

THE DIVINE INSTRUCTIONS

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 Gault.

3. And as they read and talked about the possibilities of life, 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.

4. Time was when man was not, and then he was a bit of formless substance in the molds of time, and then a protoplasm.

5. By universal law all things tend upward to a state of perfection. The protoplasm evolved, becoming worm, then a bird, then a beast, and then at last it reached the form of man.

6. Now, man himself is mind and mind is here to gain perfection by experience, and mind is often manifest in the form of a worm, or bird or beast or man.

7. The time will come when everything of life will be evolved into the state of perfect man.

8. And after man is made of perfection, he will evolve into higher forms of life.

9. And Jesus said, Barata Arabo, who told you this, that word which is man, may manifest in flesh of beast or bird or creeping thing?

10. Barata said, from time which man remembers not our priests have told us so, and so we know.

11. And Jesus said, enlighten Arabo, are you a master mind and do not know that man knows naught by being told?

12. Man may believe what others say, but thus he never knows. If man would know, he must himself, be what he knows.

13. Do you remember, Arabo, when you was eye, or bird, or worm?

15. Now, if you have no better proof than that the priests have told you so, you do not know. Barata Arabo, what say man has said, that the flesh and go with mind, into the land of the dead, the flesh never does forget.

16. And backward through the ages, man trace themselves; and thus they know.

17. Time never was when man was not.

18. That which begins will have an end.

19. The time will come when he will not exist.

20. From Allah's own record book we read, that Allah breathed forth, and stood seven spirits his face, and these are they who, in their boundless power, created everything that is, or was.

21. These spirits of the Trine Allah moved on the boundless space and seven others were and every other form of life.

22. These forms of life were but the thoughts of Allah, clothed in the substance of their ether planes.

23. Men call these ether planes, the planes of protoplasm, of earth, of plant, of beast, of man, of angel and cherubim.

24. 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 fleshly eyes to see, and still they constitute the soul of things.

25. And with the eyes of soul all creatures see these ether planes, and all the forms of life.

26. 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.

27. And in their native planes all creatures are supplied with nourishment from the ethers of their planes.

28. 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.

29. The ethers became more dense, and all the creatures of these planes were clothed with coarser garbs of flesh, which man can see, and thus the coarser manifest, which man call physical appeared.

30. 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.

31. The angels and the cherubim fell not, their wills never strong, and so they held the ethers of their planes in money with Allah.

32. Now, when the ether reached the rate of atoms present, and all the creatures of these planes must get their food from

17. Again the herald disappeared; the people eyes for low him, but he drawn 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 toil not, neither do they spin, yet they consume the profits of your marts 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 sa-

lutes 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

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-Examination, 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 weakness.

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?"

When I shall stand before the Father, I shall demand a proof of my Messiahship."

6. And then the tempter, who had been the Son of Allah, commanded these words to be said:

7. And Jesus said, "Who art thou, O Son of Allah, that thou shouldst tempt me?"

8. "Did not the Gentile masters of the Pharisee?"

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, and the people will believe you are the Messiah sent from Allah."

11. This you can surely do; for did not David say, "His angels charge concerning you, and will uphold you uphold 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!"

14. But Jesus said, "Away from me all temptations of the world."

15. My heart is fixed, I spurn the carnal self with all its riches and its pride.

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

17. Then Jesus left the wilderness, and in the camp 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—Doctors Drive Him to Calvary For Execution—The Soldiers Drive Him to Calvary

1. A superstitious people are the Jews. They have that they have borrowed from the idol worshippers of the lands, that at the end of every year,

2. They may heap all their sins upon the head of a man set apart to bear their sins.

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 from the prisons of the land, and by a form of law, a man would make him bear their sins away.

5. Among the Jewish prisoners in Jerusalem were men 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 prison the book of the scape goat for the people at the coming feast, and he was anxiously 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 by great Tiberius."
- 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 skula. 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 Isaiah said, 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 He was among the men who were die, but he was rich and he had bought out of prison the book of the scape goat for the people at the coming feast, and he was anxiously in waiting for his hour to come, according to account.

26. And they lifted Jesus from the ground, and they drove Him to the wilds, and He was among the men who were die, but he was rich and he had bought out of prison the book of the scape goat for the people at the coming feast, and he was anxiously in waiting for his hour to come, according to account.

27. A man named Simon, from Cyrene, was near the scene, and since the people could not bear Him to bear the cross, they laid it on the 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 Oracle in a delphian grove. The Oracle had spoken.
- 2. The priests were in the sanctuary, and the Oracle became a blaze of light; it seemed to be consumed.
- 3. The priests were filled with fear, they were after he to come; our gods are mad; they have consumed.
- 4. But when the names 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 Oracle, through image 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 Nazarene who once had laughed the wise men in the and had rebuked the idol worshippers upon the Altar.
- 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, all power in heaven and earth."
- 10. "Go forth and teach the nations of the earth, of the resurrection of the dead and eternal life, in the name of the Lord Jesus Christ, the Son of Allah, who made manifest to men."
- 11. And then he said, "Behold the

49. "Each one of you shall have a gift, and I will make it right with plates of the dwelling of the gods."
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 Magicians 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 went 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, Vidyapati, 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 rose."

13. "Brought immolately 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 ~~rose~~ pressed the hand of every man and of the royal host, and said:
16. "Behold, I am not myth made of the feeble 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 done, all men will do."
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THE DIVINE INSTRUCTIONS

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 delirium.
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 virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, 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; ah! hear

with caution, their seducing words, and listen to their soft persuasions.

3. Remember thou art made man's reason, not the slave of his passion; the end of thy marriage is really his, loose desire, but to make him be free, soothe his heart with thy tenderness, and comfort with soft endearment.

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

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

6. Her hand seeketh employment, her feet tread in ridding 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 answers are mildness and truth.

9. Submission and obedience are her virtues, and peace and happiness are her reward.

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

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

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

13. When scandal is busy, and the tongue is loosed 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 prevaileth in the house, and there is commandment with judgment, and is obeyed.

17. She ariseth in the morning, she counteth her word a pointer to every one their proper business.

18. The care of her family is her whole delight, also she applieth her study; and elegance 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 own.

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 in; she doeth the thing is done; for the law of love is in their hearts, kindness addeth wings to their feet.

THE DIVINE INSTRUCTIONS

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 hands 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 to strike 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 relieve, 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 thy buyer make any advantage.
12. Pay the debts which thou owest; for he who giveth thee credit, relieth upon thine honor; and to withhold from him his due, is both mean and unjust.

FROM THE HOLY PROPHET

13. Finally, O son of society, examine thy heart, thy conscience, to thy aid; and if in any of these things thou 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 their prospering.
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 wipeeth their eyes; his remembrance; revenge and malice have no place in his heart.
6. For evil he returneth not evil, he hateth not evil for evil; his enemies, but requieth their injustice with a friendly admonition.
7. The griefs and anxieties of men excite his compassion; 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 angry 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 poureth 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 nourisheth 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 budeth 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 commandeth admir-

tion, yet the humility toucheth the heart, and is amiable on 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 are enamoured with the beauty of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy Adelyth 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 itself 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 meannesses 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 adviseth with friendship; he reprovet 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 hungereth 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.

2. The soul of Allah is the spirit of life; the breath of life to the producers of the earth; the light of the heart; the heritage of Allah, the reward of the righteous.
3. To the one who is faithful, the reward is the same; to Him alone, the reward is the same.
4. Who hath stretched forth the heavens, and who hath described with his fingers the courses of the stars, and who hath set the bounds to the ocean, that is Allah.
5. Who setteth bounds to the ocean, that is Allah.
6. Who shaketh the earth, and the nations tremble, and who shaketh the earth, and the nations tremble, that is Allah.
7. Who heareth the secret of the hearts, and who knoweth the secret of the hearts, that is Allah.
8. O reverence the majesty of the Omnipotent, who knoweth the secret of the hearts, and who knoweth the secret of the hearts, that is Allah.
9. The providence of Allah is ever all-wise, and directeth with infinite wisdom.
10. He hath instituted laws for the people, and by his nature conformeth his will.
11. In the depth of his mind, he reveleth all things, and the secrets of futurity lie open before him.
12. The thoughts of thy heart are naked to Him, and he knoweth thy determination before they are made.
13. With respect to his providence, there is no doubt; with respect to his providence, there is no doubt.
14. Wonderful he is in all his ways; his commandments are scrutable; the manner of his knowledge transcendent; and his power is infinite.
15. Pay therefore to his wisdom, all honor and respect, and bow down thyself in humble and submissive obedience, and bow down thyself in humble and submissive obedience, and bow down thyself in humble and submissive obedience.
16. The Father is gracious and beneficent; he hath created the world in mercy and love.
17. His creatures of his hand declare his goodness; their enjoyments speak of his praise; he clotheth the earth with beauty, he supporteth them with food, he preserveth them with pleasure, from generation to generation.
18. If we lift up our eyes to the heavens, his glory is manifest; if we cast them down on the earth, it is full of his goodness; the hills and the valleys rejoice and sing; the trees and the woods resound his praise.
19. But thee, he hath distinguished with peculiar favor, and exalted thy station above all creatures.
20. He hath endued thee with reason, to make thee a rational being; he hath fitted thee with language, to impart by thy words, and exalted thy mind with the powers of meditation, to contemplate and adore his incomprehensible perfection.

- 27. What then is life that man should desire it? What breathing, that he should covet it? A series of misadventures.
- 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 involved 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 errors are real evils; our expectations look forward in to impossibilities.
- 30. Foolish, 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 lemerity? Is it age? Then we are found of infirmities.
- 32. It is said, grey hairs are revered, and length of days is an 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 XL
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 altteth himself up so high, and hath not merit.

- 10. He that is not content with his present lot, shall not find it good, but who ever prometh to do better, shall find it good, that she driveth not his soul in the road, but shall reach his ears behind him, and shall be in its abroad.
- 11. Do well whilst thou livest, for thou shalt 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 other what end are my labors filled with darkness, if them. If the world knew it not, they care not for it, and thy food unto the hungry, what shall they feel that thou deserveth it?
- 14. Why deserveth thou in every thing, meaning words? Thou knowest, when thou farest it not. He knoweth he hath used thee, thou wilt thank him for it. Speak in secret, hear with instruction.
- 15. The vain delighteth to speak, and not that others like not to hear him.
- 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 a self. Men say not, "Behold, he hath done it," or "I deseth it," but, "Mark how proud he is of it."
- 17. The heart of man cannot attend at two things. He who fixeth his soul on above, cannot pursueeth bubbles, which break in their flight, and earth what would him honor.

CHAPTER XLV
HOLY INSTRUCTIONS FROM THE PROPHET.

- 1. Nature urgeth thee to inconstancy. O thou that guard thyself at all times against it.
- 2. Thou art, from the womb of thy mother, wavering from the loins of thy father, and from 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 thou not vain.
- 4. Let him who death will, beware of for rarely is it of himself will.

before they all had been removed, and then remain, with the

6. Alas! Joy, that is so sweet, is so short, and so soon is over.

7. When that is gone, then, repentance is the only way to heaven.

8. That which succeeds it, but is not so sweet, is sorrow.

9. Is there any thing in which the soul can find joy, more than in desiring things? It is in the possession of them.

10. Good things cease to be good, in our enjoyment of them.

11. What nature meant pure sweet, in the enjoyment of them, we find from our delights arise, pain, from our joy, sorrow.

12. Be moderate in the enjoyment, and it will remain in thy possession; let thy joy be founded on reason, and it will last.

13. The delights of love are washed in by riches, and they terminate in languishment and dejection.

14. John, opposed to his admiration, says, "I could wish to possess it, but that are weary of its presence."

15. John, opposed to his admiration, says, "I could wish to possess it, but that are weary of its presence."

16. All that is good, and every thing, is good, in the administration of it, but he that gives it, is the author of it.

17. As joy is not without its alloy, so sorrow is not without its portion of pleasure.

18. As joy is not without its alloy, so sorrow is not without its portion of pleasure.

19. Melancholy leads often even to death.

20. The best thing in the world, is a good man, who is true to his duty.

21. The best thing in the world, is a good man, who is true to his duty.

22. The best thing in the world, is a good man, who is true to his duty.

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30. The best thing in the world, is a good man, who is true to his duty.

31. The best thing in the world, is a good man, who is true to his duty.

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 guilty to have gone free, rather than one innocent then to stand forth against thee.
13. Inauspicious 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 apostrophes.
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 beneath 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 hereth not its splendour.
21. Wouldest thou see thine insufficiency more plainly? View at thy devotion! To what end was religion instituted, but to teach thee these intricacies, to remind thee of thy weakness, to show thee that from Heaven alone art thou to hope for good?
22. Both if not remind thee that thou art dust? Both if 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 rebuke 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 applications, the proud is rendered more obstinate by censure;

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

HOLY INSTRUCTIONS FROM PROPHECY

CHAPTER XLIV MISEBY.

1. Feeble and insufficient as thou art, O man, thou art inconsistent as thou art in pleasure: yet there is a pleasure which thou art strong and unshaken. Its name is Misery.
2. It is the character of thy being, the prototype 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?
3. He who gave thee these, gave thee also reason, to govern them; exert it, and thou shalt trample them under thy feet.
4. Thine entrance into the world, is it not adorned with destruction, is it not glorious?—Lo! men adorn the feet of death with gold and gems, and wear them about their necks.
5. He who begetteth a man, hideth his face; he who killeth a thousand, is honored.
6. Know thou, notwithstanding, that in this is error, for thou cannot alter the nature of truth; neither can the opinion of man destroy justice; the glory and the shame are misplaced.
7. There is but one way for a man to be produced, and that is by which he may be destroyed.
8. There is no praise or honor to him who giveth, but to another; but triumphs and empire are the rewards of mercy.
9. 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.
10. While the savage curseth the birth of his son, and bleaseth the death of his father, doth he not call himself a murderer?
11. The greatest of all human ills is sorrow; Lo! much of this thou art born unto; add not unto it by thine own passions.
12. Grief is natural to thee, and is always about thee; pleasure is a stranger, and visiteth thee by thine; not with the reason, and sorrow shall be cast behind thee; be prudent, and the visits of joy shall remain long with thee.
13. Every part of thy frame is capable of sorrow, but the narrow and narrow are the paths that lead to delight.
14. Pleasures can be admitted only simply, but pains in a thousand at a time.
15. As the blaze of straw fadeth as soon as it is kindled, so passeth away the brightness of joy, and thou knowest not how to become of it.
16. Sorrow is frequent, pleasure is rare; pain is common, and self: delight must be purchased; grief is unaltered; but for each not its alloy of bitterness.

5. In later years many of the heathen from the Nile and the Holy Lands joined them, and they were the founders and are the true

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

7. Their dominion and habitation extended from North Nile, Hittite and Amorite brethren who sojournd from the

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

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, because all the inhabitants of Africa were and are

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. I, 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 sin and disobedience every nation must be free from slavery, and the fact that they were never

16. Through the and disobedience every nation must be free from slavery, and the fact that they were never

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THE END OF THE ANTI-ETHIOPIAN PROPHECY

1. The last Prophet in this day is the Prophet Noble Drew Ali, who was prepared divinely in the time of Allah to warn and stir up the nations and prepare them to come upon the earth.

2. John the Baptist was the forerunner of the Prophet Noble Drew Ali, who was prepared divinely in the time of Allah to warn and stir up the nations and prepare them to come upon the earth.

3. In these modern days there came a Prophet Noble Drew Ali, who was prepared divinely in the time of Allah to warn and stir up the nations and prepare them to come upon the earth.

4. 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

5. Their dominion and habitation extended from North Nile, Hittite and Amorite brethren who sojournd from the

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7. According to all true and divine records of the human race there is no negro, black or colored race attached to the human family, because all the inhabitants of Africa were and are

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9. 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.

10. 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.

11. 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.

12. 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. I, 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.

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24. Through the and disobedience every nation must be free from slavery, and the fact that they were never

25. Through the and disobedience every nation must be free from slavery, and the fact that they were never

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 at Hand

Jesus Preaches the Kingdom of God

Jesus Heals the Paralytic

Jesus Heals the Blind Man

Jesus Heals the Deaf and Dumb

Jesus Heals the Boy with the Fig Tree

Jesus Heals the Man with the Withered Hand

Jesus Heals the Man Born Blind

Jesus Heals the Man with the Dropsical Eye

Jesus Heals the Man with the Bent Back

Jesus Heals the Man with the Palsy

Jesus Heals the Man with the Leprosy

Jesus Heals the Man with the Issue of Blood

Jesus Heals the Man with the Gout

Jesus Heals the Man with the Fever

Jesus Heals the Man with the Dropsical Eye

Jesus Heals the Man with the Palsy

Jesus Heals the Man with the Leprosy

Jesus Heals the Man with the Issue of Blood

Jesus Heals the Man with the Gout

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Jesus Heals the Man with the Dropsical Eye

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Jesus Heals the Man with the Fever

Jesus Heals the Man with the Dropsical Eye

Jesus Heals the Man with the Palsy

Jesus Heals the Man with the Leprosy

Jesus Heals the Man with the Issue of Blood

Jesus Heals the Man with the Gout

Jesus Heals the Man with the Fever

Jesus Heals the Man with the Dropsical Eye

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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.