

Thou didst write as to the question of spiritual discoveries.

'Abdu'l-Bahá

Original English



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Thou didst write as to the question of spiritual discoveries. The spirit of man is a circumambient power that encompasseth the realities of all things. Whatsoever thou dost see about thee — wondrous products of human workmanship, inventions, discoveries and like evidences — each one of these was once a secret hidden away in the realm of the unknown. The human spirit laid that secret bare, and drew it forth from the unseen into the visible world. There is, for example, the power of steam, and photography and the phonograph, and wireless telegraphy, and advances in mathematics: each and every one of these was once a mystery, a closely guarded secret, yet the human spirit unraveled these secrets and brought them out of the invisible into the light of day. Thus is it clear that the human spirit is an all-encompassing power that exerteth its dominion over the inner essences of all created things, uncovering the well kept mysteries of the phenomenal world.

The divine spirit, however, doth unveil divine realities and universal mysteries that lie within the spiritual world. It is my hope that thou wilt attain unto this divine spirit, so that thou mayest uncover the secrets of the other world, as well as the mysteries of the world below.

Thou didst ask as to chapter 14, verse 30 of the Gospel of John, where the Lord Christ saith, “Hereafter I will not talk much with you: for the Prince of this world cometh, and hath nothing in Me.” The Prince of this world is the Blessed Beauty; and “hath nothing in Me” signifieth: after Me all will draw grace from Me, but He is independent of Me, and will draw no grace from Me. That is, He is rich beyond any grace of Mine.

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



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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. As for what is meant by the equality of souls in the all-highest realm, it is this: the souls of the believers, at the time when they first become manifest in the world of the body, are equal, and each is sanctified and pure. In this world, however, they will begin to differ one from another, some achieving the highest station, some a middle one, others remaining at the lowest stage of being. Their equal status is at the beginning of their existence; the differentiation followeth their passing away.

Thou didst write as to Seir. Seir is a locality near Nazareth in Galilee.

As to the statement of Job, chapter 19, verses 25–27, “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth,” the meaning here is: I shall not be abased, I have a Sustainer and a Guardian, and my Helper, my Defender will in the end be made manifest. And although now my flesh be weak and clothed with worms, yet shall I be healed, and with these mine own eyes, that is, mine inner sight, I shall behold Him. This did Job say after they had reproached him, and he himself had lamented the harms that his tribulations had wreaked upon him. And even when, from the terrible inroads of the sickness, his body was covered with worms, he sought to tell those about him that still he would be fully healed, and that in his very body, with his very eyes, he would gaze on his Redeemer.

As to the woman in the Revelation of Saint John, chapter 12, who fled into the wilderness, and the great wonder appearing in the heavens — that woman clothed with the sun, with the moon under her feet: what is meant by the woman is the Law of God. For according to the terminology of the Holy Books, this reference is to the Law, the woman being its symbol here. And the two luminaries, the sun and the moon, are the two thrones, the Turkish and the Persian, these two being under the rule of the Law of God. The sun is the symbol of the Persian Empire, and the moon, that is, the crescent, of the Turkish. The twelve-fold crown is the twelve Imáms, who, even as the Apostles, supported the Faith of God. The newborn Child is the Beauty of the Adored One,[^1] come forth out of the Law of God. He then saith that the woman fled into the wilderness, that is, the Law of God was carried out of Palestine to the desert of Hġjáz, where it remained 1260 years — that is, until the advent of the promised Child. And as is well known, in the Holy Books, every day is accounted as one year. {id="vh" type="par" language="en"} [1]: The Báb, cf. Some Answered Questions, chap. XIII.

