

O thou who art captivated by the truth and magnetized by the Heavenly Kingdom!

'Abdu'l-Bahá

Original English



— 29 —

O thou who art captivated by the truth and magnetized by the Heavenly Kingdom! Thy long letter hath come and it brought great joy, as it clearly betokened thy strenuous efforts and high purposes. Praised be God, thou wishest well to men, and yearnest after the Kingdom of Bahá, and art longing to see the human race press forward. It is my hope that because of these high ideals, these noble intimations of the heart, and these tidings of heaven, thou shalt become so luminous that down all the ages the light of thy love for God will shed its glory.

Thou hast described thyself as a student in the school of spiritual progress. Fortunate art thou! If these schools of progress lead to the university of heaven, then branches of knowledge will be developed whereby humanity will look upon the tablet of existence as a scroll endlessly unfolding; and all created things will be seen upon that scroll as letters and words. Then will the different planes of meaning be learned, and then within every atom of the universe will be witnessed the signs of the oneness of God. Then will man hear the cry of the Lord of the Kingdom, and behold the confirmations of the Holy Spirit coming to succor him. Then will he feel such bliss, such ecstasy, that the wide world with its vastness will no longer contain him, and he will set out for the Kingdom of God, and hurry along to the realm of the spirit. For once a bird hath grown its wings, it remaineth on the ground no more, but soareth upward into high heaven — except for those birds that are tied by the leg, or those whose wings are broken, or mired down.

O thou seeker after truth! The world of the Kingdom is one world. The only difference is that spring returneth over and over again, and setteth up a great new commotion throughout all created things. Then plain and hillside come alive, and trees turn delicately green, and leaves, blossoms and fruits come forth in beauty, infinite and



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tender. Wherefore the dispensations of past ages are intimately connected with those that follow them: indeed, they are one and the same, but as the world groweth, so doth the light, so doth the downpour of heavenly grace, and then the Daystar shineth out in noonday splendor.

O thou seeker after the Kingdom! Every divine Manifestation is the very life of the world, and the skilled physician of each ailing soul. The world of man is sick, and that competent Physician knoweth the cure, arising as He doth with teachings, counsels and admonishments that are the remedy for every pain, the healing balm to every wound. It is certain that the wise physician can diagnose his patient's needs at any season, and apply the cure. Wherefore, relate thou the Teachings of the Abhá Beauty to the urgent needs of this present day, and thou wilt see that they provide an instant remedy for the ailing body of the world. Indeed, they are the elixir that bringeth eternal health.

The treatment ordered by wise physicians of the past, and by those that follow after, is not one and the same, rather doth it depend on what aileth the patient; and although the remedy may change, the aim is always to bring the patient back to health. In the dispensations gone before, the feeble body of the world could not withstand a rigorous or powerful cure. For this reason did Christ say: "I have yet many things to say unto you, matters needing to be told, but ye cannot bear to hear them now. Howbeit when that Comforting Spirit, Whom the Father will send, shall come, He will make plain unto you the truth."^[^1] {id="af" type="par" language="en"} [1]: cf. John 15:26; 16:12-13

Therefore, in this age of splendors, teachings once limited to the few are made available to all, that the mercy of the Lord may embrace both east and west, that the oneness of the world of humanity may appear in its full beauty, and that the dazzling rays of reality may flood the realm of the mind with light.

The descent of the New Jerusalem denoteth a heavenly Law, that Law which is the guarantor of human happiness and the effulgence of the world of God.

Emmanuel^[^1] was indeed the Herald of the Second Coming of Christ, and a Summoner to the pathway of the Kingdom. It is evident that the Letter is a member of the Word, and this membership in the Word signifieth that the Letter is dependent for its value on the Word, that is, it deriveth its grace from the Word; it has a spiritual kinship with the Word, and is accounted an integral part of the Word. The Apostles were even as Letters, and Christ was the essence of the Word Itself; and the meaning of the Word, which is grace everlasting, cast a splendor on those Letters. Again, since the Letter is a member of the Word, it therefore, in its inner meaning, is consonant with the Word. {id="ai" type="par" language="en"} [1]: Regarding this Tablet Shoghi Effendi's secretary wrote on his behalf, on 9 May 1938, '...this obviously refers to the Báb, as the text shows clearly, and is in no way a reference to Swedenborg

It is our hope that thou wilt in this day arise to promote that which Emmanuel foretold. Know thou for a certainty that thou wilt succeed in this, for the confirmations of the Holy Spirit are continually descending, and the power of the Word will exert such an influence that the Letter shall become the mirror in which the splendid Sun — the Word Itself — will be reflected, and the grace and glory of the Word will illumine the whole earth.

As for the heavenly Jerusalem that hath come to rest on the summits of the world, and God's Holy of Holies, Whose banner is now lifted high, this comprehendeth within itself all the perfections, all the knowledge of the dispensations gone before. Beyond this, it heraldeth the oneness of the children of men. It is the flag of universal peace, the spirit of eternal life; it is the glory of the perfections of God, the circumambient grace of all existence, the ornament bedecking all created things, the source of inner quietude for all humankind.

Direct thine attention to the holy Tablets; read thou the Işhráqát, Tajallíyyát, the Words of Paradise, the Glad Tidings, the Ṭarázát, the Most Holy Book. Then wilt thou see that today these heavenly Teachings are the remedy for a sick and suffering world, and a healing balm for the sores on the body of mankind. They are the spirit of life, the ark of salvation, the magnet to draw down eternal glory, the dynamic power to motivate the inner self of man.

