

HAPPINESS & PEACE

Within

Family and Country

Some texts written about 90 years ago that can explain some basics of HAPPINESS and PEACE, within Family and in The Country ;

- **MATERIALISTIC PHILOSOPHY** accepts;

‘Force’ as its point of support in the life of society.

It considers its aim to be ‘benefits’.

The principle of its life it recognizes to be ‘conflict’.

It holds the bond between communities to be ‘racism and negative nationalism’.

Its fruits are ‘gratifying the appetites of the soul and increasing human needs’.

However,

the mark of force is ‘aggression’.

The mark of benefit – since they are insufficient for every desire –is ‘jostling and tussling’.

While the mark of conflict is ‘strife’.

And the mark of racialism –since it is nourished by devouring others– is ‘aggression’.

It is for these reasons that it has negated the happiness of mankind.

- As for the WISDOM of the FAITH;

its point of support is 'truth' instead of force.

It takes 'virtue and God's pleasure' as its aims in place of benefits.

It takes the principle of 'mutual assistance' as the principle of life in place of the principle of conflict.

And it takes 'the ties of religion, class, and country' to be the ties bonding communities.

Its aim is to form a barrier against the lusts of the soul, urge the spirit to sublime matters, satisfy the high emotions, and urging man to the human perfections, make him a true human being.

And the mark of 'the truth' is accord.

The mark of virtue is 'solidarity'.

The mark of mutual assistance is 'hastening to assist one another'.

The mark of religion is 'brotherhood' and 'attraction'.

And the mark of reining in and tethering the soul and leaving the spirit free and urging it towards perfections is 'happiness in this world and the next'.

According to the principles of materialistic philosophy, power is approved.

"Might is right" is the norm, even.

It says, "All power to the strongest."

"The winner takes all," and, "In power there is right."

It has given moral support to tyranny, encouraged despots, and urged oppressors to claim divinity.

The principle of prophethood says:

"Power is in right; right is not in power."

It thus halts tyranny and ensures justice.

Destruction is easy, thus the weak are destructive :

The existence of something depends on the existence of all its parts, while its non-existence is possible through the non-existence of one of its parts; thus, destruction is easy.

It is because of this that the impotent person never inclines to do or produce something positive or constructive that will show their power and capability; they act negatively, and are always destructive.

"Indeed, youth heeds the emotions rather than reason, and emotions and desires are blind; they do not consider the consequences.

They prefer one ounce of immediate pleasure to tons of future pleasure."

"Contingency is equal in regard to both existence and non-existence."

That is, if existence and non-existence are both equally possible, one who will specify, prefer, and create is necessary.

For contingent beings cannot create one another in uninterrupted and never-ending chains of cause and effect.

Neither can one create another, and that the next, in the form of causation.

In which case there is a Necessarily Existent One Who creates them.

We see that in its existence, its attributes, and its lifetime, while hesitant among innumerable possibilities, that is, among truly numerous ways and aspects,

each thing follows a well-ordered way in regard to its being in innumerable respects.

Its attributes also are given it in a particular way. All the attributes and states which it changes throughout its life are specified in the same fashion.

This means it is impelled on a wise way amid innumerable ways through the will of one who specifies, the choice of one who chooses, and the creation of a wise creator. He clothes it with well- ordered attributes and states.

THE TWENTIETH LETTER

The highest aim of creation and its most important result are belief in God.

The most exalted rank in humanity and its highest degree are the knowledge of God contained within belief in God.

The most radiant happiness and sweetest bounty for human beings are the love of God contained within the knowledge of God.

And the purest joy for the human spirit and the sheerest delight for man's heart are the rapture of the spirit contained within the love of God.

Indeed, all true happiness, pure joy, sweet bounties, and untroubled pleasure lie in knowledge of God and love of God; they cannot exist without them.

One who knows and loves God Almighty is potentially able to receive endless bounties, happiness, lights, and mysteries.

While one who does not truly know and love him is afflicted spiritually and materially by endless misery, pain, and fears.

Even if such an impotent and miserable person owned the whole world, it would be worth nothing for him, for it would seem to him that he was living a fruitless life among the vagrant human race in a wretched world without owner or protector.

Everyone may understand just how wretched and bewildered is man among the vagrant human race in this bewildering

fleeting world if he does not know his Owner, if he does not discover his Master.

But if he does discover and know Him, he will seek refuge in His mercy and will rely on His power. The desolate world will turn into a place of recreation and pleasure, it will become a place of trade for the hereafter.

The First Phrase: **'There is God.'**

This phrase contains the following good news for the human spirit, subject as it is to countless needs and the attacks of innumerable enemies.

On the one hand it finds a place of recourse, a source of help, through which is opened to it the door of a treasury of mercy that will guarantee all its needs.

While on the other it finds a point of support and strength, for the phrase makes known to it its Creator and True Object of Worship, Who possesses an absolute power that will secure it from the evil of all its enemies; it shows it its master, and who it is that owns it.

Through pointing this out, the phrase saves the heart from utter desolation and the spirit from aching sorrow; it ensures an eternal joy, a perpetual happiness.

The Second Phrase: **'He is One.'**

This phrase announces the following good news, which is both healing and a source of happiness:

Man's spirit and heart, which are connected to most of the creatures in the universe and reach the point of being overwhelmed in misery and confusion on account of this connection,

find in the phrase 'He is One' a refuge and protector that will deliver them from all the confusion and bewilderment.

That is to say, it is as if 'He is One' is saying to man:

"God is One. Do not wear yourself out having recourse to other things; do not demean yourself and feel indebted to them; do not flatter them and fawn on them and humiliate yourself; do not fear them and tremble before them;

Because the Monarch of the universe is one, the key to all things is with Him, the reins of all things are in His hand.

If you find Him, you will be saved from endless indebtedness, countless fears."

The Third Phrase: **'He has no partner.'**

Just as in His Divinity and in His sovereignty He has no partner, God is One and He cannot be many, so too in His dominicality and in His actions and in His creating He has no partner.

It sometimes happens that a monarch is one, having no partner in his sovereignty, but in the execution of his affairs his officials act as his partners; they prevent everyone from entering his presence, saying: "Have recourse to us."

However, God Almighty, the Monarch of Pre-Eternity and Post-Eternity, has no partner in His sovereignty, just as He has no need for partners or helpers in the execution of His dominicality.

Everyone can have recourse to Him directly. Since He has no partner or helper, it may not be said to someone seeking recourse, "It is forbidden, you may not enter into His presence."

This phrase, therefore, delivers the following joyful announcement to the human spirit:

The human spirit which has attained to faith may, without let or hindrance, opposition or interference, in any state, for any wish, at any time and in any place, enter the presence of the All-Beauteous and Glorious One, the One of power and perfection, Who is the Pre-Eternal and Post-Eternal Owner of the treasures of mercy, the treasures of bliss, and may present its needs.

Finding His mercy and relying on His power, it will attain perfect ease and happiness.

The Fourth Phrase: **'His is the dominion.'**

That is to say, ownership is altogether His. As for you, you are both His property, you are owned by Him, and you work in His property. This phrase announces the following joyful and healing news:

"O mankind! Do not suppose that you own yourself, for you have no control over any of the things that concern you; such a load would be heavy.

Also, you are unable to protect yourself, to avoid disasters, or to do those things that you must. In which case, do not suffer pain and torment without reason, the ownership is another's.

The Owner is both All-Powerful and All-Merciful; rely on His power and do not cast aspersions on His mercy! Put grief behind you, be joyful! Discard your troubles and find serenity!"

It also says: "The universe, which you love, to which you are connected and which grieves you by its confusedness and which you are unable to put right, is the property of an All-Powerful and Merciful One.

So hand over the property to its Owner, leave it to Him. Attract His pleasure, not His harshness. He is both All-Wise and All-Merciful. He has free disposal over His property and administers it as He wishes.

The Fifth Phrase : **'His is the praise.'**

Praise, laudation, and acclaim are proper to Him, are fitting for Him.

That is to say, bounties are His; they come from His treasury. And as for the treasury, it is unending. This phrase, therefore, delivers the following good news:

"O mankind! Do not suffer and sorrow when bounties cease, for the treasury of mercy is inexhaustible.

Do not dwell on the fleeting nature of pleasure and cry out with pain, because the fruit of the bounty is the fruit of a boundless mercy. Since its tree is undying, when the fruit finishes it is replaced by more.

If you thankfully think that within the pleasure of the bounty itself is a merciful favour a hundred times more pleasurable, you will be able to increase the pleasure a hundredfold.

Within an apple an august monarch presents to you is a pleasure superior to that of a hundred, rather a thousand, apples because it is he that has bestowed it on you and made you experience the pleasure of a royal favour.

In the same way, through the phrase 'His is the praise' will be opened to you the door of a spiritual pleasure a thousand times sweeter than the bounty itself. For this phrase means to offer praise and thanks; that is to say, to perceive the bestowal of bounty. This in turn means to recognize the Bestower, which is to reflect on the bestowal of bounty, and so finally to ponder over the favour of His compassion and His continuing to bestow bounties."

The Sixth Phrase : **'He alone grants life.'**

That is, the giver of life is He. The one who causes life to continue by means of sustenance is again He. The supplier of the necessities of life is also He.

And the exalted aims of life pertain to Him and its important results look to Him and ninety-nine out of a hundred of its fruits are His.

Thus, this phrase calls out to ephemeral and impotent man in this way, it makes this joyful announcement:

Do not trouble yourself by taking the heavy responsibilities of life onto your own shoulders. Do not think of the transience of life and start grieving. Do not see only its worldly and unimportant fruits and regret that you came to this world.

Rather, the life-machine in the ship of your being belongs to the Ever-Living and Self-Subsistent One, and it is He Who provides for all its expenses and requirements. Also, your life has a great many aims and results and they pertain to Him, too.

As for you, you are just a helmsman on the ship, so do your duty well and take the wage and pleasure that come with it.

Think just how precious is the life-ship and how valuable its benefits; then think just how Generous and Merciful is the Owner of the ship. So, rejoice and give thanks and know that when you perform your duty with integrity, all the results the ship produces will in one respect be transferred to the register of your actions, that they will secure an immortal life for you, will endow you with eternal life."

The Seventh Phrase : **'And deals death.'**

That is, the one who causes death is He.

He discharges you from the duty of life, changes your abode from this transitory world, and releases you from the labour of service.

That is, He takes you from a transient life to an immortal one. This phrase, then, shouts out the following to ephemeral jinn and man:

"Here is good news for you! Death is not destruction, or nothingness, or annihilation;

it is not cessation, or extinction; it is not eternal separation, or non-existence, or a chance event; it is not authorless obliteration.

Rather, it is being discharged by the Author Who is All-Wise and All-Compassionate; it is a change of abode.

It is being despatched to eternal bliss, to your true home.

It is the door of union to the Intermediate Realm, which is where you will meet with ninety-nine per cent of your friends."

The Eighth Phrase: **'And He is living and dies not.'**

That is to say, the Possessor of a beauty, perfection, and munificence that are infinitely superior to the beauty, perfection, and munificence to be seen in all the creatures of the universe, and that arouse love, and an Eternal Object of Worship, an Everlasting Beloved, one single manifestation of Whose beauty is sufficient to replace all other beloveds, has an enduring life through pre-eternity and post-eternity a life free from any trace of cessation or ephemerality.. and exempt from any fault, defect, or imperfection.

Thus, this phrase proclaims to jinn and man, to all conscious beings, and the people of love and ardour:

"Here is good news for you! There is an Everlasting Beloved Who will cure and bind your wounds caused by countless separations from the ones you love.

Since He exists and is undying, whatever may happen do not fret over the others.

Furthermore, the beauty and generosity, virtue and perfection in them, which are the cause of your love, are, passing through many veils, the shadows of the palest of shadows of the manifestation of the Ever-Enduring Beloved's ever-enduring Beauty.

Do not grieve at their disappearance, for they are mirrors of a sort. The changing of the mirrors renews and embellishes the manifestation of the Beauty's radiance. Since He exists, everything exists."

The Ninth Phrase: '**And He is Powerful over all things.**'

That is, He is One, He is Unique, He has power over everything. Nothing at all is difficult for Him.

To create the spring is as easy for Him as to create a flower, and He creates Paradise with as much ease as He creates the spring. The innumerable artefacts which He continuously creates every day, every year, every century, witness with numberless tongues to His boundless power.

Thus, this phrase too delivers good news:

"O man! The service you have offered and the worship you have performed are not for nothing.

A realm of reward, an abode of bliss, has been prepared for you. An unending Paradise is awaiting you in place of this fleeting world of yours.

Have faith and confidence in the promise of the Glorious Creator Whom you know and Whom you worship, for it is impossible for Him to break His promise.

In absolutely no respect is there any deficiency in His power; impotence cannot interfere in His works. Just as He creates your tiny garden, so too is He able to create Paradise for you, and He has created it and promised it to you. And because He has promised, He shall, of course, admit you to it.

Since we see through observation that every year on the face of the earth He gathers together and disperses with perfect order and balance, with perfect timing and ease, more than three hundred thousand species and groups of animals and plants,

Most certainly such an All-Powerful One of Glory is capable of carrying out His promise. And being thus Absolutely Powerful He creates samples of the resurrection and Paradise in thousands of forms every year.

And since, promising eternal bliss through all His revealed Books, He gives the glad tidings of Paradise; and since all His actions and deeds are carried out with truth, veracity, and seriousness;

and since, through the testimony of all His works of art, all perfections point to and testify to His infinite perfection, there being in absolutely no respect any defect or fault in Him; and since the breaking of a promise, lying, falsehood, and deception are the ugliest of qualities, besides being defects and faults;

then most decidedly and most certainly will that All-Powerful One of Glory, that All-Wise One of Perfection, that All-Merciful One of Beauty, carry out His promise:

He will open the gate to eternal bliss; He will admit you, O people of faith, to Paradise, which was the original home of your forefather Adam."

THE SPECTATORS OF THE ETERNAL ARE ALSO ETERNAL

The Gate of Generosity and Beauty, the Manifestation of the Names of Generous and Beautiful.

Is it at all possible that infinite generosity and liberality, inexhaustible riches, unending treasures, peerless and eternal beauty, flawless and everlasting perfection, should not require the existence of grateful supplicants, yearning spectators and astounded onlookers, all destined to stay an eternity in an abode of bliss, a place of repose?

Yes, adorning the face of the world with all these objects of beauty, creating the moon and the sun as its lamps, filling the surface of the earth with the finest varieties of sustenance and thus making it a banquet of bounty, making fruit-trees into so many dishes, and renewing them several times each season - all this shows the existence of infinite generosity and liberality.

Such unending liberality and generosity, such inexhaustible treasures of mercy, require the existence of an abode of repose, a place of bliss, that shall be everlasting and contain all desirable objects within it.

They also require that those who enjoy such bliss should remain in that abode of repose eternally, without suffering the pain of cessation and separation. For just as the cessation of pain is a form of pleasure, so too the cessation of pleasure is a form of pain, one that such infinite generosity is unwilling to give pain.

It requires, then, the existence both of an eternal paradise and of supplicants to abide in it eternally.

Infinite generosity and liberality desire to bestow infinite bounty and infinite kindness. The bestowal of infinite bounty and infinite kindness require in turn infinite gratitude.

This necessitates the perpetual existence of those who receive all the kindness so that they can demonstrate their thanks and gratitude for that perpetual bestowal and constant bounty.

A petty enjoyment, made bitter by cessation, and lasting for only a brief time, is not compatible with the requirements of generosity and liberality.

Look too at the different regions of the world, each like an exhibition where God's crafts are displayed.

Pay attention to the dominical proclamations in the hands of all the plants and animals on the face of the earth and listen to the prophets and the saints, the heralds of the beauties of dominicality:

The existence of a brightly designed and brilliantly adorned flower, a most artfully conceived and bejewelled fruit on a twig as thin as a wire, affixed to a dry, bonelike tree

- this is without doubt a proclamation to all animate beings of the fine arts produced by a most skilled, wise and miraculous maker. This holds true not only of the vegetable kingdom, but also of the animal realm.

They unanimously display the flawless perfections of the Glorious Maker by demonstrating His miraculous arts, and thus invite the gazes of men.

The Maker of this world has, then, most important, astounding and secret perfections.

It is these He wishes to display by means of His miraculous arts.

For secret, flawless perfection wishes to be manifested to those who will appreciate, admire and wonderingly gaze at it.

Eternal perfection requires eternal manifestation. Such eternal manifestation in turn requires the perpetual existence of those who are to appreciate and admire it.

The value of perfection will always sink in the view of its admirer if he is devoid of perpetual existence.

There is a proverbial occurrence pertaining to this point. A celebrated beauty once expelled from her presence a common man who had become infatuated with her.

In order to console himself, he said, "how ugly she is!", thus denying her beauty.

Again, the beauteous, artistic, brilliant and adorned creatures that cover the face of the globe,

bear witness to the fairness of a peerless, transcendent beauty, and indicate the subtle charms of an unparalleled, hidden pulchritude, just as sunlight bears witness to the sun.

Although all beings that act as mirrors for God's beauty constantly vanish and disappear, those that succeed them display and manifest in their forms and features the same beauty and fairness.

This shows that the beauty in question does not belong to them; the visible instances of beauty are rather the signs and indications of a transcendent and sacred beauty.

Each manifestation of that sacred, transcendent beauty, indicates the existence of countless hidden treasures in each of God's Names.

Now so exalted, peerless and hidden a beauty, just as it desires to view its own fairness in a mirror and to behold the degrees and measures of its beauty in an animate reflection, desires also to become manifest, in order to look on its own beauty through the eyes of others.

That is, it wishes to look at its own beauty in two ways; firstly, by beholding itself in mirrors of variegated colour; secondly, through the gaze of yearning witnesses to itself, of bewildered admirers of its beauty.

In short, beauty and fairness desire to see and be seen.

Both of these require the existence of yearning witnesses and bewildered admirers.

And since beauty and fairness are eternal and everlasting, their witnesses and admirers must have perpetual life.

An eternal beauty can never be satisfied with transient admirers. An admirer condemned to irreversible separation will find his love turning to enmity once he conceives of separation. His admiration will yield to ridicule, his respect to contempt.

For just as a selfish man is an enemy to what is unknown to him, so too he is opposed to all that lies beyond his reach.

However, he responds to a beauty that deserves infinite love and unending longing and admiration with implicit enmity, hatred and rejection.

So endless generosity and liberality, peerless fairness and beauty, flawless perfection - all these require the existence of eternally grateful and longing supplicants and admirers.

But we see in this hospice of the world that everyone quickly leaves and vanishes, having had only a taste of that generosity, enough to whet his appetite but not to satiate him,

and having seen only a dim light coming from the perfection, or rather a faint shadow of its light, without in any way being fully satisfied.

It follows, then, that men are going toward a place of eternal joy where all will be bestowed on them in full measure.

In short, just as this world, with all its creatures, decisively demonstrates the existence of the Glorious Maker,

so too do His sacred attributes and Names indicate, show and logically require, the existence of the hereafter.

'CREATEDNESS' AND 'CONTINGENCY'

C r e a t e d n e s s: They said that since change and mutation are to be observed in the world and all things, the world must be ephemeral and created; it cannot be uncreated.

If it is created, then there must be a Maker who created it. And if there is no cause to be found in the essence of a thing either for its being or for its non-being, so that these two are equally possible, that thing cannot be necessary and eternal.

It has further been proven with decisive arguments that it is not possible for things to create each other, since that would involve the absurd and false notion of causality and never-ending causal sequences.

Hence the existence of a Necessary Existence becomes necessary, whose like cannot exist, whose similitude is impossible, all other than whom is contingent and created by him.

Yes, the truth of createdness has permeated the whole of the cosmos, and many instances of it are visible to the eye; the rest can be seen only by the intellect.

As for **C o n t i n g e n c e**, it prevails over and surrounds all of the cosmos. For we see that all things, universal or particular, big or small, from God's Throne down to the ground, from the atom to the planet,

all are sent to the world with a particular essence, a specific form, a distinct identity, particular attributes, wise qualities, and beneficial organs.

Now to bestow on that particular essence and quiddity its peculiarities, from amongst the infinite possibilities available;

to clothe it in its specific, distinctive and appropriate form, from among the possibilities and probabilities that are as numerous as the forms that may be conceived;

to distinguish that being with the identity suited to it, from among the possibilities as numerous as the other members of its species;

to endow with special, suitable and beneficial attributes the created object that is formless and hesitant midst the possibilities and probabilities that are as numerous as the varieties of attribute and degree;

to affix to that aimless creature, perplexed and distraught amidst the innumerable possibilities and probabilities that result from the infinitude of conceivable paths and modalities —to affix to it wise qualities and beneficial organs and equip it with them-

all of these are indications, proofs, and affirmations to the number of the innumerable possibilities of the necessary existence, infinite power and unlimited wisdom of the Necessary Existent Who creates, chooses, specifies, and distinguishes the quiddity and identity, the form and shape, the attribute and situation of all contingent beings, whether they be universals or particulars.

They indicate, too, that no object and no matter is hidden from Him, that nothing is difficult for Him, that the greatest task is as easy for Him as the smallest, that He can create a spring as easily as a tree, and a tree as easily as a seed.

All this, then, pertains to the truth of contingency, and forms one wing of the great testimony borne by the cosmos.

II- NEXT TEXTS:

THE PURPOSEFUL MOVEMENT OF PARTICLES (ATOM)

First Matter

In every facet of the motion of all particles the light of Divine unity shines like the sun.

If every particle is not an official of God acting with His permission and under His authority, and if it is not undergoing change within His knowledge and power,

then every particle must have infinite knowledge and limitless power; it must have eyes that see everything, a face that looks to all things, and authority over all things.

For every particle of the elements acts, or can act, in an orderly fashion in all animate beings.

But the order within things and laws according to which they are formed differ from one thing to the next.

If their order was not known to the particles, the particles could not act, or even if they could act, they could not act without error.

In which case, the particles which are performing their duties in beings are either acting with the permission and at the command, and within the knowledge and at the will, of the owner of an all-encompassing knowledge, or they themselves must have such an all-encompassing knowledge and power.

Yes, all particles of air can enter the bodies of all animate beings, the fruits of all flowers, and the structures of all leaves.

They can act within them, although the way the beings are formed is all different and their order and systems quite distinct.

As though the factory of a fig was a loom for weaving cloth and the factory of a pomegranate, a machine for producing sugar, and so on;

the programmes of their structures and bodies all differ from each other.

A particle of air, then, enters or can enter all of them. It takes up its position and acts in a wise and masterly fashion without error. And on completion of its duty it departs.

A mobile particle of mobile air, therefore, either must know the forms, shapes, measures, and formations with which plants and animals, and even fruits and flowers, are clothed, or else it must be an official acting under the command and will of one who does know.

Similarly with a stationary particle of stationary earth: since it has the ability to be the means and place of cultivation for all the seeds of all flowering plants and fruit-bearing trees, either there must be in the particle itself or in the handful of soil that is its little house immaterial machinery and factories in good working order to the number of the varieties of the trees and plants, and flowers and fruits – in fact, it is in every single particle that there must be a factory peculiar to it and all

the equipment and machinery necessary for the running of the factory-

or else it must have a miraculous knowledge that knows all things about all things and a miracle-working power that creates everything from nothing;

or, those duties are performed at the command and with the permission of One Who is Knowing of All Things, and through the power and might of One Who is Absolutely Powerful over All Things.

If an untrained and inexperienced, common, ordinary, and blind man was to go to Europe and in all the factories there to work at all the trades and crafts in perfect and masterly fashion, and if he was to display a wise and artistic skill to such a degree that it left everyone speechless with amazement, anyone with a grain of consciousness would know that the man was not acting on his own initiative, but that a master of all trades was teaching him and causing him to work.

And if there was a blind and impotent man who lived in a simple little house and was unable even to rise from his place, and if small fragments of stone, and bits and pieces of material like bone and cotton were to enter his little house

and then sacks of sugar, bales of cloth, crates of jewelry, finely-made clothes encrusted with jewels, and delicious foods were to emerge,

would anyone with a grain of intelligence not say: "That man is a wretched doorkeeper or merely a latch on the door of the

factory of a wondrous miracle-working being, which is the source of his miracles?"

In exactly the same way, the motion and duties of particles of air in plants and trees, and blossom and fruit, all of which are missives of the Eternally Besought One, antique dominical works of art, miracles of power, and wonders of wisdom, indicate that

the particles are acting under the command and at the will of an All-Wise and Glorious Maker, an All-Generous and Beauteous Creator. Particles of earth, also, since they are the source and means for the shoots and plants produced by seeds, each of which is a different factory and workbench, a different printing-press, treasury, and antique, a different manifesto proclaiming the Glorious Maker's Names and ode hymning His perfections it is as definite as two plus two equalling four that the particles of earth are acting at the command, with the permission, and through the will and power of an All-Glorious Maker Who is Lord of the command of "Be!" and it is, and to Whose command everything is subjugated. In this we believe.

Second Point

In every particle there are two truthful evidences to the existence and unity of the Necessarily Existent One.

Indeed, by carrying out its important duties consciously and by raising mighty loads despite being powerless and lifeless, a

particle bear decisive witness to the existence of the Necessarily Existent One.

And by conforming to the universal order peculiar to each place it enters, and by settling anywhere as though it was its homeland,

it testifies to the unity of the Necessarily Existent One and to the oneness of that Being Who is the Owner of all things, with their apparent faces and their inner aspects which look to Him.

That is to say, whoever owns the particles must also own all the places it enters.

Thus, since its loads are extremely heavy and its duties endless, the particle demonstrates that it is mobile and acting at the command of One Possessing Absolute Power, and in His name.

And, the fact that it conforms as though knowingly to the universal order of the cosmos and enters each place without obstacle shows that it acts through the power and wisdom of a single Being Possessing Absolute Knowledge.

A private soldier has relations with his squad, his company, his battalion, his regiment, and his division, and so on, and has duties in connection with each. Since he knows all those relations and duties, he will act in conformity with them.

For, having received training and instruction under military discipline, he complies with the rules and regulations of a single supreme commander who commands all those sections.

In the same way, all particles are suitably placed within compounds, and with every facet of the compounds have

different beneficial relations and different well-regulated duties that yield wise results that are all different.

It is therefore surely only One in the grasp of whose power is the whole universe who can place the particles in such a way as to preserve all their relations with and duties in all the facets of the compounds, and not spoil the wise results.

For example, a particle located in the eye is suitably placed with regard to the blood-vessels like the arteries and veins, and the motor and sensory nerves, and has a wise and purposeful relationship with the face, and then with the head, the trunk, and with the entire human body, and has beneficial duties in relation to each. This demonstrates that

only one who creates all the members of the body will be able to place the particle in that position.

Particles entering the body as sustenance in the caravan of food in particular make their journey with astonishing order and wisdom.

On their way, they pass through modes and stages in an orderly manner, and progressing consciously without confusion carry on till they are strained through the four filters in the bodies of animate beings.

They are then loaded onto the red blood-corpuscles in order to come to the assistance of the members and cells which are in need of sustenance, rendering this assistance according to a law of generosity.

It may be clearly understood from this that the One Who drives these particles and causes them to pass through

thousands of different states must of necessity be a Generous Sustainer, a Compassionate Creator, in relation to Whose power particles and stars are equal.

Moreover, all particles act within embroideries of the greatest art and have relations with all the other particles therein. Since each is in a position of both dominance and subjection to all the rest, both to each individually and to all of them generally, it either knows and creates that wonderfully skilful embroidery and wisdom-displaying ornamented art, which is a thousand times impossible

or each of them is a point assigned to that motion, which proceeds from the law of Divine Determining and pen of power of the All-Wise Maker.

For example, if the stones of the dome of Aya Sophia are not dependent on the command and skill of its architect, all the stones must have skill in the art of building like that of the Architect, and must be either subject to, or dominant over, the rest of the stones.

That is, they must have the power to say: "Come, we shall stand shoulder to shoulder in order not to fall and collapse."

In the same way, if the particles in creatures, which are thousands of times more skilfully fashioned, wonderful, and full of wisdom than the dome of Aya Sophia, are not dependent on the command of the master builder of the universe, to each of them must be ascribed as many attributes of perfection as those of the universe's Maker.

BELIEF in The AFTERLIFE and SOCIAL LIFE

We shall indicate, as a measure, only four out of hundreds of proofs that belief in the hereafter is fundamental to the life of society and to man's personal life, and is the basis of his happiness, prosperity, and achievement.

The First:

It is only with the thought of Paradise that children, who form almost a half of mankind, can endure all the deaths around them, which appear to them to be grievous and frightening, and strengthen the morale of their weak and delicate beings.

Through Paradise they find hope in their vulnerable spirits, prone to weeping, and may live happily.

For example, with the thought of Paradise, one may say: "My little brother or friend has died and become a bird in Paradise. He is flying around Paradise and living more happily than us."

The frequent deaths before their unhappy eyes of other children like themselves or of grown-ups will otherwise destroy all their resistance and morale,

making their subtle faculties like their spirits, hearts, and minds weep in addition to their eyes; they will either decline utterly or become crazy. ...

Second Proof:

It is only through the life of the hereafter that the elderly, who form half of mankind, can endure the proximity of the grave,

and be consoled at the thought that their lives, to which they are firmly attached, will soon be extinguished and their fine worlds come to an end.

It is only at the hope of eternal life that they can respond to the grievous despair they feel in their emotional child-like spirits at the thought of death.

Those worthy, anxious fathers and mothers, so deserving of compassion and in need of tranquillity and peace of mind, will otherwise feel a terrible spiritual turmoil and distress in their hearts, and this world will become a dark prison for them, and life even, grievous torment.

Third Proof:

It is only the thought of Hell-fire that checks the turbulent emotions of youths, the most vigorous element in the life of society, and their violent excesses, restraining them from aggression, oppression, and destruction, and ensuring that the life of society continues tranquilly.

If not for fear of Hell, in accordance with the rule 'might is right,' in pursuing their desires, those drunken youths would turn the worlds of the wretched weak and powerless into Hell, and elevated humanity into base animality.

Fourth Proof:

The most comprehensive centre of man's worldly life, and its mainspring, and a paradise, refuge, and fortress of worldly happiness, is the life of the family.

Everyone's home is a small world for him.

And the life and happiness of his home and family are possible through genuine, earnest, and loyal respect and true, tender, and self-sacrificing compassion.

This true respect and genuine kindness may be achieved with the idea of the members of the family having an everlasting companionship and friendship and togetherness, and their parental, filial, brotherly, and friendly relations continuing for all eternity in a limitless life, and their believing this.

One says, for example: "My wife will be my constant companion in an everlasting world and eternal life. It does not matter if she is now old, for she will have an immortal beauty."

He will tell himself that he will be as kind and devoted as he can for the sake of that permanent companionship, and treat his elderly wife lovingly and kindly.

A companionship that was to end in eternal separation after an hour or two of brief, apparent friendship would otherwise afford only superficial, temporary, feigned, animal-like feelings, and false compassion and artificial respect.

As with animals, self-interest and other overpowering emotions would prevail over the respect and compassion, transforming that worldly paradise into Hell.

Thus, one of the hundreds of results of belief in resurrection is connected with the life of society.

If a comparison is made between the above four proofs out of the hundreds of aspects and benefits of this single consequence and the rest, it will be understood that:

the realization of the truth of resurrection, and its occurrence, are as certain as the elevated reality of humanity and its universal need.

It is clearer even than the evidence for the existence of food offered by the existence of need in man's stomach, and tells of its existence even more clearly.

The sociologists, politicians, and moralists, who govern mankind and are concerned with its social and moral questions should be aware of this! How do they propose to fill this vacuum? With what can they cure these deep wounds?

SPIRITUAL REMEDIES FOR THE SICK

In this Flash, we describe briefly Twenty-Five Remedies which may offer true consolation and a beneficial cure for the sick and those struck by disaster, who form one tenth of mankind.

First Remedy

Unhappy sick person! Do not be anxious, have patience! Your illness is not a malady for you; it is a sort of cure.

For life departs like capital. If it yields no fruits, it is wasted. And if it passes in ease and heedlessness, it passes most swiftly.

Illness makes that capital of yours yield huge profits.

Moreover, it does not allow your life to pass quickly, it restrains it and lengthens it, so that it will depart after yielding its fruits.

An indication that your life is lengthened through illness is the following much repeated proverb: "The times of calamity are long, the times of happiness, most short."

Second Remedy

O ill person who lacks patience! Be patient, indeed, offer thanks!

Your illness may transform each of the minutes of your life into the equivalent of an hour's worship.

For worship is of two kinds. One is positive like the well-known worship of supplication and the daily prayers.

The other are negative forms of worship like illness and calamities. By means of these, those afflicted realize their impotence and weakness; they beseech their All-Compassionate Creator and take refuge in Him; they manifest worship which is sincere and without hypocrisy.

Yes, there is a sound narration stating that a life passed in illness is counted as worship for the believer-on condition he does not complain about God.

It is even established by sound narrations and by those who uncover the realities of creation that one minute's illness of some who are completely patient and thankful becomes the equivalent of an hour's worship and a minute's illness of certain perfected men the equivalent of a day's worship.

Thus, you should not complain about an illness which as though transforms one minute of your life into a thousand minutes and gains for you long life; you should rather offer thanks.

Third Remedy

Impatient sick person! The fact that those who come to this world continuously depart, and the young grow old, and man perpetually revolves amid death and separation testifies that he did not come to this world to enjoy himself and receive pleasure.

Moreover, while man is the most perfect, the most elevated, of living beings and the best endowed in regard to members and faculties, indeed like the monarch of animate beings, through thinking of past pleasures and future pains, he passes only a grievous, troublesome life, lower than the animals.

This means that man did not come to this world only in order to live in fine manner and pass his life in ease and pleasure.

Rather, possessing vast capital, he came here to work and do trade for an eternal, everlasting life.

The capital given to man is his lifetime.

Had there been no illness, good health and well-being would have caused heedlessness, for they show the world to be pleasant and make the Hereafter forgotten.

They do not want death and the grave to be thought of; they cause the capital of life to be wasted on trifles.

Whereas illness suddenly opens the eyes, it says to the body: "You are not immortal. You have not been left to your own devices. You have a duty.

Give up your pride, think of the One Who created you. Know that you will enter the grave, so prepare yourself for it!"

Thus, from this point of view, illness is an admonishing guide and advisor that never deceives.

It should not be complained about in this respect, indeed, should be thanked for.

And if it is too severe, patience should be sought to endure it.

Fourth Remedy

Plaintive ill person! It is your right, not to complain, but to offer thanks and be patient.

For your body and members and faculties are not your property. You did not make them, nor did you buy them from other workshops.

That means they are the property of another. Their owner has disposal over his property as he wishes.

As is stated, an extremely wealthy and skilful craftsman, for example, employs a poor man as a model in order to show off his fine art and valuable wealth.

In return for a wage, for a brief hour he clothes the poor man in a bejewelled and most skilfully wrought garment.

He works it on him and gives it various states. In order to display the extraordinary varieties of his art, he cuts the garment, alters it, and lengthens and shortens it.

Does the poor man working for a wage have the right to say to that person: "You are causing me trouble, you are causing me distress with the form you have given it, making me bow down and stand up;" has he the right to tell him that he is spoiling his fine appearance by cutting and shortening the garment which makes him beautiful?

Can he tell him he is being unkind and unfair?

O sick person! Just like in this comparison, in order to display the garment of your body with which He has clothed you, bejewelled as it is with luminous faculties like the eye, the ear, the reason, and the heart, and the embroideries of His Most

Beautiful Names, the All-Glorious Maker makes you revolve amid numerous states and changes you in many situations.

Like you learn of His Name of Provider through hunger, come to know also His Name of Healer through your illness.

Since suffering and calamities show the decrees of some of His Names, there are in them flashes of wisdom and rays of mercy, and within those rays are numerous beauties.

If the veil of illness, which you fear and loathe, was to be lifted, behind it you would find many agreeable and beautiful meanings.

Fifth Remedy

O you who is afflicted with illness!

Through experience I have formed the opinion at this time that sickness is a Divine bounty for some people, a gift of the Most Merciful One.

Although I am not worthy of it, for the past eight or nine years, a number of young people have come to me in connection with illness, seeking my prayers.

I have noticed that each of those ill youths had begun to think of the Hereafter to a greater degree than other young people.

He lacked the drunkenness of youth. He was saving himself to a degree from animal desires and heedlessness.

So I would consider them and then warn them that their illnesses were a Divine bounty within the limits of their endurance.

I would say: "Try to be patient until illness awakens you completely, and after it has performed its duty, God willing, the Compassionate Creator will restore you to health."

I would also say to them: "Through the calamity of good health, some of your fellows become neglectful, give up the five daily prayers, do not think of the grave, and forget God Almighty.

Through the superficial pleasure of a brief hour's worldly life, they shake and damage an unending, eternal life, and even destroy it.

Due to illness, you see the grave, which you will in any event enter, and the dwellings of the Hereafter beyond it, and you act in accordance with them.

That means for you, illness is good health, while for some of your peers good health is a sickness..."

Sixth Remedy

O sick person who complains about his suffering! I say to you: think of your past life and remember the pleasurable and happy days and the distressing and troublesome times.

For sure, you will either say "Oh!" or "Ah!" That is, your heart and tongue will either say "All praise and thanks be to God!", or "Alas and alack!"

Note carefully, what makes you exclaim "Praise and thanks be to God!" is thinking of the pains and calamities that have befallen you; it induces a sort of pleasure so that your heart offers thanks.

For the passing of pain is a pleasure.

With the passing of pains and calamities, a legacy of pleasure is left in the spirit, which on being aroused by thinking, pours forth from the spirit with thanks.

What makes you exclaim "Alas and alack!" are the pleasurable and happy times you have experienced in the former times, which, with their passing leave a legacy of constant pain in your spirit.

Whenever you think of them, the pain is again stimulated, causing regret and sorrow to pour forth.

Since one day's illicit pleasure sometimes causes a year's suffering in the spirit,

and with the pain of a fleeting day's illness are many days' pleasure and recompense in addition to the pleasure at being relieved at its passing and saved from it,

think of the result of this temporary illness with which you are now afflicted, and of the merits of its inner face.

Say: "All is from God! This too will pass!", and offer thanks instead of complaining.

Sixth Remedy 2

O brother who thinks of the pleasures of this world and suffers distress at illness!

If this world was everlasting, and if on our way there was no death, and if the winds of separation and decease did not blow,

and if there were no winters of the spirit in the calamitous and stormy future, I would have pitied you together with you.

But since one day the world will bid us to leave it and will close its ears to our cries, we must forego our love of it now through the warnings of these illnesses, before it drives us out.

We must try to abandon it in our hearts before it abandons us.

Yes, illness utters this warning to us: "Your body is not composed of stone and iron, but of various materials which are always disposed to parting.

Leave off your pride, understand your impotence, recognize your Owner, know your duties, learn why you came to this world!" It declares this secretly in the heart's ear.

Moreover, since the pleasures and enjoyment of this world do not continue, and particularly if they are illicit, they are both fleeting, and full of pain, and sinful, do not weep on the pretext of illness because you have lost those pleasures.

On the contrary, think of the aspects of worship and reward in the Hereafter to be found in illness, and try to receive pleasure from those.

Seventh Remedy

O sick person who has lost the pleasures of health!

Your illness does not spoil the pleasure of Divine bounties, on the contrary, it causes them to be experienced and increases them.

For if something is continuous, it loses its effect. The people of reality even say that "Things are known through their opposites."

"For example, if there was no darkness, light would not be known and would contain no pleasure. If there was no cold, heat could not be comprehended, it would not be agreeable. If there was no hunger, food would afford no pleasure. If there was no thirst of the stomach, there would be no pleasure in drinking water. If there was no sickness, no pleasure would be had from good health.

The All-Wise Creator's decking out man with truly numerous members and faculties, to the extent that he may experience and recognize the innumerable varieties of bounties in the universe, shows that He wants to make man aware of every sort of His bounty and to acquaint him with them and to impel man to offer constant thanks.

Since this is so, He will give illness, sickness, and suffering, the same as He bestows good health and well-being.

I ask you: "If there had not been this illness in your head or in your hand or stomach, would you have perceived the pleasurable and enjoyable Divine bounty of the good health of your head, hand or stomach, and offered thanks?

For sure, it is not offering thanks for it, you would not have even thought of it! You would have unconsciously spent that good health on heedlessness, and perhaps even on dissipation.

Eighth Remedy

O sick person who thinks of the Hereafter! Sickness washes away the dirt of sins like soap, and cleanses.

Sins are the lasting illnesses of eternal life, and in this worldly life they are sicknesses for the heart, conscience, and spirit.

If you are patient and do not complain, you will be saved through this temporary sickness from numerous perpetual sicknesses.

If you do not think of your sins, or do not know the Hereafter, or do not recognize God, you suffer from an illness so fearsome it is a million times worse than your present minor illnesses. Cry out at that, for all the beings in the world are connected with your heart, spirit, and soul.

Those connections are continuously severed by death and separation, opening up in you innumerable wounds.

Particularly since you do not know the Hereafter and imagine death to be eternal non-existence, it is quite simply as though lacerated and bruised, your being suffers illness to the extent of the world.

Thus, the first thing you have to do is to search for the cure of belief, which is a certain healing remedy for the innumerable illnesses of that infinitely wounded and sick, extensive immaterial being of yours; you have to correct your beliefs,

and the shortest way of finding such a cure is to recognize the power and mercy of the All-Powerful One of Glory by means of the window of your weakness and impotence shown you behind the curtain of heedlessness, rent by your physical illness.

Yes, one who does not recognize God is afflicted with a world-full of tribulations. While the world of one who does recognize Him is full of light and spiritual happiness; he perceives these in accordance with the strength of his belief.

The suffering resulting from insignificant physical illnesses is dissolved by the immaterial joy, healing, and pleasure that arise from this belief; the suffering melts away.

Ninth Remedy

O sick person who recognizes his Creator! The pain, fear, and anxiety in illness is because it is sometimes leads to death.

Since superficially and to the heedless view death is frightening, illnesses which may lead to it cause fear and apprehension.

So know firstly and believe firmly that the appointed hour is determined and does not change

Those weeping beside the grievously sick and those in perfect health have died, while the grievously sick have been cured and lived.

Secondly: Death is not terrifying as it appears to be superficially.

For believers death is to be discharged from the burdensome duties of life. And for them it is a rest from worship, which is the instruction and training in the arena of trial of this world.

It is also a means of their rejoining friends and relations, ninety-nine out of a hundred of whom have already departed for the next world.

And it is a means of entering their true homeland and eternal abodes of happiness. It is also an invitation to the gardens of Paradise from the dungeon of this world.

And it is the time to receive their wage from the munificence of the Most Compassionate Creator in return for service rendered to Him.

Since the reality of death is this, it should not be regarded as terrifying, but on the contrary, as the introduction to mercy and happiness.

Moreover, some of the people of God fearing death has not been out of terror at it, but due to their hope of gaining more merit through performing more good works with the continuation of the duties of life.

Yes, for the people of belief, death is the door to Divine mercy, while for the people of misguidance, it is the pit of everlasting darkness.

Tenth Remedy

O sick person who worries unnecessarily! You worry at the severity of your illness and that worry increases it.

If you want your illness to be less severe, try not to worry. That is, think of the benefits of your illness, the recompense for it, and that it will pass quickly; it will remove the worry and cut the illness at the root.

Indeed, worry increases illness twice over. Worry causes an immaterial illness of the heart beneath the physical illness; the physical illness rests on that and persists.

If the worry ceases through submission, contentment, and thinking of the wisdom in the illness, an important part of the illness is extirpated; it becomes lighter and in part disappears.

Sometimes a minor physical illness increases tenfold just through anxiety. On the anxiety ceasing, nine tenths of the illness disappears.

Worry increases illness, so is it also like an accusation against Divine wisdom and a criticism of Divine mercy and complaint against the Compassionate Creator. For this reason, contrary to his intentions, the one who does so receives a rebuff and it increases his illness.

Yes, just as thanks increases bounty, so also complaint increases illness and tribulations.

Furthermore, worry is itself an illness. The cure for it is to know the wisdom in illness and the purpose of it.

Since you have learnt its purpose and benefit, apply that salve to your worry and find relief! Say "Ah!" instead of "Oh!", and "All praise be to God for every situation" instead of sighing and lamenting.

Eleventh Remedy

O my impatient sick brother! Although illness causes you an immediate suffering, the passing of your illness in the past

until today produces an immaterial pleasure and happiness for the spirit arising from the reward received for enduring it.

From today forward, and even from this hour, there is no illness, and certainly no pain is to be had from non-being.

And if there is no pain, there cannot be any grief. You become impatient because you imagine things wrongly.

Because, with the physical aspect of your time of illness prior to today departing, its pain has departed with it; only its reward and the pleasure of its passing remains.

While it should give you profit and happiness, to think of past days and feel grieved and become impatient is crazy.

Future days have not yet come. To think of them now, and by imagining a day that does not exist and an illness that does not exist and grief that does not exist to be grieved and display impatience, is to give the colour of existence to three degrees of non-existence- if that is not crazy, what is?

Since, if the hour previous to the present was one of illness, it produces joy; and since the time subsequent to the present hour is non-existent, and the illness is non-existent, and the grief is non-existent, do not scatter the power of patience given you by Almighty God to right and left, but muster it in the face of pain of the present hour; say: "O Most Patient One!" and withstand it.