty hath decreed, contentment with the things His Will hath provided, patience, nay, thankfulness in the midst of tribulation, and complete reliance, in all circumstances, upon Him. These rank, according to the estimate of God, among the highest and most laudable of all acts.

Baha'u'llah: O SON OF SPIRIT ! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

Abdul-Baha: He must also impart spiritual education, so that intelligence and comprehension may penetrate the metaphysical world, and may receive benefit from the sanctifying breeze of the Holy Spirit, and may enter into relationship with the Supreme Concourse. He must so educate the human reality that it may become the center of the divine appearance, to such a degree that the attributes and the names of God shall be resplendent in the mirror of the reality of man, and the holy verse, "We will make man in Our image and likeness", shall be realized.

Abdul-Baha: Truthfulness is the foundation of all human virtues. Without truthfulness progress and success, in all the worlds of God, are impossible for any soul. When this holy attribute is established in man, all the divine qualities will also be acquired.

Abdul-Baha: In this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, the indispensable forces of the divine existence must be potentially attained in this world. What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore, it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that eternal life ready for him. That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues, or perfections, must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of everlasting life; it must be attained during vanishing existence.

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ATTRIBUTES

- trustworthiness
- justice
- truthfulness
- purity of heart while communing with God
- forbearance
- resignation to whatever the Almighty hath decreed
- contentment with the things His Will hath provided
- patience and thankfulness in the midst of tribulation
- complete reliance, in all circumstances, upon God
- sanctity
- radiance
- spirituality
- faith
- assurance
- illumination
- the knowledge and love of God
- the breaths of the Holy Spirit
- service to our fellow man

Hierarchy of levels

Baha'u'llah: The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon-measure.

Shoghi Effendi: At this moment the central figures are viewing you from on high and proclaiming well done Well done O people of Baha

Shoghi Effendi: A servant must set his whole mind and his whole heart to service to the Cause!

Shoghi Effendi: The heroism of the feat should be such as to cause the concourse on High to be amazed, a feat that will bring joy to the inmates of the Holy sanctuary and the Cherubim of the Supreme Paradise, a feat that will move the hearts of the Maids of Heaven in the Kingdom on High, a feat that will become the pride of the Company of the Prophets and Messengers in the Divine Realm, a feat that the Branch of Baha seated on the Right of the Mighty Throne will praise, a feat that the Primal Point seated before the Throne in the Midmost Heart of the Celstial Heights will applaud, a feat to which The Ancient Sovereign Seated on His Throne of Glory (Baha'u'llah) in His most Luminouse Abha Kingdom will solemnly attest.

8 Levels taken from above quote

Shoghi Effendi: The Concourse on high, The Inmates of the Holy Sanctuary, The Cherubim of the Supreme Paradise, The Maids of Heaven in the Kingdom on High, The Company of the Prophets and Messengers in the Divine Realm, The Branch of Baha seated on the Right of the Mighty Throne, The Primal Point seated before the Throne in the Midmost Heart of the Celstial Heights, The Ancient Sovereign Seated on His Throne of Glory (Baha'u'llah) in His most Luminouse Abha Kingdom.

Existence in the Eternal realms

Baha'u'llah: Thou hast, moreover, asked Me concerning the state of the soul after its separation from the body. Know thou, of a truth, that if the soul of man hath walked in the ways of God, it will, assuredly, return and be gathered to the glory of the Beloved. By the righteousness of God! It shall attain a station such as no pen can depict, or tongue describe. The soul that hath remained faithful to the Cause of God, and stood unwaveringly firm in His Path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him. Such a soul provideth, at the bidding of the Ideal King and Divine Educator, the pure leaven that leaveneth the world of being, and furnisheth the power through which the arts and wonders of the world are made manifest. Consider how meal needeth leaven to be leavened with. Those souls that are the symbols of detachment are the leaven of the world. Meditate on this, and be of the thankful.

Baha'u'llah: Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God...If any man be told that which hath been ordained for such a soul in the worlds of God...his whole being will instantly blaze out in his great longing to attain that most exalted, that sanctified and resplendent station.... The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men...The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest...The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother.

Baha'u'llah: Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise. The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds.

Baha'u'llah: It is clear and evident that all men shall, after their physical death, estimate the worth of their deeds, and realize all that their hands have wrought. I swear by the Day Star that shineth above the horizon of Divine power! They that are the followers of the one true God shall, the moment they depart out of this life, experience such joy and gladness as would be impossible to describe, while they that live in error shall be seized with such fear and trembling, and shall be filled with such consternation, as nothing can exceed. Well is it with him that hath quaffed the choice and incorruptible wine of faith through the gracious favor and the manifold bounties of Him Who is the Lord of all Faiths.

Abdul Baha: You will retain your individuality and will not be swallowed up in one vast spirit. Concerning the condition of the human soul after its ascension from the material world: the essence of the human soul is clarified from material substances and purified from the embodiment of physical things. It is exclusively luminous; it has no body; it is a dazzling pencil of light; it is a celestial orb of brightness.

Abdul Baha: For the Kingdom of God is sanctified (or free) from time and place; it is another world and another universe. But the holy souls are promised the gift of intercession. And know thou for a certainty, that in the divine worlds, the spiritual beloved ones (believers) will recognize each other, and will seek union (with each other), but a spiritual union. Likewise, a love that one may have entertained for any one will not be forgotten in the world of the Kingdom. Likewise, thou wilt not forget (there) the life that thou hast had in the material world.

Forgiveness in the next world

Abdu'l-Bahá: It is even possible that the condition of those who have died in sin and unbelief may become changed—that is to say, they may become the object of pardon through the bounty of God, not through His justice—for bounty is giving without desert, and justice is giving what is deserved. As we have power to pray for these souls here, so likewise we shall possess the same power in the other world, which is the Kingdom of God. Are not all the people in that world the creatures of God? Therefore, in that world also they can make progress. As here they can receive light by their supplications, there also they can plead for forgiveness and receive light through entreaties and supplications. Thus as souls in this world, through the help of the supplications, the entreaties and the prayers of the holy ones, can acquire development, so is it the same after death. Through their own prayers and supplications they can also progress, more especially when they are the object of the intercession of the Holy Manifestations.

UHJ: It is possible for a soul, not only to recognize the Truth in the next world, but also to make up for "lost opportunities". Shoghi Effendi in the following writes on his behalf to individual believers states:

No man can "obtain everlasting life" in the full sense of the term, except through acknowledging the Manifestation of God, in this age, Bahá'u'lláh. If he doesn't do it in this world he will have a chance to progress in the next one.

Abdul Baha: The spirits of heavenly souls will find eternal life, that is, they will attain the highest and most great stations of perfection; but the spirits of the heedless souls, although they are eternal, yet they are in a world of imperfection, concealment and ignorance. This is a concise answer. Contemplate and meditate upon it, in order that thou mayest comprehend the reality of the mysteries in detail. For instance: No matter how much the mineral has an existence and life, yet in comparison to man, it is entirely non-existent and deprived of life. For where man is translated from life to death, his comparative station will be that of a mineral existence.

Abdul Baha: It is even possible that the condition of those who have died in sin and unbelief may become changed—that is to say, they may become the object of pardon through the bounty of God, not through His justice—for bounty is giving without desert, and justice is giving what is deserved. As we have power to pray for these souls here, so likewise we shall possess the same power in the other world, which is the Kingdom of God. Are not all the people in that world the creatures of God? Therefore, in that world also they can make progress.

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Shoghi Effendi: No man can "obtain everlasting life" in the full sense of the term, except through acknowledging the Manifestation of God, in this age, Bahá'u'lláh. If he doesn't do it in this world he will have a chance to progress in the next one.

Shoghi Effendi: Concerning your question whether a soul can receive knowledge of the Truth in the world beyond: Such a knowledge is surely possible, and it is a sign of the loving mercy of the Almighty. We can, through our prayers, help every soul to gradually attain this high station, even if it has failed to reach it in this world. The progress of the soul does not come to an end with death. It rather starts along a new line. Bahá'u'lláh teaches that great and far-reaching possibilities await the soul in the other world. Spiritual progress in that realm is infinite, and no man, while on earth, can visualize its full power and extent.

O Thou forgiving Lord!

Although some souls have spent the days of their lives in ignorance, and became estranged and contumacious, yet, with one wave from the ocean of Thy forgiveness, all those encompassed by sin will be set free. Whomsoever Thou wilt Thou makest a confidant, and whosoever is not the object of Thy choice is accounted a transgressor. Shouldst Thou deal with us with Thy justice, we are all naught but sinners and deserving to be shut out from Thee, but shouldst Thou uphold mercy, every sinner would be made pure and every stranger a friend. Bestow, then, Thy forgiveness and pardon, and grant Thy mercy unto all. Thou art the Forgiver, the Lightgiver and the Omnipotent.

UHJ: Only God can judge another soul. As individuals, we are not in a position to truly know the spiritual condition of another person nor are we informed of the effort they are making to fight their spiritual battles.

Levels

Shoghi Effendi: The heroism of the feat should be such as to cause the concourse on High to be amazed, a feat that will bring joy to the inmates of the Holy sanctuary and the Cherubim of the Supreme Paradise, a feat that will move the hearts of the Maids of Heaven in the Kingdom on High, a feat that will become the pride of the Company of the Prophets and Messengers in the Divine Realm, a feat that the Branch of Baha seated on the Right of the Mighty Throne will praise, a feat that the Primal Point seated before the Throne in the Midmost Heart of the Celstial Heights will applaud, a feat to which The Ancient Sovereign Seated on His Throne of Glory (Baha'u'llah) in His most Luminous Abha Kingdom will solemnly attest.

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Mansions hills streets valleys rivers fountains of pulsing light

The Bab: O PEOPLE of the earth! By the righteousness of the One true God, I am the Maid of Heaven begotten by the Spirit of Bahá, abiding within the Mansion hewn out of a mass of ruby, tender and vibrant; ...

wherein every paradise was His Own paradise, every heaven His Own heaven, while the whole earth and all that is therein appeared but as a ring upon the finger of His servants.

Baha'u'llahg: Step out of Thy holy chamber, O Maid of Heaven, inmate of the Exalted Paradise! Drape thyself in whatever manner pleaseth Thee in the silken Vesture of Immortality, and put on, in the name of the All-Glorious, the broidered Robe of Light.

Cry out before the gaze of the dwellers of heaven and of earth: I am the Maid of Heaven, the Offspring begotten by the Spirit of Bahá. My habitation is the Mansion of His Name, the All-Glorious. Before the Concourse on high I was adorned with the ornament of His names. I was wrapt within the veil of an inviolable security, and lay hidden from the eyes of men. Methinks that I heard a Voice of divine and incomparable sweetness, proceeding from the right hand of the God of Mercy, and lo, the whole Paradise stirred and trembled before Me, in its longing to hear its accents, and gaze on the beauty of Him that uttered them. Thus have We revealed in this luminous Tablet, and in the sweetest of languages, the verses which the Tongue of Eternity was moved to utter in the Qayyúmu'l-Asmá.

Mr Olinga (Hand of the Cause) I would go back to my lodgings and fall asleep and night after night I had extraordinary experiences. Two luminous beings would come into my room and they would take me to a tube of light and we would ascend up this tube pf light passing various floors of the kingdom. We'd come out on one of the floors and they would take me to a stadium where luminous beings were seated with great focus and attention on the centre of the stadium. In the centre of the stadium there were fountains of colored lights would pulse and with every pulse you would get a new understanding of the divine mysteries.

Teachers who teach the cause here will have the privilege of Teaching in the next World as well. Abdul-Baha relates a story in Memorials of the faithful concerning an early teacher of the Cause. Abdul-Baha had a dream of him in which he was Diffusing the Divine Fragrances, and he'd gone to a district that he hadn't been to before where the souls were receptive, it was a wonderful experience for him, and they had new fruits and edible delicacies and foods he had never seen before. This reveals that Teaching is a regular activity in the next world, where Teachers of a certain level are sent to teach and train souls that require education, it also reveals that there are wonderful foods and fruits in the next world.

We know there are hills and valleys, we are told that this world is the outer expression of this world.

Clare Gun from Uganda during the Idi Amin regime...she was resting and she said to Hooper Dunbar, I have just been in the next world for a few days, and it was so beautiful, you can walk down a grassy hill and into the river and you can walk on the bottom of the river, and you see all the jewels and treasures on the river, I came out of the river and there were beings of light with a box on the hill so I walked up to them and they smiled and I asked them what the box was, and they said this box contains your good deeds. O may I have a look she said so they opened the box and she could see a few tiny specks of gold rattling around in the corners. She said is that it, they said that's it...she said send me back I have to do more!

Ruth Pringle a Bahai Pioneer and councillor related a dream...I've just had a wonderful dream, I was in the other world and we were walking along this glorious golden street, and there were these glorious mansions and homes huge all along the way on each side...and he said these are occupied by the great Teachers and servants of the Bahai Faith, and I dared to ask is there going to be one for me when I go to the next world, and he beamed and smiled and said see that large one at the end of the street that is reserved for you...two weeks later she passed away.

Angels (many are called)

The hearts that yearn after Thee, O my God, are burnt up with the fire of their longing for Thee, and the eyes of them that love Thee weep sore by reason of their crushing separation from Thy court, and the voice of the lamentation of such as have set their hopes on Thee hath gone forth throughout Thy dominions. Thou hast Thyself, O my God, protected them by Thy sovereign might, from both extremities. But for the burning of their souls and the sighing of their hearts, they would be drowned in the midst of their tears, and but for the flood of their tears they would be burnt up by the fire of their hearts and the heat of their souls. Methinks they are like the angels which Thou hast created of snow and of fire...Prayers and Meditations of Baha'u'llah No 94

It is not to the tangible blazing fire of Sinai that you have come...no, you have come to Mount Zion, the City of the Living God, the heavenly Jerusalem, to myriads of angels, to the full concourse of and heavenly assembly of the first born who are enrolled in heaven. Heb 12.18

They will be like angels and will never die, they are sons of God because they have risen from death. Lk 20.36

Before God and Christ Jesus and the angels who are His chosen. 1 Timothy 1.6

Mt 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

The meaning of "Angels" is the confirmations of God and His celestial powers. Likewise Angels are blessed beings who have severed all ties with this nether world have been released from the chains of self and the desires of the flesh and anchored their hearts to the heavenly realms of God. WAB 81

Those souls that in this day enter the divine kingdom and attain everlasting life, although materially dwelling on earth, yet in reality soar in the realm of heaven, their bodies may linger on the earth but their spirits travel in the immensity of space. For as thoughts widen and become illumined they acquire the power of flight and transport man to the kingdom of God. WAB 202

And now concerning His words: "And He shall send His angels...(Koran 3.119) By Angels is meant those who, reinforced by the power of the spirit, have consumed, with the fire of the love of God, all human traits and limitations, and have clothed themselves with the attributes of the most exalted Beings and of the Cherubim...And now, inasmuch as these holy beings have sanctified themselves from every human limitation, have become endowed with the attributes of the spiritual, and have been adorned with the noble traits of the blessed, they therefore have been designated as angels. KI 78

For these divine injunctions tame every ferocious beast, transform the creeping insect into a soaring bird, cause human souls to become angels of the Kingdom, and make the human world a focus for the qualities of mercy. WAB 293

For I say unto you that He has chosen you to be His messengers of love throughout the world. Paris Talks 68

I hope you may be quickened and vivified by the breaths of the Holy Spirit. Then shall ye indeed become the angels of heaven whom Christ promised would appear in this Day to gather the harvest of divine planting. This is my hope. This is my prayer for you. PUP 7"

...now is the time that you may divest yourselves from the garment of attachment to this phenomenal realm, be wholly severed from the physical world, become angels of heaven and travel and teach through all these regions." Tablets of the Divine Plan. p11. `Abdu'l-Baha

Lo this is no other than a noble angel...(See Gleanings 135

Ye are the angels, if your feet be firm, your spirits rejoiced, your secret thoughts pure, your eyes consoled, your ears opened, your breasts dilated with joy, and your souls gladdened, and if you arise to assist the Covenant, to resist dissension and to be attracted to the Effulgence!

Sons of God.

We know and we see the light, we go close to it, are warmed by it, and reflect its rays on others; This is real faith, and thus we receive power to become the eternal sons of God. Abdul Baha in London

Excerpts from the Bible

On the human level he was the descendant of David, but on the level of the spirit he was proclaimed the Son of God. Romans 1.3

It is not to the tangible blazing fire of Sinai that you have come...no, you have come to Mount Zion, the City of the Living God, the heavenly Jerusalem, to myriads of angels, to the full concourse of and heavenly assembly of the first born who are enrolled in heaven. Heb 12.18

Ex 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel [is] my son, [even] my firstborn:

Those who are led by God's spirit are God's sons. Romans 8.1

What manner of love the Father has bestowed upon us, that we should be called the sons of God. 1Jn 3.1

They are God's people; He made them His sons and revealed His glory to them. Romans 9.4

They will be like angels and will never die, they are sons of God because they have risen from death.

Lk 20.36 All of creation waits with eager longing for God to reveal His sons.

Blessed are the peace-makers for they sons of God shall be called. Matt 5.9

Many are called but few are chosen.

Baha'u'llah: Convey My greetings to My loved ones, whom God hath singled out for His love, and caused them to achieve their objects. All glory be to God, the Lord of all worlds.

2:13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: From the beginning of time God chose you to find salvation in the spirit.

Abdul-Baha: That is to many is it offered, but rare is the soul who is singled out for the great bestowal of guidance.

Abdul-Baha: But the discerning faith that consists of true knowledge of God and the comprehension of divine words, of such faith there is very little in any age. That is why His Holiness Christ said to His followers, "Many are called but few are chosen."

Abdul-Baha: Consider how there are thousands of heedless souls who are asleep, while there is one who is conscious and awake! Even as His Holiness Christ has said, the friends of God are the salt of the earth, and the salt is but a little part of the whole. Undoubtedly the friends of God have been endowed with ability and capacity, on which account this became of the "chosen" and not of the "called."

Abdul-Baha: May each one of you be as a shining star in the horizon of eternal glory. This is my wish for you and my highest hope.

Abdul-Baha: ...even as Christ declared, "Many are called but few are chosen." Verily, God has chosen you for His love and knowledge; God has chosen you for the worthy service of unifying mankind; God has chosen you for the purpose of investigating reality and promulgating international peace; God has chosen you for the progress and development of humanity

Abdul-Baha: O ye who are the chosen ones of the Abhá Kingdom!...From amongst all mankind hath He chosen you, and your eyes have been opened to the light of guidance and your ears attuned to the music of the Company above; and blessed by abounding grace, your hearts and souls have been born into new life. Thank ye and praise ye God that the hand of infinite bestowals hath set upon your heads this gem-studded crown, this crown whose lustrous jewels will forever flash and sparkle down all the reaches of time.

Abdul-Baha: God says in His great Book, Qur'án, "He specializes with His Mercy whomsoever He willeth." That is, God distinguisheth with His favor and bestowal a number of souls and marks them with His own seal of approval. A similar statement is revealed in the Gospel: "Many are called but few are chosen." Now, praise be to God that thou art one of those "few." Appreciate thou the value of this bounty, and occupy thy time as much as thou canst in the diffusion of the fragrances of God." Upon thee be greetings and praise.