

## A Tablet of 'Abdu'l-Bahá

He is God.

O thou dear handmaid of God! Thy letter dated 6 April 1906 hath been received. Thou hast written that Mrs. Mann hath regained her health. God be praised, this daughter of the Kingdom hath attained unto spiritual health. A disaster to the body, when spiritual health is present, is of no importance. That is the main thing. God be thanked, she hath attained that great bestowal; she hath taken on immortal life.

It is to be regretted, however, that her husband is still wrapped in the veils of his idle imaginings. If her dear daughter Margaret be trained according to the instructions of God, she will grow to be a peerless plant in the garden of the heart. It is incumbent upon the father to choose for his daughter the glory that dieth not. Nevertheless, this is up to him; he may educate her in any way he desireth.

As to what thou didst ask regarding the history of the philosophers: history, prior to Alexander of Greece, is extremely confused, for it is a fact that only after Alexander did history become an orderly and systematized discipline. One cannot, for this reason, rely upon traditions and reported historical events that have come down from before the days of Alexander. This is a matter thoroughly established, in the view of all authoritative historians. How many a historical account was taken as fact in the eighteenth century, yet the opposite was proved true in the nineteenth. No reliance, then, can be placed upon the traditions and reports of historians which antedate Alexander, not even with regard to ascertaining the lifetimes of leading individuals.

Wherefore ye should not be surprised that the Tablet of Wisdom is in conflict with the historical accounts. It behoveth one to reflect a while on the great diversity of opinion among the historians, and their contradictory accounts; for the historians of East and West are much at odds, and the Tablet of Wisdom was written in accordance with certain histories of the East.

Furthermore, the Torah, held to be the most ancient of histories, existeth today in three separate versions: the Hebrew, considered authentic by the Jews and the Protestant clergy; the Greek Septuagint, which is used as authoritative in the Greek and other Eastern churches; and the Samaritan Torah, the standard authority for that people. These three versions differ greatly, one from another, even with regard to the lifetimes of the most celebrated figures.

In the Hebrew Torah, it is recorded that from Noah's flood until the birth of Abraham there was an interval of two hundred and ninety-two years. In the Greek, that time-span is given as one thousand and seventy-two years, while in the Samaritan, the recorded span is nine hundred and forty-two years. Refer to the commentary by Henry and Scott,<sup>1</sup> for tables are supplied therein which show the discrepancies among the three Torahs as to the birthdates of a number of the descendants of Shem, and thou wilt see how greatly the versions differ one from another.

Moreover, according to the text of the Hebrew Torah, from the creation of Adam until Noah's flood the elapsed time is recorded as one thousand six hundred and fifty-six years, while in the Greek Torah the interval is given as two thousand two hundred and sixty-two years, and in the Samaritan text, the same period is said to have lasted one thousand three hundred and seven years.

Reflect thou now over the discrepancies among these three Torahs. The case is indeed surprising. The Jews and Protestants belittle the Greek Torah, while to the Greeks, the Hebrew version is spurious, and the Samaritans deny both the Hebrew and the Greek versions.

Our purpose is to show that even in Scriptural history, the most outstanding of all histories, there are contradictions as to the time when the great ones lived, let alone as to dates related to others. And furthermore, learned societies in Europe are continually revising the existing records, both of East and West. In spite of this, how can the confused accounts of peoples dating from before Alexander be compared with the Holy Text of God? If any scholar expresses astonishment, let him be surprised at the discrepancies in Scriptural history.

Nevertheless, Holy Writ is authoritative, and with it no history of the world can compare, for experience hath shown that after investigation of the facts and a thorough study of ancient records and corroborative evidence, all have referred back to the Holy Scriptures. The most

important thing is to establish the validity of God's universal Manifestation; once His claim proveth true, then whatsoever He may choose to say is right and correct.

The histories prior to Alexander, which were based on oral accounts current among the people, were put together later on. There are great discrepancies among them, and certainly they can never hold their own against Holy Writ. It is an accepted fact among historians themselves that these histories were compiled after Alexander, and that prior to his time history was transmitted by word of mouth. Note how extremely confused was the history of Greece, so much so that to this day there is no agreement on the dates related to the life of Homer, Greece's far-famed poet. Some even maintain that Homer never existed at all, and that the name is a fabrication.

A letter hath been addressed to Mr. Sprague, thou wilt find it enclosed.

It is my hope that through the favour and grace of the Abhá Beauty, thou wilt fully recover thy health, and engage in serving the Cause with all thy might. I am aware that thou art much afflicted, and in extreme distress; but if we taste a drop from affliction's cup, the Blessed Beauty drank down a sea of anguish, and once we call this to mind, then every hardship turneth into peaceful rest, and toil into merciful bliss. Then will a draught of agony be but refreshing wine, and the tyrant's wound only a friend's most gentle balm. Greetings be unto thee, and praise.

—'Abdu'l-Bahá

1 Matthew Henry and Thomas Scott, authors of *The Comprehensive Commentary on the Holy Bible*. ←