

25. Just give your life in sacrificial service to the all of life and Allah is pleased.
26. When Jesus had thus said He stood aside; the people were amazed, but strove among themselves.
27. Some said, He is inspired by Holy Brahm and others said He is insane, and others said He is obsessed; He speaks as devils speak.
28. But Jesus tarried not. Among the guests was one, a tiller of the soil, a generous soul, a seeker after truth, who loved the words that Jesus spoke, and Jesus went with him and in his home abode.

CHAPTER XI.

JESUS AND BARATA—TOGETHER THEY READ THE SACRED BOOKS

1. Among the Buddhist priests was one who saw a lofty wisdom in the words that Jesus spoke. It was Barata Arabo.
2. Together Jesus and Barata read the Jewish Psalms and prophets, read the vedas, the Avesta and the wisdom of Gaulta.
3. And as they read and talked about the possibilities of man, Barata said: Man is the marvel of the universe. He is a part of everything, for he has been a living thing on every plane of life.
5. Time was when man was not, and then he was a bit of formless substance in the molds of time, and then a protoplasm.
6. By universal law all things tend upward to a state of perfection. The protoplasm evolved, becoming worm, then fish, then bird and beast, and then at last it reached the form of man.
7. Now, man himself is mind and mind is here to gain perfection by experience, and mind is often manifest in fleshy form and in the form best suited to its growth. So mind may manifest as worm, or bird or beast or man.
8. The time will come when everything of life will be evolved into the state of perfect man.
9. And after man is man in perfection, he will evolve into higher forms of life.
10. And Jesus said, Barata Arabo, who told you this thing, and which is man, may manifest in flesh of beast or bird or creeping thing?
11. Barata said, from time which man remembers not our priests have told us so, and so we know.
12. And Jesus said, enlighten Arabo, are you a master mind and do not know that man knows naught by being told?
13. Man may believe what others say, but thus he never knows. If man would know, he must himself, be what he knows.
14. Do you remember Arabo, when you was apt, or bird, or worm?

15. Now, if you have no belief, you may say that the priests have told you so, but you do not know, you do not know, what any man has said, for the flesh and so with mind, into the land of the dead.
16. Regard not, then, what any man has said, for the flesh never does forget.
17. And backward through the ages, man has traced themselves; and thus they know.
18. Time never was when man was not.
19. That which begins will have an end.
20. From Allah's own record book we read, that the time will come when he will not exist.
21. From Allah's own record book we read, that Allah breathed forth, and stood seven spirits, Elohim, seven call these seven spirits Elohim.
22. And these are they who, in their boundless power, created everything that is, or was.
23. These spirits of the Trine Allah moved on the formless space and seven others were and every other boundless space and seven others were and every other form of life.
24. These forms of life were but the thought of Allah, clothed in the substance of their ether planes.
25. Men call these ether planes, the planes of protoplasm, of earth, of plant, of beast, of man, of angel and cherubim.
26. These planes with all their seeming thoughts of Allah are never seen by eyes of man in flesh; they are composed of substance far too fine for fleshy eyes to see, and still they substitute the soul of things.
27. And with the eyes of soul all creatures see these planes, and all the forms of life.
28. Because all forms of life on every plane are obedient to Allah, all creatures think, and every creature has will and in its measure, has the power to choose.
29. And in their native planes all creatures are supplied with nourishment from the ethers of their planes.
30. And so it was with every living thing until the will became a sluggish will, and then the ethers of the protoplasm, the earth, the plant, the beast, the man, began to vibrate very slowly.
31. The ethers became more dense, and all the creatures of these planes were clothed with coarser matter, which men call physical, and thus the coarser manifest, which men call physical, appeared.
32. And this is what is called the fall of man; but man fell not alone for protoplasm, and earth, and plant, and beast were all included in the fall.
33. The angels and the cherubim fell not, their wills never strong, and so they held the ethers of their planes in money with Allah.
34. Now, when the ether reached the rate of atoms, and all the creatures of these planes must get their food from

atmosphere, the conflict came) and then that which the Hindu man has called survival of the best, because a law of evolution, and here is where the carnal of evolution had its rise.

34. The stronger ate the bodies of the weaker manifest, and here is where the carnal of evolution had its rise.

35. And now man, in his utter shamelessness, strikes down and eats the beasts, the beasts consume the plants, the plants thrive on the earth, the earth absorbs the protoplasm.

36. In yonder kingdom of the soul this carnal evolution is not known, and the great work of matter minds is to restore the heritage of man, to bring him back to his estate that he had lost, when he again will live upon the ethers of his native plane.

37. The thoughts of Allah change not; the manifests of life every plane unfolds into perfection of their kind; and as the light of Allah can never die, there is not death to any being of the seven ethers of the seven spirits of the Trine Allah.

And so an earth is never plant; a beast or bird, or creeping thing is never man, and man is not, and cannot be, a beast, or bird, or creeping thing.

38. The time will come when all these manifests will be absorbed, and man and beast and plant and earth and protoplasm will be redeemed.

39. Barata was amazed; the wisdom of the Jewish sage was a revelation unto him.

40. Now, Vidya-pati, wisest of the Indian sages, chief of the temple Kapavatu, heard Bara's speak to Jesus of the origin of man, and heard the answer of the Hebrew prophet, and he said:

41. You priests of Kapavatu, hear me speak; we stand today upon a crest of time. Six time ago a master soul was born who gave a glorious light to man, and now a master sage stands in the temple Kapavatu.

42. The Hebrew prophet is the rising star of wisdom, descended. He brings to us a knowledge of the secret things of Allah, and all the world will hear his words, and glorify his name.

43. You priests of temple Kapavatu, stay; be still and listen when he speaks; he is the living oracle of Allah.

44. And all the priests gave thanks, and praised the Buddha c. alightenment.

CHAPTER XII.

JESUS TEACHES THE COMMON PEOPLE AT A SPRING— TELLS THEM HOW TO OBTAIN ETERNAL HAPPINESS.

1. In silent meditation Jesus sat beside a flowing spring; it was a holy day, and many people of the servant caste were near the place.

2. And Jesus saw the hard drawn lines of toil on every brow, in every hand. There was no look of joy in any face. Not one of all the group could think of anything but toil.

3. And Jesus spoke to one and said, "Why are you all so sad? Have you no happiness in life?"

4. The man replied, "We scarcely, we scarcely know the

meaning of that word. It means that we have no joy, but toil, and bread, and down to rest in Buddha's teaching. And Jesus spoke to one and said, "Why are you all so sad? Have you no happiness in life?"

5. "You should not make a great deal of money when they toil. When they toil, they are all of life is filled with joy and peace, and they do not know that such a heaven is for you."

6. The man replied, "Of heaven I have heard, but it is so far away, and we must live so hard, I have never seen that place!"

7. And Jesus said, "My brother, man, you are wrong; your heaven is not far away, and it is not a country far away, but it is a country in your mind!"

8. Allah never made a heaven for man, but he made a hell; we are creators and make our own heaven.

9. Now, come to seek for heaven in the windows of your hearts, and, like a door, it will come and bring a boundless joy; that is the cruel task.

10. The people were amazed, and Jesus said, "This strange young master speaks."

11. Implying him to tell them more about Allah, about the heaven that men can make, he said, "Allah, about the heaven that men can make, he said, 'A boundless joy.'"

12. And Jesus spoke a parable: He said, "A certain man possessed a field; the soil was hard and poor, and he wanted to keep his family from want."

13. "(One day a miner who could see beneath the surface on his way, saw this poor man and his wife, and he said, 'How can you not that just below the surface of the earth, rich treasures lie concealed?'"

14. "You plow and sow and reap in a scanty way, but if you tread upon a mine of gold and precious stones, you will not dig away the rocky soil; and when you dig into the earth, you need no longer till the soil for many days."

15. "The man believed. 'The miner says that I will find the treasures hidden in my field.'"

16. "And then he dug away the rocky soil, and he found a mine of gold."

17. And Jesus said, "The sons of men are like this desert plain, and burning sands and rocky soil, are like their fathers did, not dreaming that they can do such a thing."

22. So that no man can find the treasures that no man can count.

23. That in the heart that Jesus took a hidden that no man wills may open the door and find their all.

24. And then the people said, "Make Egypt be on the way that we may find the wealth that lies within the heart."

25. And Jesus opened up the way, the hidden way, another side of life, and toll became a joy.

CHAPTER XIII LIFE AND WORKS OF JESUS IN EGYPT AMONG THE GENTILES

1. Jesus with Elihu and Salome in Egypt. Tells the story of His journey. Elihu and Salome praise Allah. Jesus goes to temple in Heliopolis and is received as a pupil.
2. And Jesus came to Egyptland, and all was well. He tarried not upon the coast: He went at once to Zoan, home of Elihu and Salome, who five and twenty years before had taught his mother in their sacred school.
3. And there was joy when met these three. When last the son of Mary saw these sacred groves he was a babe.
4. And now a man grown strong by buffedings of every kind: a teacher who had stirred the multitudes in many lands.
5. And Jesus told the aged teachers all about his life: about his journeyings in foreign lands; about the meetings with the masters and His kind reception by the multitudes.
6. Elihu and Salome heard His story with delight; they lifted up their eyes to heaven and said: "Our Father-God Allah, let now Thy servants go in peace: for we have seen the glory of Allah."
7. And we have talked with Him, the messenger of love, and of the covenant of peace on earth, good will to men.
8. Through Him shall all the nations of the earth be blessed, thru Him, Immanuel.
9. And Jesus stayed in Zoan many days; and then went forth into the city of the sun, that men called Heliopolis, and sought admission to the temple of the sacred brotherhood.
10. The council of the brotherhood convened, and Jesus stood before the heliophant: He answered all questions that were asked with clearness and with power.
11. The heliophant exclaimed, "Rabboni of the rabblate, why come you here? Your wisdom is the wisdom of the gods. Why seek for wisdom in the halls of men?"
12. And Jesus said, "In every way of life I would walk: in every hall of learning I would sit: the heights that any man has gained, those I would gain."
13. What any man has suffered I would meet, that I may know the griefs, the disappointments and the sore temptations of my brother man; that I would know just how to succor those in need.

14. And Jesus said, "I would meet, that I may know the griefs, the disappointments and the sore temptations of my brother man; that I would know just how to succor those in need."

15. And Jesus said, "I would meet, that I may know the griefs, the disappointments and the sore temptations of my brother man; that I would know just how to succor those in need."

CHAPTER XIV THE MINISTRY OF JOHN THE BAPTIST

- John the Harbinger, returned to Hebrews from the wilds, visits Jerusalem and speaks to the rulers.
1. It came to pass when John the Harbinger, who had been baptized and when he had been baptized again before the heliophant.
 2. And then he sought the rulers of the city in David's cave, where many years before he had been baptized.
 3. Some people called him the Harbinger, others said, he is the wild man of the hills. He clothed himself with skins of beasts.
 4. He clothed himself with skins of beasts, he was caroba, honey, nuts and fruits.
 5. When John was thirty years of age, he came to the market place he sat in Jerusalem, and in the market place he sat in Jerusalem.
 6. The common people and the rulers of the city, Pharisees came out in multitudes to see him when he sat in the market place; but none were bold enough to ask him what he did.
 7. But when his silent post was done, he stood in the midst of all and said: "Behold the King has come! the King has come! the King has come!"
 8. Behold the King has come! the King has come! the King has come!
 9. "Prepare, O Israel, prepare to meet the King!"
 10. And that was all he said, and then he went away.
 11. And there was great unrest through the city.
 12. The rulers heard the story of the herald of the King, and they sent courtiers forth to buy him, that they might know about the coming King; but they were afraid to go.
 13. And after certain days he came to the market place, and all the city came to hear him speak.
 14. He was not disturbed, yet rulers of the city were afraid to go.
 15. "The eyes of men shall see, and the ears shall hear, but the pure in heart shall see the King."
 16. "Prepare, O Israel, prepare to meet the King!"

17. Again the herald disappeared; the people strive to follow him, but he draws a veil about his form, and men could see him not.

18. Jewish feast day came; Jerusalem was filled with Jews and proselytes from every part of Palestine and John stood in the temple court and said:

19. "Prepare, O Israel, prepare to meet your King."

20. So, you have lived in sin; the poor cry in your streets, and you regard them not.

21. Your neighbors, who are they? You have defrauded friends and foes alike.

22. You worship Allah with voice and lip; your hearts are far away, and set on gold.

23. Your priests have bound upon the people burdens far great to bear; they live in ease upon the hard earned wages of the poor.

24. Your lawyers, doctors, scribes, are useless cumberers of ground; they are but tumors on the body of the state.

25. They toll not, neither do they spin, yet they consume the profits of your markets of trade.

26. Your rulers are adulterers, extortioners and thieves, regarding not the rights of man.

27. And robbers ply their calling in the sacred hills; the holy temple you have sold to thieves; their dens are in the narrow lanes set apart for prayer.

28. Hear! Hear! You people of Jerusalem! Reform; turn from your evil ways or Allah will turn from you, and heathen from afar will come, and what is left of all your honor and your fame will pass in one short hour.

29. Prepare, Jerusalem, prepare to meet your King.

30. He said no more; he left the court and no one saw him go.

31. The priests, the doctors and the scribes were all in rage. They sought for John, intent to do him harm. They found him not.

CHAPTER XV.

Devil's Ministry of Jews—Jesus Goes to the Wilderness for Self-Abasement, Where He Remains Forty Days. Is Subjected to Three Temptations—He Overcomes. Returns to the Camps of John and Begins Teaching

1. The harbingers had paved the way; the Logos had been introduced to men as love made manifest, and he must now begin his divine ministry.

2. And He went forth into the wilderness to be alone with Allah, that He might look into His inner heart, and note its strength and worthiness.

3. And with Himself He talked; He said, "My lower self is strong; by many ties I am bound down to carnal life.

4. "Have I the strength to overcome and give my life a willing sacrifice for men?"

5. "When I shall stand before the Father, shall I demand a proof of my Ministry?"

6. And then the tempter, Satan, came, and said, "Son of Allah, command these stones to be bread."

7. And Jesus said, "Who art thou, Satan? I have no sign that one is a Son of Allah, but I have the sign that one is a Son of Allah, who has the power to do mighty things."

8. "Did not the Gentile magicians of Egypt turn the Nile into blood? Did not the Egyptian Pharaoh turn the Nile into blood?"

9. "My words and deeds in all the world are the proof of my Messiahship."

10. And then the tempter said, "If you will, I will take you to Jerusalem and from the temple pinnacle cast you down, for the people will believe you are the Messiah sent from heaven."

11. Thus you can surely do, for did not David say, "His angels charge concerning you, and will lift you up on clouds, lest you shall fall?"

12. And Jesus said, "I will not tempt the Lord my God."

13. And then the tempter said, "Look forth, and behold His honors and His fame! Behold His glory and His wealth."

14. "If you will give your life for those they shall be your glory and your wealth."

15. But Jesus said, "Away from me all temptations of the devil. My heart is fixed, I spurn the carnal self with all its ambition and its pride."

16. For forty days did Jesus wrestle with the tempter, and His higher self prevailed. He then was hungry, and the tempter had found Him and they ministered to Him.

17. Then Jesus left the wilderness, and in the camp of John of Holy Breath, he came into the camps of John and began his ministry.

CHAPTER XVI.

Pilate's Final Effort to Release Jesus Falls—He Washes His Hands in Feigned Innocence—Drives Jesus to Calvary For Execution—The Soldiers Drive Him to Calvary

1. A superstitious people are the Jews. They have a tradition that they have borrowed from the idol worshippers of the lands, that at the end of every year, they should offer a man set apart to bear their sin.

2. They may heap all their sins upon the head of a man, but they cannot kill him.

3. The man becomes a scape goat for the nation, and they believed that when they drive him forth into the foreign lands, they are released from sin.

4. So every spring before the feast they drove a man from the prisons of the land, and by a form of trial, they sought to make him bear their sin away.

5. Among the Jewish prisoners in Jerusalem, there were many who were leaders of a vile, seditious band, who had committed thefts and murders and rapes, and had been crucified.

- 6. Barabbas and Jesus was among the men who were die, but he was rich and he had bought out of them the scape goat for the people at the coming feast, and he was audaciously in waiting for his hour to come, according to account.
- 7. Now, Pilate thought to turn this superstition to account to save the Lord Jesus, and so he went before the Jews and said: "You men of Israel, according to my custom, I will release to you today a prisoner who shall bear your sins away."
- 8. "This man you drive into the wilds or in foreign lands, and you have asked me to release Barabbas, who has been proven guilty of the murder of a score of men."
- 9. Now, hear me men. Let Jesus be released and let Barabbas pay his debt upon the cross; then you can send this Jesus the wilds and hear no more of Him.
- 10. At what the ruler said the people were enraged, and began to plot to tear the Roman palace down and drive in the Pilate and his Household and his guards.
- 11. When Pilate was assured that Civil War would follow if he heeded not to the wishes of the mob, he took a bowl of water and in the presence of the multitude he washed his hands and said: "This man whom you accuse is Son of the Most High Allah, and I proclaim my innocence."
- 12. "If you would shed His blood, His blood is on your hands and not mine."
- 13. And then the Jews exclaimed, "And let His blood be on our hands and on our children's hands."
- 14. And Pilate trembled like a leaf, in fear, Barabbas he released, and as the Lord stood forth before the mob, the ruler said, "Behold your King! And would you put to death your King?"
- 15. The Jews replied, "He is no King: we have no King but great Tiberias."
- 16. Now, Pilate would not give consent that Roman soldiers should imbue their hands in blood of innocence, and so the chief priests and the Pharisees took council what to do with Jesus.
- 17. Calaphas has said, "We cannot crucify this man. He must be stoned to death and nothing more."
- 18. And then the rabble said, "Make haste! Let Him be stoned." And then they led Him forth toward the hill beyond the city's gates, where criminals were put to death.
- 19. The rabble could not wait until they reached the place of skulka. As soon as they passed the city's gates, they rushed upon Him, smote Him with their hands, they spit upon Him, and He fell upon the ground.
- 20. And one, a man of Allah stood forth and said, "Lash him, he shall be bruised for our transgressions and by His stripes we shall be healed."
- 21. As Jesus laid all bruised and mangled on the ground, a High Priest called out, "Stay, stay, you men! Behold the

... of the Lord Jesus and the High Priest...
 26. And they lifted Jesus from the ground, and they...
 27. A man named Simon, from the...
 was near the scene, and since the people...
 could not bear His cross, they laid it on...
 man, and made him bear it to Calvary.

CHAPTER XVII

- James Appears, Fully Materialized, Before Apollo, and the Brotherhood in Greece—Appears to Cleopatra, and the Thier Near Rome—Appears to the Priests in the Egyptian Temple at Heliopolis.
- 1. Apollo, with the Silent Brotherhood of the...
 2. The priests were in the sanctuary, and the Oracle became a blaze of light; it seemed to be...
 3. The priests were filled with fear; they were...
 4. But when the flames had spent themselves, on the Oracle pedestal and said: "Allah speaks to man, not by an oracle, but by the voice of man."
 5. "The gods have spoken to the Greeks, and the Jews, through images made by man, but Allah the Oracle speaks to man through Jesus the only Son, who evermore will be."
 6. "This Oracle will fall; the living Oracle One, will not fall."
 7. Apollo knew the man who spoke; he was the Nazarene who once had laughed the wise men in the and had rebuked the idol worshippers upon the...
 8. And in a moment Jesus stood before the Silent Brotherhood and said: "Behold, for I have risen from the dead, and I bring to you the title of your vast earth."
 9. "All power in heaven and earth is given to me."
 10. "Go forth and teach the nations of the earth of the resurrection of the dead and eternal life, in the name of Allah made manifest to men."
 11. And then he appeared to the High Priest, and said: "Behold the

man flesh was changed to higher form by love, divine and I shall
manifest in flesh or in the higher planes of life. I will manifest
14. What I can do all men can do. Go teach the Gospel of
the Omnipotence of man."
15. Then Jesus disappeared; but Greece and Crete and all
the nations heard.

16. Claudas and Juliet, his wife, lived on the palace in
Rome and they were servants of Tiberius; but they had been in
Galilee.
17. Had walked with Jesus by the sea, had heard his words
and seen his power; and they believed that he was Jesus made
manifest.

18. Now Claudas and his wife were on the Tiber in a little
boat; a storm swept from the sea, and the boat was wrecked
9. Claudas and his wife were sinking down to death.
9. And Jesus came and took them by the hands and said:
"Claudas and Juliet, arise and walk with me upon the waves."
20. And they arose and walked with Him upon the waves, and
21. A thousand people saw them walk on the waves, and
saw them reach the land, and they were all amazed.

22. And Jesus said: "You men of Rome, I am the resurrec-
tion and the life. They that are dead shall live, and many that
shall live will never die."
23. By mouth of gods and demigods Allah spoke unto you
fathers long ago; but now He speaks to you through perfect
man."
24. "He sent his son, Jesus in human flesh to save the world,
and as I lifted from the watery grave and saved the servants of
Tiberius."

25. "So Jesus will lift the sons and daughters of the human
race, yes every one of them, from darkness and from graves of
carnal things to light and everlasting life."
26. "I am the manifest of love raised from the dead; behold
my hands, my feet, my side which carnal men have pierced."
27. "Claudas and Juliet, whom I have saved from death,
are my ambassadors to Rome."

28. "And they will point the way and teach the Gospel of
the Holy Breath and the resurrection of the dead."
29. And that was all he said, but Rome and all of Italy
heard.

30. The priests of Heliopolis were in their temple met to
celebrate the resurrection of their brother Nazarite; they knew
that he had risen from the dead.
31. The Nysasite-operated and stood upon a sacred pedes-
tal on which no man had ever stood.

32. This was an honor that had been reserved for him who
first would demonstrate the resurrection of the dead.
33. When Jesus stood upon the sacred pedestal the masters
stood and said: "All hail!" The great bells of the temple rang
and all the temple was ablaze with light.

34. There is death, but it is not the end of life; it is a
rest, a pause, a momentary suspension of the soul, which
will raise the substance of the body into a higher form.
35. And make a body of light and love, which shall be
planes above, which shall be the
36. "There is a holy man, Jesus, who has risen from the
body cannot be quickened by the Holy Spirit, unless the
solved; the body must disintegrate, and the soul be
37. And then upon these planes the
just as he breathed upon the canvas of the
were formed, and the
38. And life sprang forth from the
changed to form divine."
39. And the will of man and will of Allah
Breath. When will of man and will of Allah
Breath is a fact.

40. In this we have the channel of the
41. In this we have the channel of the
42. My human form was wholly
43. You know that all my life was
tune with the divine will; when this was
44. And you, my brothers, know full well
45. And you know about my victories in Galilee
meet; you know about my victories in Galilee
the courts of men; my death upon the cross
46. You know that all my life was
47. You know that all my life was
48. You know that all my life was
49. You know that all my life was
50. You know that all my life was

51. You know that all my life was
52. You know that all my life was
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58. You know that all my life was
59. You know that all my life was
60. You know that all my life was

CHAPTER XVIII

The Resurrection of Jesus—Pilate Places the Stone
The Stone Door of the Tomb—At Midnight a
the Silent Brothers March About the Tomb—The
are Alarmed—Jesus Teaches in the Tomb—The
Sunday Morning He Rises from the Tomb—The
Praised by the Priests to Say that the Disciples Had
the Body.

1. The tomb in which they laid the body of
in a garden, rich with flowers, the garden of
Joseph's home was near.
2. Before the watch began Calaphat
private out to the garden of Gethsemane that they
that Jesus' body was within the tomb
3. They rolled the stone away; they
and then they placed the stone again before the
and then they placed the stone again before the

4. And Pilate, when he had seen that he could find no fault, he gave the seal of Rome, and a watch that he would keep the tomb.

5. To break the Roman seal meant death to him; he broke the seal.

6. The Jewish soldiers all were sworn to faithfulness, and then the watch began.

7. At midnight all were well, but suddenly the tomb became a blaze of light, and down the garden walked a troupe of white clad soldiers marched in single file.

8. They came up to the tomb and marched and counter-marched before the door.

9. The Jewish soldiers were alert; they thought his friends had come to steal the body of the Nazarene. The captain of the ward cried out to charge.

10. They charged; but not a white clad soldier fell. They did not even stop; they marched and counter-marched among the frightened men.

11. They stood upon the Roman seal; they did not speak; they unheeded not their swords; it was the Silent Brotherhood.

12. The Jewish soldiers fled in fear; they fell upon the ground.

13. They stood apart until the white clad soldiers marched away and then the light about the tomb grew dim.

14. Then, they returned; the stone was in its place; the seal was not disturbed, and they resumed their watch.

15. Now, Jesus did not sleep within the tomb. The body is manifest of soul; but soul is without its manifest.

16. And in the realms of souls unmanifest, the Lord went and laughed.

17. He opens up the prison doors and set the prisoners free.

18. He broke the chains of captive souls, and led the captives to the light.

19. He sat in council with the patriarchs and prophets of the olden times.

20. The masters of all times and climes He met, and in the great assemblies He stood forth and told the story of His life on earth and of his death in sacrifice for man.

21. And of his promises to clothe himself again in garb of flesh and walk with His disciples, just to prove the possibilities of man.

22. To give to them the key of life, of death and of the resurrection of the dead.

23. In council all the masters sat and talked about the revelations of the coming age.

24. When she, the Holy Breath, shall fill all the earth and air with holy breath and open up the way of man to perfectness and endless life.

25. The garden of Saloom was silent on the Sabbath day. The Jewish soldiers watched and no one else approached the tomb; but on the following night the scene was changed.

26. The soldiers, pale with fear, they saw the man.

27. The soldiers, pale with fear, they saw the man.

28. The soldiers, pale with fear, they saw the man.

29. The soldiers, pale with fear, they saw the man.

30. The soldiers, pale with fear, they saw the man.

31. Again, all this was done.

32. And then, the earth began to tremble with light; a distant, hoarse, coming storm.

33. And then, the earth began to tremble with light; a distant, hoarse, coming storm.

34. And then, the earth began to tremble with light; a distant, hoarse, coming storm.

35. And then, the earth began to tremble with light; a distant, hoarse, coming storm.

36. And then, the earth began to tremble with light; a distant, hoarse, coming storm.

37. He rose, and for a moment stood in form.

38. The weaker soldiers fell to the ground, their faces in their hands; the stronger stood and stared.

39. They saw the body of the Nazarene; they saw it change from mortal to immortal form.

40. The soldiers heard a voice from heaven, everywhere, it said:

41. Peace, peace on earth, good will to men.

42. They looked, the tomb was empty, and on as he said.

43. The soldiers hastened to Jerusalem, and said:

44. Behold the Nazarene has arisen as he said, the tomb is empty and the body of the man is gone.

45. Calaphas called a council of the Jews, and news must not go forth that Jesus has arisen from the tomb.

46. For if it does, all men will say, He is risen, and all our testimonies will be proven false.

47. And then they called the hundred and thirty-two soldiers.

48. "You know how the body of the Nazarene was buried, and now, go if you will, go forth and say that the tomb is empty, and that the body of the Nazarene is gone."

49. "Each one of you shall have a cup... make it right with plates of the breaking of bread."
50. The soldiers did as they were told.

CHAPTER XIX

Jesus Appears, Fully Materialized, to the Eastern Sages in the Palace of Prince Ravanna in India.—To the Marjelian Priests in Persia.—Three Wise Men Speak in Praise of the Personality of the Nazarene.

1. Ravanna, prince of India, gave a feast. His palace in Orissa was the place where men of thought from all the farther East were wont to meet.

2. Ravanna was the prince with whom the child Jesus came to India with when twelve years old.

3. The feast was made in honor of the wise men of the East.

4. Among the guest were Mengste, Vidjapatt, and La-mass.

5. The wise men sat about the table talking about the needs of India and the world.

6. The door unto the banquet hall was in the East; a vacant chair was at the table to the East.

7. And as the wise men talked a stranger entered, unannounced, and raising up his hands in benediction, said, "All hail!"

8. A halo rested on his head, and light, unlike the light of sun, filled all the room.

9. And Jesus sat down in the vacant chair, and then the wise men knew it was the Gentle Prophet who had come.

10. And Jesus said, Behold, for I am risen from the dead, look at my hands, my feet, my side.

11. "The Roman soldiers pierced my hands and feet with nails; and then one pierced my heart."

12. "They put Me in a tomb, and then I wrestled with the conquerer of men. I conquered death, I stamped upon him and I rose."

13. "Brought immortality to light and painted on the walls of time a rainbow for the sons of men; and what I did all men shall do."
14. The gospel of the resurrection of the dead is not confined to Jew and Greek; it is the heritage of every man of every time and clime; and I am here a demonstrator of the power of man."

15. Then He took bread, pressed the hand of every man and of the royal host, and said:
16. "Behold, I am not myth made of the fleeting winds, for I am flesh and bone and brain, but I can cross the border-land at will."
17. And they talked together there a long, long time.
18. Then Jesus said:

19. "I have come from the East, from the Royal Council of the Great King, to give praise."
20. And all the priests and magi bowed down before Him, and said, "Peace on earth, good will to men."
21. The problem of the age has been transformed into flesh and bone.

22. Before the eyes of men the dead you was changed with speed of light from the image of Allah, the Lord of all the world, to the image of a babe in Bethlehem.

23. What I have done, all men will do.

24. But Jesus said no more. In the story of His mission to the sons of men, He appeared.

25. The Magi said, "Some time ago we saw a star in the East, and now fulfilled, upon the dial plate of heaven."
26. And then we saw this man who has come unto us the power of man to raise from earth to flesh of Allah, a babe in Bethlehem."
27. And after many years He came and there these same groves.

28. "He told the story of His human life, temptation, buffeting and woe."
29. He pressed along the thorny way of life, and then and otherthrown the strongest foes of Allah. He is now the only master of the human race, been transmuted into flesh and bone."
30. He is the God-man of today, for He shall overcome and be like Him, a Son of Allah. These events occurred before He was 30 years of age, and He came after He had risen from the dead, and He came to India, Persia, and Africa.

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Himself known unto the world. These events are the 18 years which are absent in your "Holy Bible." The Events of John the Baptist. John taught by the Egyptian sage. The meaning of Baptism and how to baptize himself. And after he was baptized, he was taken at the age of twelve years into Africa, the land of Egypt, and there he remained in the Egyptian Schools 18 years. And there he learned his duty as "Fore-runner of Jesus."

CHAPTER XX.

HOLY INSTRUCTIONS AND WARNINGS FOR ALL YOUNG MEN.

1. Beware, young man, beware of all the allurements of wantonness, and let not the harlot tempt thee to excess in her delusions.
2. The madness of desire shall defeat its own pursuits; from the blindness of its rage, thou shalt rush upon destruction.
3. Therefore give not up thy heart to her sweet enticements, neither suffer thy soul to be enslaved by her enchanting delusions.
4. The fountain of health which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.
5. In the prime of thy life old age shall overtake thee: the sun shall decline in the morning of thy days.
6. But when strife and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heav'n, and the influence of her power is in vain to resist.
7. The whiteness of her bosom transcendeth the lily: her smile is more delicious than a garden of roses.
8. The innocence of her eyes is like that of the turtle: simplicity and truth dwell in her heart.
9. The kisses of her mouth are sweeter than honey: the perfumes of Arabia breath from her lips.
10. Shut not thy bosom to the tenderness of love: the pur of its flame shall ennoble thy heart, and soften it to receive the fairest impressions.

CHAPTER XXI.

MARRIAGE INSTRUCTIONS FOR MAN AND WIFE FROM THE NOBLE PROPHET.

1. Give ear, fair daughter of love, to the instructions of prudence, and let the precepts of truth sink deep in thy heart: so shall the charms of thy mind add lustre to the elegance of thy form: and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.
2. In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks: sh! hee

with caution, that seducing eyes may not lead thee to their soft persuasions.

3. Remember thou art made man's fellow: not the slave of his passion; the end of thy love is to gratify his, loose desire, but to make him be like thee, soothe his heart with thy tenderness, and to give him with soft endearment.

4. Who is she that winneth the heart of a man, and leadeth him to love, and reigneth in his breast?

5. Lo! Yonder she walketh in maiden attire, innocence in her mind, and modesty on her cheeks.

6. Her hand seeketh employment, her feet do not in idling abroad.

7. She is clothed with modesty, she is crowned with grace; humility and meekness are as a crown on her head.

8. On her tongue dwelleth music, the sweetness of her answers are mildness and truth.

9. Subjection and obedience are the ornaments of her peace and happiness are her reward.

10. Before her steps walketh prudence, and behind her at her right hand.

11. Her eye speaketh softness and love, her smile with a sceptre sitteth on her brow.

12. The tongue of her licentious is dumb in her mouth, the awe of her virtue keepeth him silent.

13. When scandal is busy, and the tongue of her is loos'd from tongue to tongue; if charity and good will not her mouth, the finger of silence resteth on her lips.

14. Her breast is the mansion of goodness, and she suspecteth no evil of others.

15. Happy were the man that should make her his happy the child that should call her mother.

16. She presisth in the house, and there in prayer commandeth with judgment, and is obeyed.

17. She ariseth in the morning, she washeth her face, and a pointeth to every one their proper duties.

18. The care of her family is her whole delight, also she applicth her study; and elegances with freedom in her mansion.

19. The prudence of her management is an honor to her husband, he heareth her praise with a secret delight.

20. She informeth the minds of her children with the examples of her manners from the examples of her friends.

21. The words of her mouth is the law of the house, the motion of her eye commandeth their obedience.

22. She speaketh, and the servant is as a man; she doeth the thing is done; for the law of her is in their hearts, kindness addeth wings to their feet.

23. In prosperity, do not be puffed up; do not
heal the wounds of fortune with pride. Let
24. The troubles of her husband, and the
councils and sweetened by her endearments; let
in her bosom, and receiveth comfort.
25. Happy is the man that had made her his wife, happy
the child that call her mother.

CHAPTER XXII.
DUTY OF A HUSBAND.

1. Take unto thyself a wife, and obey the ordinance of Allah; take unto thyself a wife, and become a faithful member of society.
2. But examine with care, and not fix suddenly. On thy present choice depends thy future happiness. If much of her time is destroyed in dress and adornment; if she is enamoured with her own beauty, and delighted with her own praise; if she laugheth much, and talketh loud; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of imagination.
3. But when thou findest sensibility of heart, joined with softness of manners; and accomplished mind, with a firm agreement to thy fancy; take her home to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.
4. O cherish her as a blessing sent to thee from heaven. Let the kindness of thy behavior endear thee to her heart.
5. She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.
6. Oppose not her inclination without cause; she is the partner of thy cares, make her also the companion of thy pleasures.
7. Reprove her faults with gentleness, exact not her obedience with rigour. Trust thy secret in her breast; her counsels are sincere, thou shalt not be deceived.
8. Be faithful to her bed; for she is the mother of thy children.

9. When pain and sickness assault her, let thy tenderness soothe her affliction; and look from thee of pity and love shall alleviate her grief, or mitigate her pain, and be of more avail than ten physicians.
10. Consider the tenderness of her sex, the delicacy of her frame; and be not severe on her frailties, but remember thine own imperfections.

CHAPTER XXIII.
HOLY INSTRUCTIONS FOR THE CHILD DURING HIS PARENTS' LIFE.

1. From the secrets of Allah, let him be instructed in the ways of piety, and the duties of religion.
2. Go to the desert, my son, and let him speak to thy heart, and wings his aged sire, be led forth him with food.
3. The piety of a child is sweet, and the obedience of a parent is dear. Let him be instructed in the ways of piety, and the duties of religion.
4. Be grateful to thy father, for he is the mother, for she sustained thee.
5. Hear the words of his mother, for they are the words of Allah.
6. Give ear to his admonition, for it is the voice of wisdom.
7. He hath watched for thy welfare, and he hath laboured for thy sustenance.
8. Do not be angry with him, for he is thy father, and he is thy mother.
9. Do not be angry with him, for he is thy father, and he is thy mother.
10. Do not be angry with him, for he is thy father, and he is thy mother.

CHAPTER XXIV.
THE OBEDIENCE OF CHILDREN TO THEIR PARENTS.

1. From the secrets of Allah, let him be instructed in the ways of piety, and the duties of religion.
2. Go to the desert, my son, and let him speak to thy heart, and wings his aged sire, be led forth him with food.
3. The piety of a child is sweet, and the obedience of a parent is dear. Let him be instructed in the ways of piety, and the duties of religion.
4. Be grateful to thy father, for he is the mother, for she sustained thee.
5. Hear the words of his mother, for they are the words of Allah.
6. Give ear to his admonition, for it is the voice of wisdom.
7. He hath watched for thy welfare, and he hath laboured for thy sustenance.
8. Do not be angry with him, for he is thy father, and he is thy mother.
9. Do not be angry with him, for he is thy father, and he is thy mother.
10. Do not be angry with him, for he is thy father, and he is thy mother.

peace; and thine own children, in reverence of thy example, shall repay thy piety with alial love.

CHAPTER XXV. A HOLY COVENANT OF THE ASIATIC NATION.

1. Ye are the children of one father; provided for by his care; and the breast of one mother hath given you suck.
 2. Let the bonds of affection, therefore, unite thee with thy brothers, that peace and happiness may dwell in thy father's house.
 3. And when ye separate in the world, remember the relation that bindeth you to love and unity; and prefer not a stranger before thy own blood.
 4. If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.
- So shall the fortunes of thy father contribute to the support of his whole race; and his care be continued to you all, in your love to each other.

CHAPTER XXVI. HOLY INSTRUCTIONS OF UNITY.

1. The gifts of the understanding are the treasure of Allah; and he appointeth to every one his portion, in what measure seemeth good unto himself.
2. Hath he endowed thee with wisdom? Hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant, for their instruction.
3. True wisdom is less presuming than folly. These wise men doubteth not; he knoweth all things, but his own ignorance and doubteth not; he knoweth all things, but his own ignorance.
4. The pride of emptiness is an abomination; and to talk much, is the foolishness of folly; nevertheless, it is the part of wisdom to hear with patience their impertinence, and to pity their absurdity.
5. Yet be not puffed up in thine own conceit, neither of superior understanding; the clearest human knowledge is but blindness and folly.
6. The wise man feeleth his imperfections, and is humbled; he laboreth in vain for his own approbation but the fool preeth in the shadow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom he bringeth them up, and showeth them as pearls and with the applause of his brethren delighteth himself.
7. He boasteth of attainments in things that are of no worth; but where it is a shame to be ignorant, there he hath no understanding.
8. Even in the path of wisdom, he toileth after folly; and shame and disappointment are the reward of his labor.
9. But the wise man cultivates his mind with knowledge; the improvements of arts is his delight, and their utility is the

study of his life.

CHAPTER XXVII. THE HOLY UNITY OF THE RICH AND POOR.

1. The man to whom Allah hath given riches, is highly distinguished.
2. He looketh on his wealth with pleasure, and fordeeth him the means to do good.
3. He protecteth the poor that are in want, not the mighty to oppress the weak.
4. He seeks out objects of compassion, and their wants; he relieveth them with judicious ostentation.
5. He assisteth and rewardeth merit, generously and liberally promoteth every useful art, and the labor is employed; he forweth the arts receive improvement.
7. He considers the superfluities of his riches, and he defrauds the poor of his neighborhood; and he defrauds the poor of his neighborhood; and he defrauds the poor of his neighborhood.
8. The benevolence of his mind is not in tune; he rejoiceth therefore in riches, and he rejoiceth in the possession of the poor, and considereth not the face of the poor, and considereth not the face of the poor, and considereth not the face of the poor.
10. He driveth on oppression, without feeling brother disturbeth him not.
11. The tears of the orphan he drinketh of the widow are made to his ears.
12. His heart hardened with the love of gain, nor distress can make impression upon it.
13. But the curse of iniquity pursue him, and continual fear; the anxiety of his mind and the rage of his own soul take vengeance upon him for the evil had brought upon others.
14. Oh! What are the miseries of poverty with the gnawings of this man's heart!
15. Let the poor man comfort himself with many reasons.

He sitteth down to his mortar in peace, with flatters and deversers, not embarrassed with a gram of gold, and the chains of oppression.

19. The bread that thou shalt eat, shall be as the bread of sorrow; and the water that thou shalt drink, shall be as the water of affliction. The water he drinketh, shall be as the water of affliction; and the bread that he shall eat, shall be as the bread of sorrow. More delicious water than the richest drink, and more precious bread than the most costly food, shall be his portion. His labor preserveth his health, and his poverty preserveth his life. His labor preserveth his health, and his poverty preserveth his life. His labor preserveth his health, and his poverty preserveth his life.

CHAPTER XXVIII.
HOLY INSTRUCTIONS FROM THE PROPHET
MASTER AND SERVANT.

1. Rejoice not, O man, at the state of servitude: it is the appointment of Allah, and hath many advantages; it removeth thee from cares and solitudes in life.
2. The honor of a servant is his fidelity: his highest virtues are submission and obedience.
3. Be patient, therefore, under the reproofs of thy master; and when he rebuketh thee, answer not again. The silence of the resignation shall not be forgotten.
4. Be studious of his interest, be diligent in his affairs, and faithful to the trust which he repositeth in thee.
5. Thy time and thy labor belong unto him. Deprave him not thereof, for he payeth thee for them.
6. And thou who art a master, be just to thy servant if thou expectest from him fidelity: and reasonable in thy commands if thou expectest ready obedience.
7. The spirit of a man is in him: severity and rigour may create fear, but can never command love.
8. Mix kindness with reproof, and reason with authority; so shall thy admittions take place in his heart, and his duty shall become his pleasure.
9. He shall serve thee faithfully from the motive of gratitude: he shall obey thee cheerfully from the principle of love; all thou not, in return, to give his diligence and fidelity their proper reward.

CHAPTER XXIX.
MAGISTRATE AND SUBJECT.

1. O thou, the favorite of Heaven, whom the son of man, thy equals, have agreed to raise to sovereign power and set as a ruler over themselves; consider the ends and importance of their trust: far more than the dignity and height of thy station, is it the crown of majesty investeth thy temples, the sceptre of power is placed in thy hand; but not for thyself wert these exalted gifts; not meant for thine own, but the good of thy kingdom.
2. Thou art clothed in purple, and seated on a throne; the power and dominion rest on the hearts of the people; and they

10. The spirit of the more diligent, shall be the spirit of the more diligent; and the spirit of the more diligent, shall be the spirit of the more diligent. The spirit of the more diligent, shall be the spirit of the more diligent; and the spirit of the more diligent, shall be the spirit of the more diligent.

11. He shall be kindled up by their labors, and shall be kindled up by their labors; and shall be kindled up by their labors, and shall be kindled up by their labors.

12. The spirit of the more diligent, shall be the spirit of the more diligent; and the spirit of the more diligent, shall be the spirit of the more diligent.

13. He fourthly his judgment on the subjects; and shall be kindled up by their labors, and shall be kindled up by their labors.

14. His ears are open to the complaints of the subjects; and shall be kindled up by their labors, and shall be kindled up by their labors.

15. His people, therefore, look up to him with reverence and love; they consider him as their father, and shall be kindled up by their labors, and shall be kindled up by their labors.

16. There election unto him, shall be the election unto him; and shall be kindled up by their labors, and shall be kindled up by their labors.

17. No murders against him, shall be the murders against him; and shall be kindled up by their labors, and shall be kindled up by their labors.

18. His subjects are faithful, and shall be kindled up by their labors, and shall be kindled up by their labors.

19. Security and peace, shall be the security and peace; and shall be kindled up by their labors, and shall be kindled up by their labors.

CHAPTER XXX.
HOLY INSTRUCTIONS FROM THE
MAGISTRATE AND SUBJECT.

1. O thou, the favorite of Heaven, whom the son of man, thy equals, have agreed to raise to sovereign power and set as a ruler over themselves; consider the ends and importance of their trust: far more than the dignity and height of thy station, is it the crown of majesty investeth thy temples, the sceptre of power is placed in thy hand; but not for thyself wert these exalted gifts; not meant for thine own, but the good of thy kingdom.

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placed thee in society, to receive and confer reciprocal helps and mutual obligations, Protection from the injuries, thy enjoyments of the comforts and the pleasure of life: all these thou owest to the assistance of others, and couldst not enjoy but in the bands of society.

3. It is thy duty, therefore, to be a friend to mankind, as it is thy interest that man should be friendly to thee.
4. As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.
5. He enjoyeth the ease and tranquillity of his own breast, and rejoiceth in the happiness and prosperity of his neighbor.
6. He openeth not his ear unto slander: the faults and the failings of men give a pain to his heart.
7. His desire is to do good, and he researcheth out the occasions thereof: in removing the oppression of another, he relieveth himself.
8. From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endeavoreth to promote it.

CHAPTER XXXI.

HOLY INSTRUCTION FROM THE PROPHET
JUSTICE.

1. The peace of society dependeth on justice; the happiness of individuals, on the safe enjoyment of all their possessions.
2. Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.
3. Cast not an evil eye on the goods of thy neighbor; let whatever is his property be sacred from thy touch.
4. Let no temptation allure thee, nor any provocation excite thee to lift up thy hand to the hazzard of his life.
5. Defame him not in his character; bear no false witness against him.
6. Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin.
7. It will be a grief to his heart, which thou canst not repair; an injury to his life, which no reparation can atone.
8. In thy dealings with men, be impartial and just; and do unto them as thou wouldst they should do unto thee.
9. Be faithful to thy trust, and deceive not the man who relieth upon thee, be assured, it is less evil in the sight of All, to steal than to betray.
10. Oppress not the poor, and defraud not of his hire the laboring man.
11. When thou sellest for gain, hear the whispering of conscience, and be satisfied with moderation, nor from the ignorance of the buyer make any advantage.
12. Pay the debts which thou owest; for he who gave thee credit, relieth upon thine honor; and to withhold from him his due, is both mean and unjust.

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13. Finally, O son of society, examine thy heart, thy conscience, thy memory to thy aid; and if in any of these things thou be transgressed, and make a speedy reparation, in the strength of power.

CHAPTER XXXII.

HOLY INSTRUCTIONS FROM THE PROPHET
CHARITY.

1. Happy is the man who hath sown in his breast the seed of benevolence; the produce thereof shall be charity and love.
2. From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow, for the benefit of mankind.
3. He assisteth the poor in their trouble; he rejoiceth in prospering the prosperity of all men.
4. He censureth not his neighbor; he believeth not the tales of envy and malevolence; neither repeateth he the slanders.
5. He forgiveth the injuries of men, he wipeth them from his remembrance; revenge and malice have no place in his heart.
6. For evil he returneth not evil, he hateth not evil; his enemies, but requieth their injustice with a friendly admonition.
7. The griefs and anxieties of men excite his compassion, and he endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor.
8. He calmeth the fury, he healeth the quarrels of men, and preventeth the mischiefs of strife and animosity.
9. He promoteth in his neighborhood peace and good will, and his name is repeated with praise and benedictions.

CHAPTER XXXIII.

HOLY INSTRUCTIONS FROM THE PROPHET
GRATITUDE.

1. As the branches of a tree return their sap to the root, from whence it arose; as a river pourth its streams to the sea, whence the spring was supplied, so the heart of a grateful man delighteth in returning a benefit received.
2. He acknowledgeth his obligation with cheerfulness, he looketh on his benefactor with love and esteem.
3. And if to return it be not in his power, he forgetteth it not, the memory of it in his breast with kindness, he forgetteth it not all the days of his life.
4. The hand of the dangerous man is like the clouds of heaven which drop upon the earth fruits, herbage and dews; but the heart of the ungrateful is like a desert of sand which swalloweth with greediness the showers that fall, and biddeth them in its bosom, and produceth nothing.
5. Envy not thy benefactor, neither strive to conceal the benefit he hath conferred, for though to oblige is better than to be obliged, though the act of generously commanded admires.

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tion, yet the humility toucheth the heart, and is amiable to the sight both of Allah and man.
6. But receive not a favor from the hand of the proud; for the selfish and avaricious have no obligation; the vanity of pride shall expose thee shame; the greediness of avarice shall never be satisfied.

CHAPTER XXXIV.
HOLY INSTRUCTIONS FROM THE PROPHET.
SINCERITY.

1. O thou who art enamoured with the beauty of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy Adeliety unto her, and forsake her not; the constancy of thy virtues shall crown thee with honor.
2. The tongue of the sincere is rooted in heart; hypocrisy a lie! have no place in his words.
3. He blusheth at falsehood, and is founded; but in speaking the truth, he hath a steady eye.
4. He supporteth, as a man the dignity of his character; to the arts of hypocrisy; he scorneth to stoop.
5. He is consistent with himself; he is never embarrassed; he hath courage enough for truth; but to lie he is afraid.
6. He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart.
7. Yet, with prudence and caution he openeth his lips; he studieth what is right, and speaketh with discretion.
8. He adviceth with friendship; he reprovehth with freedom; and whatsoever he promiseth, shall surely be performed.
9. But the heart of the hypocrite is hid in his breast; he maketh his words in the semblance of truth while the business of his life is only to deceive.
10. He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.
11. He worketh in the dark as a mole, and fancieth he is safe; but he blundereth unto light, and is betrayed and exposed, with dirt on his head.
12. He passeth his days in perpetual constraint; his tongue and heart are forever at variance.
13. He laboreth for the character of a righteous man; and hungerth himself in the thoughts of his cunning.
14. O fool, fool! The pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem; and the children of Wisdom shall mock at thy cunning, when in the midst of security, thy disguise is stripped off, and the anger of derision shall point thee to scorn.

CHAPTER XXXV.
HOLY INSTRUCTIONS FROM THE PROPHET.
RELIGION.

1. There is but one Allah, the author, the creator, the governor of the world; almighty, eternal, and incomprehensible.

The Great Allah is the author of all things; he is the creator of the world, and he is the governor of the world; he is almighty, eternal, and incomprehensible.

The Great Allah is the author of all things; he is the creator of the world, and he is the governor of the world; he is almighty, eternal, and incomprehensible.

The Great Allah is the author of all things; he is the creator of the world, and he is the governor of the world; he is almighty, eternal, and incomprehensible.

The Great Allah is the author of all things; he is the creator of the world, and he is the governor of the world; he is almighty, eternal, and incomprehensible.

The Great Allah is the author of all things; he is the creator of the world, and he is the governor of the world; he is almighty, eternal, and incomprehensible.

The Great Allah is the author of all things; he is the creator of the world, and he is the governor of the world; he is almighty, eternal, and incomprehensible.

The Great Allah is the author of all things; he is the creator of the world, and he is the governor of the world; he is almighty, eternal, and incomprehensible.

The Great Allah is the author of all things; he is the creator of the world, and he is the governor of the world; he is almighty, eternal, and incomprehensible.

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HOLY INSTRUCTIONS

21. And in the law he hath ordained for thee, thou shalt not blindly halt he asked thy duty to thy Creator; thou shalt not so blindly halt he asked thy duty to thyself; thou shalt not heedlessly to his precepts in happiness to thyself; thou shalt not heedlessly and meditate in silence on the wonders of his law; let thy heart overflow with gratitude and acknowledgment; let the language of thy lips speak praise and adoration; let the actions of thy life show thy love to his law; let thy eyes behold his glory, and let him know thy love to his law; and will feds the earth with equity and truth.

22. Allah is just and righteous, and will feds the earth with equity and truth.

23. Hath he established his law in goodness and mercy, and shall he not punish the transgressors thereof?

24. O think not, bold men, because thy punishment is delayed, that the arm of Allah is weakened; neither hasten thyself to hope that he winketh at thy delings.

25. His eye pierceth the secrets of every heart, and he remembereth them forever; he respecteth not the persons or the stations of men.

26. The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbersome shackles of this mortal life, shall equally receive, from the sentence of just and everlasting retribution, according to their merits.

27. Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgment.

28. O fear Allah, therefore, all the days of thy life, and walk in the paths which he hath opened before thee. Let prodence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansion of eternal felicity in the paradise of Allah.

29. This is the true economy of Human Life.

30. This is the true economy of Human Life.

CHAPTER XXXVII

HOLY INSTRUCTIONS FROM THE PROPHET. KNOW THYSELF.

1. Weak and ignorant as thou art, O man, humble as thou oughtest to be, O child of the dust, wouldst thou raise thy thoughts to inhale wisdom? Wouldst thou see omnipotence displayed before thee? Contemplate thine frame.

2. Fearfully and wonderfully art thou made; praise therefore thy Creator with awe, and rejoice before him with reverence.

3. Wherefore of all creatures art thou only erect, but that thou shouldst behold his works? Wherefore art thou to behold, but that thou mayest admire them? Wherefore to admire them, but that thy Creator?

4. Wherefore is consciousness reposed on thee alone, and whence is it derived to thee?

5. Wherefore art thou only erect, but that thou shouldst behold his works? Wherefore art thou to behold, but that thou mayest admire them? Wherefore to admire them, but that thy Creator?

6. Wherefore is consciousness reposed on thee alone, and whence is it derived to thee?

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8. Wherefore is consciousness reposed on thee alone, and whence is it derived to thee?

CHAPTER XXXVIII

HOLY INSTRUCTIONS FROM THE PROPHET. THE BREATH OF HEAVEN.

1. Vaunt not thy body; because it was created of thy brain, because therein thy soul resideth.

2. The ground must be prepared, before the potter must build his furnace before he can create a clay.

3. As the breath of heaven saith unto the potter, so shall Allah say unto thee, O man, what art thou? and no higher shall they raise their feet, than thou shalt be, and direct thy feet; so let thy feet be directed by Allah.

4. Thy body is as the globe of the earth, which is sustained on its pillars that sustain it on its base.

5. As the ocean stretcheth from the east to the west, and the earth is upon its pillars; so shall Allah stretch his hands over thee, and thou shalt be upon his pillars.

6. Do not both retain their seats, and be upon the throne of Allah ordained them, and be upon the throne of Allah.

7. Is not thy nose the channel to breathe by, and thy tongue the organ to speak with?

8. Are not these five thy senses, which by which thou art directed, and thou shalt be upon his pillars.

9. The ground must be prepared, before the potter must build his furnace before he can create a clay.

10. As the breath of heaven saith unto the potter, so shall Allah say unto thee, O man, what art thou?

CHAPTER XXXIX

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9. The ground must be prepared, before the potter must build his furnace before he can create a clay.

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- 25. As a sword in the hand of a mad man, so is the soul to him who wanted discretion.
- 26. The end of her search is truth; her means, to discover it are reason and experience. But are not these weak, uncertain and fallacious? How then shall she attain unto it?
- 27. General opinion is no proof of truth, for the generally of men are ignorant.
- 28. Perception of thyself, the knowledge of Him who created thee, the sense of worship those owed unto Him, are not these plain before thy face? And, behold! What is there more that man needeth to know?

CHAPTER XXXIX.
HOLY INSTRUCTIONS FROM THE PROPHET.
PINNACLE OF WISDOM

- As the eye of the morning to the lark, as the shade of the vulture even such is life unto the heart of man.
- 1. Think not, with the fool, that nothing is more valuable; nor believe, with the pretended wise, that thou oughtest to condemn it. Love it not for thyself, but for the good it may be of to others.
- 2. Though bright, it dazzleth not; though obscure, it displeaseth not; though sweet, it cloyeth not; though corrupt, it forbiddeth not, yet who is he that knoweth its true value?
- 3. Learn to esteem as it ought; then art thou near the pinnacle of wisdom.
- 4. Gold cannot buy it for thee, neither mines of diamonds purchase back the moment thou hast now lost it. Employ the succeeding ones in virtue.
- 5. Say not that it were best not to have been born; or, if born, that it has been best to die early; neither dare thou to ask of thy Creator, "Where has been the evil; had I not existed? Good is thy power, the want of good is evil; and if thy question be just, so it condemneth thee.
- 6. Would the fish swallow the bait if he knew the hook hidden therein? Would the lion enter the toils if he saw it, were prepared for him? So neither, were the soul to perish with this clay, neither would a merciful Father have created him; know hence thou shalt live afterwards.
- 7. As the bird, enclosed in the cage before he seeth it, yet teareth not his flesh against its sides; so neither labor thou vainly to run the state thou art in, but know it is allotted thee, and be content with it.
- 8. Though the ways are uneven, yet are they not all painful. Accomodate thyself to all; and where there is the least appearance of evil, suspect the greatest danger.
- 9. When thy bed is straw, thou sleepest in security; but when thou stretch thyself on roses beware of the thorns.
- 10. A good death is better than an evil life; strive therefore, to live as long as thou oughtest, not as long as thou canst.

- 11. Complaine not, with the sick man, that he hath long remained in the world, but that he hath not yet recovered.
- 12. Take thou the period of thy life, and what remaineth of it, and what remaineth of thy strength, and what remaineth of thy age, thy sleep, thy thoughtless hours, thy years, even at thy fullness of years, how few are they numbered!
- 13. He who gave thee life as a pleasure, will not make it more so, if thou wilt.
- 14. He who gave thee life as a pleasure, will not make it more so, if thou wilt.
- 15. He who gave thee life as a pleasure, will not make it more so, if thou wilt.
- 16. To what end would longer life, if thou wilt not have had an opportunity to see the fruits of it? O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it? O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it?
- 17. To what end, O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it? O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it?
- 18. To what end, O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it? O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it?
- 19. To what end, O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it? O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it?
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- 26. To what end, O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it? O child, of sorrow, wouldst thou longer live, if thou wilt not have had an opportunity to see the fruits of it?

27. What then is life that man should desire it? What breathing, that he should covet it? *What is life that man should desire it? What breathing, that he should covet it?*

28. Is it not a scene of delusion, a series of misadventures a pursuit of evils linked on all sides together? In the beginning it is ignorance, pain is in its middle; and its end is sorrow.

29. As one wave pusheth on another, till both are involv'd in that behind them; even so succeedeth evil to evil, in the life of man; the greater and the present swallow up the lesser and the past. Our terrors are real evils; our expectational look forward in to impossibilities.

30. Fools, to dread as mortals, and to desire as if immortal!

31. What part of life is it that we should wish to remain with us? Is it youth? Can we be in love with outrage, licentiousness, and temerity? Is it age? Then we are found of infirmities.

32. It is said, grey hairs are revered, and length of days is honor. Virtue can add reverence to the bloom of youth; and without it, age plants more wrinkles in the soul than on the forehead.

33. Is age respected because it hateth riot? What justice is in this, when it is not age that despiseth pleasure, but pleasure that despiseth age.

34. Be virtuous while thou are young, so shall thine age be honored.

CHAPTER XI
HOLY INSTRUCTIONS FROM THE PROPHET.
THE INSTABILITY OF MAN.

1. Inconstancy is powerful in the heart of man; Intemperance awayeth it whither it will; Despair engrosseth much of it; and Fear proclaimeth, "Behold, I sit unrivalled therein," but Vanity is beyond them all.

2. Weep not therefore at the calamities of the human state; rather laugh at its follies. In the hands of the man addicted to vanity, life then is but the shadow of a dream.

3. The hero, the most renowned of human character, what is he, but the bubbles of this weakness. The public is unstable, ungrateful. Why should the man of wisdom endanger himself for fools.

4. The man who neglecteth his present concerns, to resolve how he will behave when greater, freedeth himself with wind, while his bread is eaten by another.

5. Act as becometh thee in thy present station, and in more exalted ones thy face shall not be ashamed.

6. What blindeth the eye, or what hideth the heart of a man form himself, like Vanity? Lo, when thou seest not thyself, then others discover thee, most plainly.

7. As the tulip, that is gaudy without sun, conspicuous without use; so is the man who alteth himself up so high, and hath not merit.

11. Do well whilst thou livest, for thou shalt not be able to do so in the next world. Content thyself with deserveth it, shall rejoice in hearing it.

12. As the butterfly, who feedeth on the jasmine which feedeth not the bee, so is the man who appeareth gay, and hideth sorrow.

13. "To what purpose," saith David, "do I what end are my labors allied with darkness? If the world knew I had done this, they would ed, and thy food unto the hungry, which thou feel that thou deserveth it?"

14. Why bestoweth God in every man, meaning words? Thou knowest, when reported, gardenst it not. He knoweth he hath said, thou wilt thank him for it. Speak in secret, hear with instruction.

15. The vain delighteth to speak of his not that others like not to hear him speak of.

16. If he hath done anything worth praise, that which is worthy of admiration, his joy is in pride to hear it reported. The desire of such is itself. Men say not, "Behold, he hath done it, saith he," but, "Mark how proud he is of it, saith he."

17. The heart of man cannot attend on things. He who fixeth his soul on above, pursueth bubbles, which break in their flight, earth what would him honor.

CHAPTER XII
HOLY INSTRUCTIONS FROM THE PROPHET.

1. Nature argueth thee to inconstancy, O man, guard thyself at all times against it.

2. Thou art, from the womb of thy mother, wavering from the loins of thy father laboring. How then shalt thou be firm?

3. Those who gave thee a body, furnished thee; but he who gave thee a soul, armed thee. Employ it, and thou art wise, be wise, and thou art happy.

4. Let him who doeth well, beware of glory; for rarely is it of his own will.

5. Is not the event of an impulse from without born of us certainly, enforced by accident, dependent on some what else? To thee, and to accident, is due the praise.
6. Beware of Irresolution in the intent of thy actions be-ware of instability in the execution; so shalt thou triumph over two great failings of thy nature.
7. What reprehendeth reason more than to act contrarie-use? What can suppress the tendencies of these, but firmness of mind.
8. The inconstant feeleth that he changeth, but he know-eth not why; he seeth that he escapeth from himself, but he perceiveth not how. Be thou incapable of change, in that which is hit, and men will rely upon thee.
9. Establish unto thyself principles of action, and see that thou ever act according to them.
- So shall thy passions have no rule over thee; so shall thy constancy ensure unto thee the good thou possesseth, and drive from thy door misfortune. Anxiety and disappointment shall be strangers to thy gates.
11. Suspect not evil in anyone until thou seest it; when thou seest, forget it not.
12. Whoso hath been an enemy, cannot be a friend; for man dependeth not of his faults.
13. How should his actions be right, who hath no rule of his life? Nothing can be just which proceedeth not from reason.
14. The inconstant hath no peace in his soul; neither can he at ease whom he concerneth himself with.
15. His life is unequal; his motions are irregular; his soul changeth with the weather.
16. To day he loveth thee, to-morrow thou art detested by him; and why? Himself knoweth not wherefore he now hateth.
17. To day he is the tyrant, to-morrow thy servant is less amiable; and why? He who is arrogant without power, will be servile where there is no subjection.
18. To day he is profuse, to-morrow he grudgeth unto his riches that which it should eat. Thus it is with him who knoweth not moderation.
19. Who shall say of the camelion, "He is black," when the moment after the verdure of the grass overprendeeth him?
20. Who shall say of the inconstant, "He is joyful," when his next breath shall be spent in sighing?
21. What is the life of such a man, but the phantom of a dream? In the morning he is happy, at noon he is on the rack; this hour he is a god, the next below a worm; one moment he laugheth, the next he weepeth; he now willeth, in an instant he willeth not, and in another He knoweth not whether he willeth nor no.
22. Yet neither ease nor pain have fixed themselves on him; neither is he wared greater, or become less; neither hath

of the tiger, and neither of the leopard will he have the happiness of the inconstant, who is the surface of the sand; the blow of the wind is his foundation; what wonder then, that he is blown away? But what exalted form is that, whose head is above the clouds? On his brow attack makest thou, and in his heart resisteth tranquillity. Though thou art to look down upon them; though heathen and passage, he proceedeth.

27. The mountain sinks beneath his tread, the ocean are dried up under the paw of his passage.

28. The tiger throweth herself across the spots of the leopard flow against him with hands he putteth aside the feroity of death shake them; the thunder burrseth over his head lightning severeth but to show the storm of his

31. His name is Resolution! He cometh from part of the earth he seeth happiness afar off eye discovereth her temple beyond the hand of malneth there forever.

32. He walketh up to it, he enerveth himself, then know, the greatest of human to be lampy

CHAPTER XIII.

HOLY INSTRUCTIONS FROM THE PROPHET

WEAKNESS.

1. Vain and inconstant as thou art, O child of imperfect how canst thou be weak? Is not Inconstancy frailty? Can there be vanity without infirmity? Is danger of the one, and thou shalt escape the other.
2. Wherein art thou most weak? In that wherein seemest most strong; in that wherein most thou art in possessing the things which thou hast; in using the is about thee.
3. Art not thy desires also frailty? Or knowest thou what it is thou wouldst wish? When thou hast obtained most thou soughest after, behold, it consisteth in what thou wouldst wish? And why appeareth that is yet to come, the Because thou art wearied with the good of that which thou knowest not the evil of that which is not with that to be content, to be happy.

before that all that remains of the world
then remain, with the same feelings, and
clear again, and variety in the heart,
but that which remains, delightfully
and 7. When that is gone, then, repeated
while it was with thee, they departed
the 8. That which succeeded, it had
and those afterwards quarrel with the
behold the only circumstance in which
9. Is there any thing in which the
more, than in desiring things? It is in the
ang of them, and in the
10. Good things cease to be good, in
them. What nature meant pure sweet, and
the 11. Be moderate in the enjoyment, and
thy possession; let thy joy be founded on
shall sorrow be a stranger, and
12. The delights of love are unbroken in
terminable in languishment and dejection,
burned for nature with safety, and
possessed it, but that are weary of its
13. John, opposed to his admiration, says
the boy; he shall die, and in the end
surpass his father's, and shall
14. All that is good, and all that is
of evil, but he shall give thee
the evil from his own heart, and
15. As joy is not without its alloy, so
sorrow without its period of pleasure,
unlike, are united. One year's
entire.

16. Melancholy food often sweetens
triumph of joy, and mingled with
The best thing in the world, is
of food.

17. Be blest, who know how to be
how hard not earnestly glad to be
rejoice that thou cannot meet in
a within thy reach, good things
18. The virtuous are often
after impossibilities, and
19. We should have a great deal
and the contentment of the
a deep bed because he
20. If thy father

21. If thy father

22. If thy father

23. If thy father

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41. If thy father

42. If thy father

43. If thy father

44. If thy father

12. O blindness to all truth! O insufficiency of the wisdom of the wise! Know, when thy judge shall bid thee account for this, thou shalt wish ten thousand gullys to have gone free, rather than one innocent then to stand forth against thee.
13. Insufficient as thou art to the maintenance of justice, how shalt thou arrive at the knowledge of truth? How shalt thou ascend to the footstep of her throne?
14. As the owl is blinded by the radiance of the sun, so shall the brightness of her countenance dazzle thee in thy ap- precher.
15. If thou wouldst mount onto her throne, first bow thyself at her footstep: if thou wouldst arrive at the knowledge of her, first inform thyself of thine own ignorance.
16. More worth is she than pearls, therefore seek her carefully: the emerald, and the sapphire, and the ruby are as dirt compared with her feet: therefore pursue her manfully.
17. The way to her is labor: attention is the pilot that must conduct thee into her port. But weary not in the way: for when art arrived at her, the toil shall be to thee for pleasure.
18. Say not unto thyself, "Behold, truth breedeth hatred, and I will avoid it: dissimulation raiseth friends, and I will follow it." Are not the enemies, made by truth, better than the friends obtained by flattery?
19. Naturally doth man desire the truth; yet, when it is before him, he will not apprehend it: and if force itself upon him, he is not offended at it.
20. The fault is not in truth for that is amiable: but the weakness of man hath not its splendour.
21. Wouldst thou see thine insufficiency more plainly? View at thy devotion! To what end was religion instituted, but to teach thee these inimitables, to remind thee of thy weakness, to show thee that from Heaven alone art thou to hope for good?
22. Both it not remain, that thou art dust? Both it not tell thee that thou art ashes? And behold repentance, is not frailty?
23. When thou givest an oath, when thou swearest thou wilt not deceive: behold it spreadeth shame upon thy face, and the face of him that receiveth it. Learn to be just, and confidence may be forgotten, learn to be honest, and oaths are unnecessary.
24. The shorter follies are the better: say not therefore to thyself, "I will not play the fool by halves."
25. He that heareth his own faults with patience, shall receive another with boldness.
26. He that giveth a denial with reason, shall suffer a re- fusal with moderation.
27. If thou art suspected, answer with freedom. Whom should suspicion affront, except the guilty?
28. The tender of the heart is turned from his purpose by reflections, the proud is rendered more obstinate by entreaty:

the sense of thine insufficiency, commanded that thou shouldst be just, thou must hear without thy passions.

HOLY INSTRUCTIONS FROM PROPHECY

CHAPTER XLIV
MISERY.

- Feeble and insufficient as thou art, O man, thou art inconsistent as thou art in pleasure: yet there is a nature which thou art strong and unshaken. Its name is Misery.
- It is the character of thy being, the prerogative of thy nature: in thy breast alone, it resideth; without thee, there is nothing of it. And behold, what is its source, but thy passions?
- He who gave thee these, gave thee also reason, to govern them; exert it, and thou shalt trample them under thy feet.
- Thine entrance into the world, is it not adorned with destruction, is it not glorious?—Lo! men adorn the footstep of death with gold and gems, and wear them about their necks.
- He who begetteth a man, hideth his face; he killeth a thousand, is honored.
- Know thou, notwithstanding, that in this is error: custom cannot alter the nature of truth; neither can the opinion of man destroy justice; the glory and the shame are misplaced.
- There is but one way for a man to be produced, and that is a thousand by which he may be destroyed.
- There is no praise or honor to him who giveth, but to another; but triumphs and empire are the rewards of mercy.
- Yet he who hath many children, hath no many friends; and he who hath taken away the life of another, shall not enjoy his own.
- While the savage curseth the birth of his son, and blesseth the death of his father, doth he not call himself a murderer?
- The greatest of all human ills is sorrow; Lo! miseries, this thou art born unto; add not unto it by thine own passions.
- Grief is natural to thee, and is always about thee; pleasure is a stranger, and visiteth thee by times; not with the reason, and sorrow shall be cast behind thee; be prudent, the visits of joy shall remain long with thee.
- Every part of thy frame is capable of sorrow, but the heart and narrow are the paths that lead to delight.
- Pleasures can be admitted only singly, but pains in a thousand at a time.
- As the blaze of straw fadeth as soon as it is kindled, so shall the brightness of joy, and thou knowest how to dash away the brightness of joy, and thou knowest how to become of it.
- Sorrow is frequent, pleasure is rare; pain is common, self: delight must be purchased; grief is unaltered; but joy is eth rot its alloy of bitterness.

THE DIVINE INSTRUCTIONS

- 17. As the soundest health is less perceived than the lightest malady, so the highest joy toucheth us less deep than the smallest sorrow.
- 18. We are in love with anguish; we often fly from pleasure: when we purchase it, costeth it not more than it is worth?
- 19. Reflection is the business of man: a sense of his state is his first duty; but who remembereth himself a boy? Is it not mercy: then, that sorrow is allotted unto us?
- 20. Man foreseeth the evil that is to come: he remembereth it when it is past; he considereth not that the thought of affliction woundeth deeper than the affliction itself. Think not of thy pain, but when it is upon thee, and thou shalt avoid what most hurt thee.
- 21. He who weepeth before he needeth, weepeth more than he needeth; and why, but that he loveth weeping?
- 22. The stag weepeth not till the spear is lifted against him; nor do the tears of the beaver fall, till the hound is ready to seize him: man anticipateth death by the apprehension of it; and the fear is greater misery than the event itself.
- 23. Be always prepared to give an account of thine actions; and the best death is that which is least premeditated.

CHAPTER XLV.

THE DIVINE ORIGIN OF THE ASIATIC NATIONS

- 1. The fallen sons and daughters of the Asiatic Nation of North America need to learn to love instead of hate; and to know of his higher self and lower self. This is the uniting of the Holy Koran of Mecca, for teaching and instructing all Moorish Americans, etc.
- 2. The key of civilization was and is in the hands of the Asiatic nations. The Moorish, who were the ancient Mosabites, and the founders of the Holy City of Mecca.
- 3. The Egyptians who were the Hamites, and of a direct descendant of Mizraim, the Arabians, the seed of Hagar, Japan and Chinese.
- 4. The Hindus of India, the descendants of the ancient Parauites, Hittites and Mosabites from the land of Canaan.
- 5. The Asiatic nations and countries in North, South and Central America: The Moorish Americans and Mexicans in North America, Brazilians, Argentinians and Chilians in South America.
- 6. Columbians, Nicaraguans and the natives of San Salvador in Central America, etc. All of these are Moslems.
- 7. The Turks are the true descendants of Hagar, who are the chief protectors of the Islamic Creed of Mecca; Beginning from Mohammed the first, the founder of the uniting of Islam, by the command of the great universal God—Allah.

Roman, the
of Nazareth
and his
2. Jesus his
Canaanites and Moabites

- 3. Seeking the pressure of the pale according to their law.
- 4. Then Europe med the first came Jesus of Nazareth.
- 5. The body to redeem them from the unjust. Also that neither would be the rich; because they mandments.
- 7. Through the rich lived, while the poor suffer and die.
- 8. The lamb is the poor people, all men are one and equal in seek, worship under their own vine and fig tree of the holy and divine laws of their fathers.
- 9. All nations of the earth in their peace, but there is but one true and divine may be obtained in these days and it is in Peace, Freedom and Justice being laws, nations, in all lands.

CHAPTER XLVIII

EGYPT, THE CAPITOL EMPIRE OF THE AFRICA

- 1. The inhabitants of Africa are the ancient Canaanites from the land of Canaan.
- 2. Old man Cush and his family Africa who came from the land of Canaan.
- 3. His father, Man and his family came the word Ethiopia, which means the dominion of Amos, the first tree land. The dividing of the land between the North and South West and South West.

5. In later years many of their brethren from the Holy Lands joined them...

6. The Moabites from the land of Moab who received permission from the Pharaohs of Egypt to settle and inhabit North-West Africa; they were the founders and are the true ancestors of the present Moroccan Empire...

7. Their dominion and habitation extended from North and of Canaan seeking new homes...

8. The River Nile was drugged and made by the ancient Pharaohs of Egypt, in order to trade with the surrounding kingdoms...

9. According to all true and divine records of the human race there is no negro, black or colored race attached to the human family...

10. What your ancient forefathers were, you are today without doubt of contradiction.

11. There is no one who is able to change man from the descendant nature of his forefathers; unless his power extends beyond the great universal Creator Allah himself.

12. These holy and divine laws are from the Prophet Noble Drew Ali, the founder of the uniting of the Moorish Holy Temple of Science of North America.

13. These laws are to be strictly preserved by the members of all the Temples of the Moorish Holy Temple of Science. They will learn to open their meeting and guide it according to the principles of Love, Truth, Peace, Freedom and Justice.

14. Every subordinate Temple of the Grand-Major Temple is to form under the covenant of Love, Truth, Peace, Freedom and Justice; and create their own laws and customs, in conjunction with the law of the Holy Prophet and the Grand Temple. The Prophet Noble Drew Ali, was sent by the great God, Allah to warn all Asiatic America to repent from their sinful ways; before that great and lawful day which is sure to come.

15. The time has come that every nation must worship under his own vine and fig tree, and every league must confess his own sins and disabuse every nation from the cursed slavery, that is the fact that they have been...

16. Through the and disabused every nation from the cursed slavery, that is the fact that they have been...

17. Through the and disabused every nation from the cursed slavery, that is the fact that they have been...

18. Through the and disabused every nation from the cursed slavery, that is the fact that they have been...

19. Through the and disabused every nation from the cursed slavery, that is the fact that they have been...

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THE END OF THE ANCIENT TEMPLES

1. The last Prophet in this time by Allah was prepared divinely in the time of the first...

2. John the Baptist was the forerunner of the true and divine Creed of Islam, and his name was prepared and sent to this earth by Allah...

3. In these modern days there came a Prophet divinely prepared by the great God Allah...

4. THE MOORISH SCIENTIFIC TEMPLE OF SCIENCE...

5. That the world may hear and know the every state through the United States, Brazil...

6. We, as a clean and pure nation descended among the descendants of Africa there is still to be learned in these days for the redemption of the under Love, Truth, Peace, Freedom and Justice.

7. Therefore we are returning the Church back to the European Nations, as it was prepared for their earthly salvation.

8. While we, the Moorish American Nation, which was founded by our forefathers for their divine salvation.

9. The covenant of the great God, Allah and his mother that by day may be prepared and that which the Lord by God, Allah has prepared...

10. Through the and disabused every nation from the cursed slavery, that is the fact that they have been...

11. Through the and disabused every nation from the cursed slavery, that is the fact that they have been...

12. Through the and disabused every nation from the cursed slavery, that is the fact that they have been...

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23. Through the and disabused every nation from the cursed slavery, that is the fact that they have been...

24. Through the and disabused every nation from the cursed slavery, that is the fact that they have been...

THE DIVINE INSTRUCTION

about your nationality and birthright, because you are not negroes. Learn of your forefathers' ancient and divine Creed. That you will learn to love instead of hate.
11. We are trying to uplift fallen humanity. Come and link yourselves with the families of nations. We honor all the true and divine prophets.

CHAPTER I. The Kingdom of God is Within You.

CHAPTER II. The Kingdom of God is Within You.

CHAPTER III. The Kingdom of God is Within You.

CHAPTER IV. The Kingdom of God is Within You.

CHAPTER V. The Kingdom of God is Within You.

CHAPTER VI. The Kingdom of God is Within You.

CHAPTER VII. The Kingdom of God is Within You.

CHAPTER VIII. The Kingdom of God is Within You.

CHAPTER IX. The Kingdom of God is Within You.

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CHAPTER XI. The Kingdom of God is Within You.

CHAPTER XII. The Kingdom of God is Within You.

CHAPTER XIII. The Kingdom of God is Within You.

CHAPTER XIV. The Kingdom of God is Within You.

CHAPTER XV. The Kingdom of God is Within You.

CHAPTER XVI. The Kingdom of God is Within You.

CHAPTER XVII. The Kingdom of God is Within You.

CHAPTER XVIII. The Kingdom of God is Within You.

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THE HOLY KORAN

—OF THE—

Moorish Science Temple of America

Know Yourself and Your Father
God - Allah.

That you may learn to love instead of hate
Every man needs to worship under
his own vine and fig tree.

THE UNITING OF ASIA.