

1904

H.E.H.

Box 8, fl. 12-14 (*)

February H.E.H. Box 8, fl 12-14 (*)

- 4/13/1904 - 4/15/1904 Sigurd Russell
(Jeroy loan papers, Box 12 - ***)
- 10/18/1904 Anna Watson (1bird **)
- 10/18/1904 Anna Watson (Julist Thompson paper, box 3-4 ***)
- 1904 Tablet (1bird)
- 1904 E.J. Rosenberg (~~Chase B9 F24~~ Robb B7) 4*
- 4/1904 Sigurd Russell (Robb B7) 4*
- 10/18/1904 Anna Watson (Robb B7) 4*
- 2/1904 Mr. + Mrs. Winterburn (Persons B20 F49) 5*
- 2/1904 Mr. + Mrs. Winterburn (Chase B9 F28) 6*
- 2/1904 Youness Khan (Robb B7) 4*
- 2/1904 Youness Khan (Chase B9 F29) 7*
- 4/27/1904 Lua Moore Getsinger (~~Robb B7~~) (Persons B20 F28) 8*
- 1904 Howard + Mary J. Mac Nutt (Chase B9 F22) 9*
- 4/27/1904 Lua Getsinger and Marna Jackson (Robb B7) 10*
- 1904 Getsinger, from Mrs. Helen S. Goodell (Robb B7) 11*

TABLE TALKS WITH THE MASTER,

AKKA, FEBRUARY, 1904.

Different Uniting Powers.

The existent world needs a uniting power to connect nations. There are various uniting powers in the world. One is patriotism, as in America, where people from different countries have united and made a nation. Another means of union is war, as when two nations unite to make war upon a third. A third uniting power is self-benefit, as is seen in trade and commerce. A fourth means of union is that furnished by ideals, different nations or different peoples having one aim or intention unite. All these uniting powers are ineffective and perishable; the only uniting power which can connect all hearts and last forever is faith in God and love for Him. This is the only enduring power, the one that never perishes.

Consider our present state and the condition of the disciples of Jesus Christ: when we remember them we are touched and moved by their love; when we think of Abraham we are touched by his love. It is this power of love that connects us with Abraham of old, with the past.

I hope that the connecting power of love of the Kingdom of God will unite all the nations of the world. This is Our hope.

Once the Persian believers had such great love for each other that each wished the other to take possession of his wealth.

Change in Seasons.

Whatever there is in the world of contingency is a symbol of the spiritual world; whatever there is on the earth is a symbol of heavenly things. For example:--- in the spiritual world there is the

light of guidance, in the outer world there is the lamp, its symbol; in the divine world there is love, symbolized in the material world by magnetism. So there are four seasons in the perishable, outer world: spring, which brings the vegetables, refreshes the animals, and promises fruits; summer, which charges the trees with fruits; then follows the autumn, after which comes the winter, when the trees are bare and empty. Such is the condition of the spiritual world, which has its four seasons, spring, summer, autumn, and winter.

When Jesus Christ appeared, it was the last days of the winter time, when the people, who are the trees of the divine garden, were deprived of their fruits, that is, of their divine characteristics and divine moralities. As nature needs a spring time to revive the trees, so the spiritual nature needs a spring time to fill the garden with flowers and fruits. It was through the manifestation of Jesus Christ that this spiritual spring time began; summer followed with its fruits and, later, autumn came; winter followed and the trees were naked, that is, the people were without their divine qualities. So again, it became necessary that a new spring time should come.

Today, people know of Jesus Christ His name, His name without His realities or His qualities. Knowing only the name of the lamp, they repeat it constantly, utterly unaware of the use of the lamp, and that it should give light.

In olden times there was a hero, a valorous man, whose history is always being told in the public-houses and in the coffee-rooms of Egypt. People who are in the habit of gathering in these places repeat the history of this hero, telling how courageous he was. While they were spending their time in this way, praising their old hero, the English took their country in ten moments.

Stray Thoughts at the Dinner Table.

Tranquility. When the spirit is tranquil the body is at ease.

Light. It does not matter for the light whether the crystal is pure or not, but it is better that both be pure, the light and the crystal. The crystal may become broken but the light will still exist.

Teaching. All teaching and knowledge are enclosed in the soul of man, because his soul encompasses everything. To study means to try to bring them to light. For instance:- the flowers, fruits, leaves, are contained in the seed, and with the heat, light, and soil, the fruits are manifested. The figure is contained in the mirror, but the mirror of itself has not the power to reflect it. Polishing is necessary in order to give out a perfect reflection. Even on this wall there exists the possibility of a reflection, but it needs polishing to bring out the reflection. So study is polishing.

There are many people in Persia who are illiterate, but who are able to guide wise and learned men. Knowledge and sciences are like water gathered from pools and cisterns for the irrigation of the soil; the confirmations of God are like rainfalls and showers. Why should one gather water from pools when the pure water is obtainable? Unless one's mind be concentrated on the Cause, one can not receive assistance from God.

Beginnings of Belief.

The first entrance into light and into belief is extremely difficult. The spiritual birth is troublesome and painful in the same degree as is the physical birth. In reality, the two births are

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alike. In the beginning it is very difficult to enter into the kingdom, but after being there a short time existence becomes delightful; just as the babe, after he has been brought into the world and has begun to receive the blessings and pleasures of his material life, is happy to have been born. Looking back at his previous condition, the child realizes how dark and gloomy was the world from which he came when he was brought into the luminous world. This is also the condition of the one who has received the spiritual light, who has entered into the spiritual world and been convinced. Looking backward, he sees in what a gloomy world he formerly existed, and he realizes into what a brilliant world he has been brought.

When a spiritual birth has taken place, the condition of the newly born in the spirit is like that of the babe newly born from the womb. The child is very easily attracted to an object, and he very quickly becomes attached to it; nevertheless, he rejects it readily, and hates easily what he had at first liked. Judas Iscariot, like a child, easily accepted the cause of Christ, but he also rejected it easily, in the same way that the child's attention is readily drawn to an object and lightly diverted from it. Moreover, a child readily becomes attached to nonsensical, worldly things; in the same way Judas Iscariot was cheated with the world. When, on the contrary, man reaches his maturity, his love is deepened and made firm. Peter was one who reached his maturity; really firm in his love he was not cheated by the world.

It is in this way that believers who have entered this Cause must perfect themselves and try to reach their maturity. Otherwise, with only a slight temptation they fall, they waver, they become separated from the Cause. The only means of reaching this station of ma-

turity are to fulfil the commandments and to try to obtain divine qualities and spiritual moralities.

The BLESSED PERFECTION likened man to a candlestick or a lamp; and belief, with the confirmation of God, to the light within that lamp. The lamp should have a shining light. It was in this sense that Christ said that the tree should be known by its fruits. We can judge the believers by their deeds.

(Turning to us our dear Lord said:)

So we hope that on your return you will be radiant and shining with the light of the Kingdom. You must be surrounded by such a light that all may perceive it; you must be so filled with the light that every one will bear record to your brilliancy. The sweet odor of these fragrant blossoms (indicating the narcissus blossoms on the table) cannot be concealed. If some people have colds and can not smell the sweet perfumes of the flowers, there always others who can appreciate them.

Pleasures of this World.

There is no real pleasure in the world and no real happiness. All the earthly pleasures and material enjoyments are but alleviations for pains and an appeasement of troubles. For instance: a man feels hunger and is in trouble; food can appease this trouble, and he thinks and calls this taking away of his hunger a pleasure. Or, again, one suffers with thirst, and a drink of pure water relieves his sufferings; this relief he calls a pleasure, but, in truth, it is not a pleasure at all. Or a man, having labored all the day long, feels very weary and tired; a little repose removes his weariness, and this seems to him a pleasure. Yet, in truth, none of these enjoyments are real ones, because to him who is not hungry or thirsty food and water can

give no pleasure, and he who is not tired can derive no pleasure from sleep, and he who has slept enough would never like to sleep again, and the sleep would be to him a trouble instead of a pleasure.

As we see, there is no pleasure in the forementioned things, so one morsel of bread can satisfy a man and give as much satisfaction as the most varied foods. When one would sleep a single, simple room can give benefit equal to that of the most gorgeous palace. Being sure then, that there is no real pleasure in the material world, we must seek for the spiritual happiness which is everlasting.

Love is a spiritual happiness; it is not an alleviating pleasure, and man can never hate it. Knowledge is a spiritual pleasure and man is never satiated with it. Faithfulness and fidelity are divine and spiritual enjoyments; one who tastes these pleasures can never have too much of them or become disgusted with them.

(Today, our Master said many things about the pleasure of being detached from the world; among them He said:) I wish for the happiness and prosperity of the believers even in this material world, but they must not be attracted by it or attached to it. Extreme wealth or utter poverty should be equal to them.

Mercy of the Divine Bounty.

Through the bounty and favor of God think nothing difficult or impossible. God is so bountiful that He brings fire out from the stone; inflammable matter jets out from the interior of the earth; out of the black dust of the soil he produces beautiful flowers; from the bottom of the ocean he brings pearls and corals. When the light of His favor is shed upon us the darkness is fled.

The different Kingdoms.

All things were created for man, and man for God. Man is distinguished from all other creations. This is a special problem. There are three general classes of creations, - mineral, vegetable, and animal. Nothing is outside of these three classes. The mineral is a solid body. Its only power is that it has form; its only virtues are in having this body. The vegetable is distinguished from the mineral because in addition to the virtues contained in the mineral, it has also the power of growth. Then comes the animal kingdom, which possesses the virtues of the other two kingdoms, and in addition to them has the faculty of sensation. So it is evident that the animal kingdom is excellent above the other two. Man, who is in part animal, possesses all the virtues of the mineral, because he has a body; he possesses the added faculty of the vegetable, growth; he has the virtue of the animal kingdom, sensation; and, above all, he possesses reflective and mental power, by which he understands the reality of things. Perceiving and reflecting upon visible things, he realizes the reality of unknown things. When a man gazes at the earth he sees it as if it were level, but by his perception he finds that it is a globe. This power of perception can never be found in the animal kingdom; but man by this power can prove that the sun is a center and that the globe and other bodies revolve around it. This power of judgment, possessed only by man, proves his excellence, for the virtues and faculties of other things and substances are created in man, and, above all, he is given virtues with which the other kingdoms are not endowed. Every thing is for man.

We speak now in examples, as Christ spoke in parables. The world is like a tree: the mineral kingdom is like the root; the vegetable kingdom is like the branches; the animal kingdom is like the blossoms; and man is like unto the fruit of that tree. The tree is but for its fruit. If the gardener did not expect fruit, he would never plant trees; in the same way every thing is for man.

There are two sides to man. One is divine, the other worldly; one is luminous, the other dark; one is angelic, the other diabolic. Man is equal to the animals in all sensuous conditions, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man: knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; inclination towards God and tendency towards Satan; chastity and purity, corruption and vileness; valor and timidity; economy and avidity; good and evil; all are contained in man.

If the angelic side becomes more powerful and the divine power and brightness surround man, then the second birth takes place, and eternal life is found at this point. Man becomes then the noblest among creatures. On the other hand, if sensuous qualities surround, and if terrestrial darkness and sensuous passions predominate, if they meet in man only the worldly feelings, if they find him a captive of evil qualities and fallen into everlasting death, then such a man is the basest and most abject among all creatures. In such a man divine power does not exist. An animal is not considered unjust and evil because of its cruelty and injustice, for it is not endowed, as is man, with divine qualities; but if man falls into the same evil condition it is evident that he has permitted his ungodly attributes to overcome the divine qualities with which he was endowed. This shows the base-

ness and meanness that exist in human nature.

Origins of the Manifestations.

Divine favor, like the sun, appears from different dawning places. In the early days, the prophets were the dawning places of the divine benedictions. The sun shone from those points. There were people who, when the sun appeared, knew Him by His radiance, by His favors, by His rays; these were the lovers of the light, not the lovers of the rising places of the sun, and they knew the sun in His reality because they were not attracted to the dawning places. These people have always attained.

Others looked at the dawning point only and did not perceive that the Sun changed places. For instance, the Jews always looked towards Moses, and when that Sun changed to the dawning place of Christ, they were still looking at the first Orient. So they were veiled. There were others who were the lovers of the light itself. They had recognized the Sun in Moses, and they perceived the greater radiance in the Sun of Christ; while the Jews, who were always looking at the Sun of Moses, were deprived of the beauty of Christ.

It is evident then that we must not look at the dawning places but at the real sun. The dawning places vary, but the sun does not vary. In whatever point it may appear it is always the sun. Now all the followers of the great religions of the world are veiled because they are looking at the old dawning places and are not watching for the coming of the Sun. Your lover must love you, not your house. If he really loves you he will recognize you in whatever house you may

appear; but if he is attached to the house, he will not find you if you appear in a new house. All nations are worshippers of names, not of realities. The Jews worshipped the name of Moses, but they knew him not. Christians worship a name instead of the truth. Mohammedans worship a name, not the truth. Had all been worshipping the truth they would have recognized it easily in any form, so that now they would be united in faith and no diversity would have appeared among them.

The sun is always fixed in its center; its apparent changes are due to our conditions. In the space of a year the sun rises from one hundred eighty horizon points, which are called the dawning places. As the sun of the universe has no rising or setting, so also with the Sun of Reality. According to our station, He has a rising and a setting, and we have named those points according to our own natures. For example, the Sun rose formerly from this dawning place, and the people who knew Him according to His rising place fixed their eyes upon this place; today, when the Sun rose from a far distant point, the dawning was not seen by those people who had fixed their eyes and attention upon the first center, and who were constantly gazing in that direction.

Man must be thirsty for water. He must be seeking the pure water, not the fountain; and he must know that the same salubrious water may gush from different sources. One must be a lover of the fruit, not of the tree. From whatever tree this fruit may come we must like it. The nightingale loves the flower, in whatever garden it may blossom. There are many who have loved the jar, not the wine; they should love the wine in any jar whatsoever.

Attitude of the People in the Time of the
Appearance of Divine Manifestations.

Every nation is looking for a Promised One, or indeed, for two Manifestations. Zoroastrians expect two. The Jews expect Elias and Christ. The Mohammedans expect the Mahdi and Christ. The Christians, like the Jews, are also expecting Elias and Christ. Consequently, every religion is expecting two Manifestations, one succeeding the other. Why then did they reject them notwithstanding their earnest seeking? The Jews, for instance, were eagerly and ardently awaiting the coming of Christ; what was the reason for their disbelief? for there must have been a reason. It was because the Jews did not understand the Old Testament. In the Bible, Christ was promised according to certain signs, and the Jews did not recognize the signs. They did not understand the verses for they took only their literal meaning; consequently, they were deprived of an appreciation of the beauty of Christ. For instance, they were expecting the coming of Christ with sovereignty; they expected Him to have such power that He would overcome East and West; He was to rule with a rod of iron in His hands, and to promote and fulfil the law of Moses. He was to come in such a manner that all nations would be gathered at Zion, worshipping the God of Israel. Wolf and lamb were to drink at the same fountain; deer and lion were to feed together; eagle and partridge should live in the same nest; mouse and serpent should be in the same hole. These were the signs.

At the time of His appearance not only did the people fail

to see Him as a sovereign, but He did not possess even a span of ground. He had no sword, not even a stick. He did not promulgate the law of Moses; on the contrary, He broke the Sabbath. Not only did He fail to ascend the throne of David, but He had not even a mat on which to lie. Not only did justice fail to reign, but cruelty was spread to such a degree that He himself was crucified. It is not surprising that people said He was a liar and a false Messiah.

Notwithstanding all this, in truth Christ did have sovereignty; but it was not earthly, it was heavenly. His rod was His tongue, the Word of God, that divided right from wrong, believers from unbelievers, father from son. Thus Christ's rod and His sword were His word. Concerning the promulgation of the law of Moses,- He did spread the essence of that law. As to the wolf and the lamb,- these were the people of the East and the West who, being antagonistic to one another, were like wolves and lambs. Through Christ all of them were gathered under the protection of the Gospel and received light from the same book.

Now see the power of the Word of God! How we are gathered together in this one room!

The Jews, not understanding these prophecies, denied Christ. This is the condition today of other nations. The Christians do not understand the signs. They expect that the sun shall be darkened, and that the moon shall not give its light. The stars shall fall from heaven. After this, the Son of man shall be seen descending from Heaven, riding upon the clouds, attended by hosts of angels. How is this possible, since it is well understood that the sky is but an unlimited space, and not a dome from which Christ could come? Even those who are expecting Christ's descent admit this fact.

Christ also said: "He who descended from Heaven can ascend to Heaven." He said He came from Heaven, and we know that He came from the womb of Mary. He will come this time as He came before.

Concerning the falling of the stars: Many of the stars are larger than the sun. The sun is a million times larger than the earth, and many of the stars are larger than the sun. How then can they fall upon the earth? It is as if a hundred thousand mountains should be placed upon a grain of mustard. These are symbols only. It is even said that Christ said, "I will come while you are sleeping." In spite of the earthquake, in spite of the trembling of the heavens, in spite of the falling of the stars, He said that the people could sleep during His coming! As concerns the "heavens", there is a special significance. Christ used to say, "Now I am in Heaven", while He was still upon the earth. He was never separated from Heaven, that is to say, from His highest station.

The stars are persons. The people who disbelieved in Him fell from the heaven of the previous law. The learned men of high rank were the stars of that heaven.

Each sign has a special significance. Each is a symbol, requiring special interpretation.

Christ re-establishes the Law of Moses.

Christ himself said that whatever happened in the cycle of Moses would occur again in His time. Therefore these occurrences were repeated. We can not say that what happened in the time of Christ was remarkable, since the same had happened before. We can not say that it is extraordinary that the present springtime follows that of last year. We can not say this year that these blossoms are
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~~xxxx~~ useless because the same ones appeared last spring. The last spring gave out its benefits, and summer, autumn, and winter followed. If a new spring did not come to the world everything would die. In every spring time there will be repeated what has happened in previous spring times.

If you gather together all the teachings of Christ they will not exceed ten pages. If you gather together the teachings of the BLESSED PERFECTION they will exceed sixty or seventy volumes. Those of Christ have no new laws, except the regulation about divorce. Those of the BLESSED PERFECTION contain many instructions. The greatest teachings of Jesus Christ are such as these: love your enemies; bless those who curse you and revile you; when struck on the right cheek turn the left. Of course, these commands are right, and what is contained in the world can not equal them in value; but these instructions refer particularly to individuals, and do not deal with nations. They are personal, not universal. Those of the BLESSED PERFECTION are for all nations, like the injunction for universal peace, although even these apply to individuals as well as to nations. The instructions of Christ were heard by but few persons, and they were not fulfilled during His lifetime. There were really eleven persons who believed, although Christians themselves say that there were a hundred and twenty. The teachings of the BLESSED PERFECTION were spread throughout the world during His lifetime. Jesus Christ himself did not see during His life the fulfillment of His commands, for He alone fulfilled them in His time; but the fulfillment of the numerous commands of the BLESSED PERFECTION commenced during His time and was witnessed by Him.

The reputation of Christ did not extend from Nazareth to Acca, and it was not until after His ascension that His doctrines spread. The reputation of the BLESSED PERFECTION extended throughout the world. Jesus Christ did not send a letter even to the chief of a village; the BLESSED PERFECTION sent letters to all the kings of the earth. The BLESSED PERFECTION addressed Napoleon with great power, plainly stating that his kingdom should be taken away from him. (Reference is here made to Napoleon III.)

The ten commandments were sanctioned by Jesus Christ, and His first order was, "Go and fulfil these commandments". When one of the rich men came saying, "I want to be one of your disciples," Christ told him to follow the ten commandments; the rich man said that he knew them and that he would like something superior to them. So Christ said, "Go and give all thy wealth to the poor". The rich man pondered over His words, and went away because he could not give up his riches. Afterwards Christ said: "It is easier for a camel to pass through the eye of a needle than it is for a rich man to enter the Kingdom of Heaven." We see here that Christ renewed the ten commandments.

There are two general and principal classes of divine teachings. One is spiritual, and pertains to the moralities; this is the fundamental basis of the divine law, unchangeable and unalterable, which has been reiterated and renewed in the cycle of every prophet. Its commands refer to justice, truthfulness, compassion, faith, love of God, self-devotion, self-sacrifice, steadfastness, including all divine and merciful attributes. This is the unchanging and unmoving

law of God.

The second class of divine teachings is material and deals with behavior, such as divorce, the commandments, the way of worshipping. All these conditions have changed in the cycle of every prophet. The character of divine sovereignty has no change or transformation, but the organization and administration change continually. This is why Jesus Christ said: "I came not to destroy the law, but to fulfil it." At the same time there are conditions that are changeable.

Capacity.

Our Lord gave many beautiful examples concerning real capacity, some of which are as follows. There is an attractive power in everything in the world, which is called the possibility of receiving the power of progress. Look at this lamp and consider its real condition. When every material of it, as the bowl, the glass, the oil, and the wick have been gathered together, they require a hand to put a flame to it and to light it up, so forming a real lamp. What is the power that attracts the hand to light it? It is the capacity of the lamp itself. When the soil is plowed and the seed scattered in it a capacity is created which attracts the shower of the mercy of God.

So I hope that you will grow day by day in capacity, so as to receive more and more of the divine blessings. This capacity comes but by being detached from the world and by being attracted to God with a hearty inclination for His Cause.

By being severed from the world I do not mean holding in contempt the things of the world, for civilization and education are the means of progress; but I mean that one must not attach his heart

to the world. There have been some who have had the capacity of receiving the divine blessings, but, not being detached from the world, they at last became cold in the service of God. The people will surely blame you and deride you, scorning you; but these are but instruments which will cause the blessings of God to be bestowed upon you. They will attract to you the divine blessings.

Look at the life of Jesus Christ and His disciples. All those revilings of them were but the divine graces. That crown of thorns, placed upon Him with such dreadful derision, was a crown of honor. That crown has abased and humiliated the crowns of all the sovereigns of the world. Those curses and insults were transformed into these bells pealing to His honor and in His name.

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Concerning an interview between a Zoroastrian believer and two American believers this forenoon, our Lord said: Zoroastrians denied Christ for nineteen hundred years. We have tried to convert the Zoroastrians to a belief in Jesus Christ, and still the Christians are not satisfied with Us.



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TALKS BY ABDUL BAHA - APRIL, 1904

(Notes by Sigurd Russell)

Wednesday, April 13, 1904

Whenever the heart is happy, the atmosphere is good, no matter what or where the place may be. During the days of the Blessed Perfection, had they offered us the glories of the world we would not have changed them, because the Beloved of the world was here. And now, as our prison abode is in the path of GOD, we like it better than any other place in the world, as my heart is happy and at rest when I endure difficulties in the path of my Lord.

People whose idea is to gain benefit from this world, endure great hardships, work hard and bear all sorts of troubles - even sometimes, too, they give up family and comforts - yet at last they have only a material and transient blessing which is not a lasting reward. Another, caring for fame and the commendation of the people of the world, will risk life and limb in traveling to foreign lands, and even endeavor to reach the North Pole, in search of something which will cause the people to praise and mention him; But of what use is this mention and fame? In a few years ~~his~~ he is forgotten and his fame is supplanted by that of another.

We are seeking heavenly and everlasting benefits, blessings and fame which fade not away, and for these bounties we are ready to cast away our lives and sacrifice everything. For this reason, the atmosphere, weather, water and climate are suitable and comfortable, because we are in search of a heavenly discovery and are happy to bear all trials for the sake of attaining our end.

If we have a beautiful garden, with one small narrow gate and desire to enter therein, we will not mind the difficulties encountered in passing the gate when we inhale the fragrance of the flowers and see the beauty of the garden; for, it is the garden we desire, not the gate.

When a child is born into this world, the pain of birth is very severe, but this pain is a great gift to both parents and child, because through it the parents obtain a child and the child obtains the opportunities of living and gaining knowledge in this spacious world.

Wherefore, the trouble one has in severing his heart from this world is a great blessing in reality; but as a newly hatched bird has difficulty at first in accomplishing its flight and after a little practice finds it easier to soar aloft into the regions of light, leaving the earth and all its hardships far below, so man must be.

For example, the saints of GOD could never have attained sainthood had they not suffered and been tried, even unto death, in this world. Thus, when trials come, let us bear them and widen our breasts that in the end we, perhaps, may become the saints of GOD.

Abdul Baha here turned to Madam J. and said: "Some thoughts come to your mind which make you very sad, but do not let anything make you sad and do not let things of this world attract you. Sometimes you feel that your friends are faithless, but remember that GOD is a friend that can be relied upon and He is faithful and true, and He alone is to be implicitly trusted.

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April 14

In speaking of the kings and queens of earth, Abdul Baha said: "Their glory is but temporal and mortal, for they are but rulers of this ephemeral sphere, where all things change from day to day and finally pass away entirely: But the women and men who in the time of a divine Manifestation come forward to acknowledge and believe in Him become real kings and queens, whose reign, glory and dominion are immortal. For example, Mary Magdalene was the daughter of a farmer and but a peasant; yet, today her name is known and renowned throughout the world, because in His day she accepted Christ and went forth to serve Him."

When asked concerning the station of the "Pope" who recently departed this life, he ~~saw~~ answered: "His condition there, in the world of ~~the~~ spirit, is the same as it was here. While here, his eyes were not opened to the real spiritual light, neither did he comprehend the real Truth of GOD. Thus, when he left the earth, his spiritual eyes were not opened, neither his spiritual ears. He occupied a great and exalted station in this world, inasmuch as he was chosen and elected by men to be a mediator between them and GOD. Therefore, it was human and not divine. Let us consider a little the difference between his life and the life of Christ. Jesus, the Son of GOD, walked barefooted in the wilderness without a place to ~~l~~ay His holy head: His shelter was the canopy of heaven, His lamp the stars, and often His food consisted of the grasses of the fields or uncooked corn. He was without friends or money, arrested and taken before officials, beaten and spit upon and debased (as far as those who witnessed His treatment ~~were~~ concerned) yet His election and calling were of GOD. His glory and dignity consisted not in the opinion of men, but in doing the Will of His Father in heaven. And, though He was nailed to the Cross, His divine head crowned with thorns, today His name is revered, His memory held sacred, His glory fills the earth and His divine Sonship is acknowledged by the whole world, because He was chosen by GOD and not by men. But ~~the~~ "Pope" while upon this earth lived in the Palace of the Vatican, surrounded by every comfort and luxury, dressing in the most beautiful garments and softest of raiments, sleeping upon beds of ease, partaking of the daintiest of food, wearing a crown of gold upon his head, and was often carried upon the shoulders of his cardinals. He was worshipped by the people and called "Holy Father," but even now, though he has been dead but a short time, the world is already busy with the new "Pope" and he is nearly forgotten, and after a little no one will mention him at all, for his election was of earth, his appointment was by man, his dominion terrestrial and temporary, his glory earthly and his dignity but the false idea of the people.

Thus, think of the difference between him and Christ, and you will see that the fame of the "Pope" was of short duration, while that of Christ is eternal. As a man, the "Pope" was very good to his people, but he was a human being, without divine inspiration, and therein consists the greatest difference between Him Whom GOD called His Son, and the man whom the people called "The Holy See." "

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April 15th.

Madame J. said that at times her heart became very sad, and Abdul Baha answered: "Yes, I know, and the more you think to know the reason the less you can solve the problem. But I will tell you - GOD has created man after His own image; therefore, He has created his condition to be divine, and his real happiness, cheerfulness, wealth, dominion and power, must all be of divine origin, and if he will turn always to the Kingdom he will be in happiness and contentment. Man erroneously thinks his happiness comes from the world and for that reason he is always unhappy and in difficulty. For example, a man in poverty thinks if he were rich, he would be happy, but after attaining wealth he still finds himself unhappy and often in the very depths of sadness. Therefore, man thinks his happiness is from this world and what it contains, while GOD has created him in such manner that his happiness must come from the Kingdom; that is, he must find joy from the spiritual world. I have been in prison and chains, and was never happier than at that time, because I know no happiness can come to me from anything this world has to offer. Therefore, when I was in prison for the sake of GOD my joy was, and is now, beyond words. The things of the world are transitory and passing and will soon vanish, but turn to GOD and you will receive heavenly joy and blessings which will never become dimmed."

Madame J. asked: Can our friends see us from the spiritual world?

Abdul Baha answered: "Of course, they can see us and know everything we are doing, for that is the world of real sight and sense."

When one leaves this sphere, will he ever return?

"No: No one ever returns here, for this world is a school where the soul of man learns its first lessons in spirituality, and if he leaves this place without having learned his lessons sufficiently, the time is past and the opportunity lost; for the evolution of GOD'S plans waits not for man. When one enters the other world, he sees and knows so much that is now hidden that this world seems but a dark and narrow prison from which he has escaped. As a bird freed from the cage desires not to return there, so the soul of man freed from the body has no inclination to return to its close confines again, but loves to soar upward, nearer and ever nearer unto the Perfection of GOD."

ABDUL BAHÁ'S DREAM ABOUT AMERICA

Extract from a letter by Anna Watson

Akka, October 18, 1904

One morning at early tea Abdul Baha told us that he had a dream about America. He said that there were many sincere, earnest souls there. He said that in his dream he thought he was in a large room with a number of the Persians (naming them) and others of the teachers there. These told him that there were many earnest believers in America, but that they were far apart and all playing on different instruments so that they did not play in harmony. Abdul Baha said, "I will see what I can do. Finding one, I told him to stay until I brought others to him, but when I came back with another, the first had gone away, piping on his instrument. And so it was, I could never get them together."

He added, "When I awoke, I was very tired."

Miss B. said she hoped he would dream again that all were united, and he smiled.

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Extract from a letter by Anna Watson. Akka. October 18. 1904.

One morning at early tea Abdul Baha told us that he had a dream about America. He said that there were very sincere earnest souls there. He said that in his dream he thought he was in a large room with a number of the Persians (naming them) and others also of the teachers there. These told him that there many earnest believers in America, but that they were far apart and all playing on different instruments, so they did not play in harmony. Abdul Baha said, I will see what I can do. Finding one, I told him to stay till I brought others to him, but when I came back with another, the first had gone away, piping on his instrument. And so it was; I could never get them together."

He added, "When I awok, I was very tired."

Miss B. said she hoped he would dream again that they were all united, and he smiled..

Excerpt from a letter written Oct. 1, 1914, from Persia, by Miss Elizabeth Stewart to her aunt, Mrs Brittingham.

"One feels sick over the awful slaughter of human beings which has to take place before the world will be at peace. It recalls something that Mirza Azziz'o'llah Khan told us some time ago, about when he was a child, and being in the presence of the Blessed Perfection with his father, the martyr, Vargha,- when the Manifestation told the following (Mirza Aziz'o'llah Khan's father had often referred to it, also):-

"Baha'u'llah said, when this awful war was over, there will be an entirely new organization of the world. Religion will be entirely destroyed and no religion will prevail. But the peoples will soon find that this will not do and they will begin to look around for a religion. All religions will be investigated and at last the Bahai Revelation will be accepted, and all the world will accept it."

From a Tablet (1904)

Call the maidservants of the Merciful to love, harmony, unity, oneness, spirituality, meekness and obedience, and to the service of one another. Thus, each may become the servant of the other; nay, rather, glory in service!

Until such Divine Attributes become manifest from the reality of humanity, the Great Peace will not be realized, the Sun of Truth will not dawn from the horizon of spiritual and material peace, the Kingdom of God will not be established in the Center of the Universe, the Fountain of Life will not be streaming, and the east and west will not be enlightened.

(signed) Abdul Baha Abbas.

Praying for the dead, and their condition
in the hereafter

Teaching given by Abdul Baha in 1904, to
Ethel J. Rosenberg

.

The Master said that by the mercy of GOD, not through his justice, the condition of those who have died in sin and unbelief can be changed.

We are commanded to pray that their condition may be changed

As we have the power to pray for these souls here, we shall have the same power in the after-life, in the Kingdom.

The power of this prayer of intercession is a special teaching of this religion. To pray for the dead was not given as a special religious command (of the Divine Teacher) until this day of the Blessed Perfection.

The grace of effective intercession is one of the perfections belonging to perfect and advanced souls, as well as to Manifestations of GOD. Jesus Christ had the power of interceding for the forgiveness of his enemies when on earth, and he certainly has this power now.

Abdul Baha never mentions the name of a dead person without saying: "May GOD forgive him!" or some words to this effect.

Followers of the prophets have also this power of praying for the forgiveness of souls. Therefore, we may not think any soul is condemned to a stationary condition of suffering or loss, arising from its absolute ignorance of GOD. The power of effective intercession for them always exists.

All the people in the other world - are they not the creatures of GOD? Therefore, they can progress in the other world.

As they can receive light by supplicating here, hence they can also receive light by supplicating.

The rich in the other world can help the poor, as the rich can help the poor here.

In every world all are the creatures of GOD - they are always dependent on him - not independent, and can never be so. While they are needful of GOD, the more they supplicate the richer they become.

What is their merchandise - their wealth?

In the other world what is help and assistance? It is intercession.

First, undeveloped souls must gain progress through the supplications of the spiritual rich; afterwards, they can progress through their own supplications.

~~Case B7 F24~~ Rebb B7

COPY

Notes of a conversation with the Master.

Teachings given by him on April 30th, 1904.

A copy of this, after having been read over and re-translated into Persian to the Master by one of the ladies, was sent, by his desire, to Mrs. Cole in New York, who had written a question upon this subject.

I asked about the non-survival after death of the self-consciousness of the individual who failed to attain the life of the Spirit here, --- as it is stated in Mr. Phelps's book.

The Master replied that this was not rightly expressed (i.e., in the book referred to). It is not meant that after physical death those who are dead spiritually will cease to exist; but, as existence in the mineral kingdom is dead and lifeless in comparison with the life of a man, so different is the condition of those who have not attained to spiritual life, from that of those who are truly alive. An ignorant, material man and a truly intelligent man are both living - but, how different is their life! Compare, also, the holy, spiritual man who gives up his whole life for the improvement and uplifting of humanity, and the one who lives only to destroy and degrade mankind. e.g., compare Peter whose whole heart was full of the love of God, and Caiaphas.

We need not understand in their literal sense the descriptions of hell fire used in the New Testament. In one sense, these

passages may be taken as an illustration of the lowest material condition of remoteness from God into which man may sink.

God is absolute Mercy and Love and He never puts souls into this condition. This state of deprivation from God is their punishment, but God does not inflict it upon them.

What a deprivation it is to the blind not to be able to see the sun! What a deprivation to the deaf not to be able to hear! If we could imagine a child choosing to remain unborn and in the womb of his mother, what could possibly be a greater deprivation than this for him? A boy who refuses to study and will not use his opportunities for education, will not be at all conscious of his loss until he has reached maturity.

---ooOoo---

From notes taken down by E. T. Rosenberg.

Dear Mr. Chase:

I must please beg of you to use these notes with the greatest discretion, - on account of the reasons I gave you in my last letter, and in accordance with the Master's expressed wish.

(signed) E. T. R.

Notes of Sigurd Russell taken of the Words of Abdul Baha during his visit to Akka, April 1904.

In speaking of the kings and queens of earth, our Lord (Abdul Baha) said:

"Their glory is but temporal and mortal, for they are but rulers of this ephemeral sphere where all things change from day to day and, finally pass away entirely; but, the women and men who in the time of a divine Manifestation come forward to acknowledge and believe in him, become real kings and queens whose reign, glory and dominion are immortal. For example, Lary Magdalene was the daughter of a farmer and but a peasant, yet, today, her name is known and renowned throughout the world, because in His day, she accepted Christ and went forth to serve Him."

When asked concerning the station of the "Pope" who recently departed this life, Abdul Baha answered:

"His condition, there, in the world of spirit is the same as it was here. While here, his eyes were not opened to the real spiritual light neither did he comprehend the real truth of God. Thus, when he left the earth, his spiritual eyes were not opened - neither his spiritual ears. He occupied a great and exalted station in this world, inasmuch as he was chosen and elected by men to be a mediator between them and God. Therefore, it was human and not divine.

"Let us consider a little, the difference between his life and the life of Christ. Jesus, the Son of God, walked barefooted in the wilderness without a place to lay his holy head. His shelter was the canopy of heaven, his lamp, the stars and often his food consisted of the grasses of the field or uncooked corn. He was without friends or money, arrested and taken before officials, beaten and spit upon and debased (as far as the opinion of those who witnessed his treatment was concerned) yet his election and calling was of God. His glory and dignity consisted not in the opinion of men, but in doing the will of his Father in heaven: and, though he was nailed to the cross, his divine head crowned with thorns, today his name is revered, his memory held sacred, his glory fills the earth and his divine sonship is acknowledged by the whole world, because he was chosen by God and not by men.

"But the "Pope" while upon this earth, lived in the Palace of the Vatican, surrounded by every comfort and luxury, dressing in the most beautiful garments and softest of raiments, sleeping upon beds of ease, partaking of the daintiest of food, wearing a crown of gold upon his head, and was often carried upon the shoulders of his cardinals.

He was worshipped by the people, and called "Holy Father" but even now, though he has been dead but a short time, the world is already busy with the new "Pope" and he is nearly forgotten and after a little no one will mention him at all, for his election was of earth, his appointment was by man, his dominion terrestrial and temporary, his glory earthly and his dignity but the false idea of the people.

"Thus, think of the difference between him and Christ and you will see that the fame of the "Pope" was of short duration, while that of Christ is eternal. As a man, the "Pope" was very good to his people, but he was a human being without divine inspiration, and therein consists the greatest difference between Him whom God called His Son, and the man whom the people called "The Holy See."

Akka, April 14, 1904.

Madame J. said that at times her heart became sad, and Abdul Baha answered:

"Yes, I know and the more you think to know the reason the less you can solve the problem; but I will tell you - God created man after His own image, therefore, He has created His condition to be divine, and his real happiness, cheerfulness, wealth, dominion and power - must all be of divine origin, and if he will always turn to the kingdom, he will be in happiness and contentment. Man erroneously thinks his happiness comes from the world and for that reason, he is always unhappy and in difficulty - for example, a man in poverty thinks if he were rich, he would be happy, but after attaining wealth he still finds himself unhappy and often in the very depths of sadness. Therefore, man thinks his happiness is from this world and what it contains, while God has created him in such manner that his happiness must come from the kingdom - that is, he must find joy from the spiritual world. I have been in prison and chains, and was never happier than at that time, because I knew no happiness can come to me from anything this world has to offer. Therefore when I was in prison for the sake of God, my joy was and is now, beyond words.

"The things of this world are transitory and passing and will soon vanish, but turn to God, and you will receive heavenly joy and blessing which will never become dimmed.

Madame J. asked- Can our friends see us from the

spiritual world? Abdul Baha answered:

"Of course, they can see us and know everything we are doing, for that is the world of real sight and sense."

"When one leaves this sphere, will he ever return?"

Abdul Baha "No, no, one never returns here, for this world is a school where the soul of man learns its first lessons in spirituality, and if he leaves this place without having learned his lessons sufficiently, the time is past and the opportunity lost, - for the evolution of God's plans waits not for man. When one enters the other world, he sees and knows so much that is now hidden, that this world seems but a dark and narrow prison from which he had escaped. As a bird freed from a cage desires not to return here, so the soul of man freed from the body has no inclination to return to its close confines again, but loves to soar upward, nearer and ever nearer unto the perfection of God."

Akka, April 15, 1904.

"Whenever the heart is happy, the atmosphere is good no matter what or where the place may be. During the days of the Blessed Perfection, had they offered us the glories of the world, we would not have changed them, because the Beloved of the world was here. And now, as our prison abode is in the path of God, we like it better than any other place in the world, as my heart is happy and at rest when I endure difficulties in the path of my Lord.

"People whose idea is to gain benefit from this world, endure great hardships, work hard and bear all sorts of troubles - even sometimes too they give up family and comforts, yet, at last, they have only a material and transient blessing which is not a lasting reward. Another, caring for fame and the commendation of the people of the world, will risk life and limb in traveling to foreign lands and even endeavor to reach the North Pole, in search of something which will cause the people to praise and mention him; but of what use is this mention and fame? In a few years he is forgotten and his fame is supplanted by that of another.

"We are seeking heavenly and everlasting benefits, blessings and fame which fade not away and for these bounties we are ready to cast away our lives and sacrifice everything. For this reason, the atmosphere, weather, water, and climate are suitable and comfortable, because, we are in search of a

heavenly discovery and are happy to bear all trials for the sake of attaining our end.

"If we have a beautiful garden, with one small, narrow gate and desire to enter therein, we will not mind the difficulties encountered in passing the gate when we inhale the fragrance of the flowers, and see the beauty of the garden; for, it is the garden ~~we~~ we desire, not the gate.

"When a child is born into this world, the pain of birth is very severe but this pain is a great gift to both parent and child, because through it, the parent obtains a child and the child obtains the opportunities of living and gaining knowledge in this spacious world.

"Wherefore, the trouble one has in severing his heart from this world is a great blessing in reality, for it enables one to attain the realities of the life everlasting; but, a newly hatched bird has difficulty in at first accomplishing its flight but, after a little practice, finds it easy to soar aloft into the regions of light, leaving the earth and all its hardships far below - so man must be.

"For example, the saints of God could never have attained sainthood had they not suffered and been tried, even unto death, in this world. Thus, when trials come, let us bear them and widen our breasts that in the end we, perhaps, may become the saints of God."

Abdul Baha here turned to Madame F. and said:

"Some thoughts come to your mind which make you very sad but do not let ~~them~~ anything make you sad and do not let things of this world attract you. Sometimes you feel that your friends are faithless - but, remember that God is a friend that can be relied upon and He is faithful and true and He alone, is to be implicitly trusted."

Akka, April 13, 1904.

ABDUL BAHAS DREAM ABOUT AMERICA.

Extract from a letter by Anna Watson, Akka, October 18, 1904.

.....

One morning at early tea Abdul Baha told us that He had a dream about America. He said that there were many sincere, earnest souls there. He said that in His dream He thought He was in a large room with a number of the Persians, naming them, and others also of the teachers there. These told Him that there were many earnest believers in America, but that they were far apart, and all playing on different musical instruments, so they did not play in harmony. Abdul Baha said, "I will see what I can do. Finding one, I told him to stay until I brought others to him, but when I came back with another, the first had gone away, piping on his instrument. And so it was; I could never get them together." He added, "When I awoke, I was very tired."

Miss B. said she hoped He would dream again that they were all united, and He smiled.

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4* 1.
Feb. 6, 1904. Different Uniting Powers.

The existent world needs a uniting power to connect nations. There are various uniting powers in the world. One is patriotism, as in America, where people from different countries united and made a nation. Another means of union is war; as when two nations unite to make war upon a third. A third uniting power is self-benefit, as is seen in trade or commerce. A fourth means of union is that furnished by ideals; different nations and different peoples having one aim or intention, unite.

Yet all these are ineffective and perishable. The only uniting power which can connect all hearts and last forever is faith in God and love for Him. This is the only enduring power, the one that never perishes.

Suppose our present state and the condition of the disciples of Jesus Christ:- When we remember them we are touched and moved by their love. When we think of Abraham we are touched by his love. It is this power of love that connects us with Abraham of old and with the past.

I hope (said our Lord) that the connecting power of the Kingdom of God will unite all the nations of the world. This is our hope.

~~(Greeting of Youness Kahn to all who may read this.)~~

Praise of the Persian Believers.

Once the Persian believers had such great love for each other that each wished the other to take possession of his wealth.

Feb. 6, 1904. Change in Seasons.

Whatever there is in the world of contingency is a symbol of the spiritual world. Whatever there is in the earth is a symbol of heavenly things. For example:- in the spiritual world there is light of guidance, in the outer world there is the lamp, its symbol. In the divine world there is love, symbolized in the material world by magnetism. So there are four seasons in the perishable, outer world; spring, which brings the vegetables, refreshes the animals and promises fruits; summer, which charges the trees with fruits; ~~then~~ then follows the autumn, after which comes the winter, when the trees are bare and empty. Such is also the condition of the spiritual world which has its four seasons, spring, summer, autumn and winter.

When Jesus Christ appeared it was the last days of the winter-time, when the people, who are the trees of the ^dDivine garden, were deprived of their fruits, that is, of their ^dDivine characteristics and ^dDivine moralities. As nature needs a spring-time to fill the garden with flowers and fruits, so the spiritual nature needs a spring-time to revive the trees. It was through the manifestation of Jesus Christ that this spiritual spring-time began. Summer followed with its fruits, and, later, autumn came; winter followed, and the trees were naked, -that is, the people were without their ^dDivine qualities. So again it became necessary that a new springtime should come.

To-day people know of Jesus Christ, His name; His name, without His realities or His qualities. Knowing only the name

of the lamp, they repeat it constantly, utterly unaware of the use of the lamp, and that it should give light.

In olden times there was an hero, a valorous man, whose history is always being told in the public houses and in the coffee-rooms of Egypt. People who are in the habit of gathering in these places repeat the history of this hero, telling how courageous he was. While they were spending their time in this way, praising their old hero, the English took their country in ten moments .

Stray thoughts at the dinner table.

Tranquility. When the spirit is tranquil the body is at ease.

Light. It does not matter for the light whether the crystal is pure or not, but it is better that both be pure, the light and the crystal. The crystal may be broken but the light will still exist.

Teaching. All teaching and knowledge are inclosed in the soul of man, because his soul encompasses everything.* To study means to try to bring them to light. For instance:- the flowers, fruits, leaves are contained in the seed, and with the heat, light, and soil, the fruits are manifested. The figure is contained in the mirror, but the mirror of itself has not the power to reflect it. It needs polishing in order to give out a perfect reflection. Even in this wall the possibility exists of a reflection, but it needs polishing to bring out the reflection. So study is polishing.

There are many people in Persia who are illiterate, but who are able to guide wise and learned men. Knowledge and sciences are like waters gathered from pools and cisterns for the irrigation of the soil; the confirmations of God are like rainfalls and showers. Why should one gather water from pools when the pure water is obtainable? Unless one's mind be concentrated on the cause, one can not receive assistance from God.

Feb. 7, 1904. Beginnings of Belief.

The first entrance into light and into belief is extremely difficult. The spiritual birth is troublesome and painful in the same degree as is the material birth. In reality the ~~two~~ births are alike. In the beginning it is very difficult to enter into the kingdom, but after being there a short time existence becomes delightful; just as the babe, after he has been brought into the world, and has begun to receive the blessings and pleasures of his material life, is happy to have been born. Looking back at his previous condition, the child realizes how dark and gloomy was the world from which he came when he was brought into the luminous world. This is also the condition of him who has received the spiritual light, ^{and} has entered into the spiritual world and been convinced. Looking backward, he sees in what a gloomy world he formerly existed, and he realizes into what a brilliant world he has been brought.

When a spiritual birth has taken place, the condition of ~~the~~ the newly-born in the spirit is like that of the babe newly-born from the womb. The child is very easily attracted to an object, and very quickly becomes attached to it; nevertheless he rejects it readily, and hates easily what he had at first liked. Judas Iscariot, like a child, easily accepted the cause of Christ, but he also rejected it easily, in the same way that the child's attention is readily drawn to anything, and lightly diverted from it. Moreover, a child readily becomes attached to nonsens-

ical, worldly things; in the same way, Judas was cheated with the world.

When, on the contrary, man reaches maturity, his love is deepened and made firm. Thus Peter was ~~One~~ who reached his maturity. Really firm in his love, he was not cheated by the world.

It is in this way that believers who have entered this cause must perfect themselves and try to reach their maturity. Otherwise with only a slight temptation they fail, they waver, they become separated from the cause. The only means of reaching this station of maturity ^{is} ~~are~~ to fulfil the commandments; to try to obtain divine qualities and spiritual moralities.

The BLESSED PERFECTION likened man to a candlestick, or a lamp; and belief- with the confirmation of God- to the light within that lamp. The lamp should have a shining light. It was in this sense that Christ said that the tree is known by its fruits. We can judge the believers by their deeds.

(Turning to us our dear Lord said;)

So we hope that on your return you will be radiant and shining with the light of the Kingdom. You must be surrounded by such a light that all may perceive it. You must be so filled with the light that every one will bear record to your brilliancy. The sweet odor of these fragrant ~~blossoms~~ ^{flowers} (indicating the narcissus blossoms on the table) cannot be concealed. If some people have colds and cannot smell the sweet perfumes of the flowers, there are always others who can appreciate them.

Mercy of the Divine Bounty.

Through the bounty and favor of God think nothing difficult or impossible. God is so bountiful that He brings out fire from the stone; inflammable matter jets out from the interior of the earth; out of the black dust of the soil he produces beautiful flowers; from the bottom of the ocean he brings pearls and corals. When the light of his favor is shed upon us the darkness ^{has} ~~is~~ fled.

Feb. 8, 1904. Pleasures of this world.

There is no real pleasure in the world and no real happiness. All the earthly pleasures and material enjoyments are but alleviations for ~~the~~ pain and an appeasement of ~~the~~ troubles. For instance, man feels hunger and is in trouble; ~~no~~ ~~the~~ food may appease this trouble, and he thinks and calls this taking away of his hunger a pleasure. Or again one suffers with thirst, and a drink of pure water relieves his suffering, and this relief he calls a pleasure; yet in truth, it is not a pleasure at all. Or, a man having labored all the day long, feels very weary and tired; ~~and~~ a little repose removes his weariness, and this seems to him a pleasure. Yet, in truth, none of these enjoyments are real ones, because to ^{him} ~~he~~ who is not hungry or thirsty, food and water can give no pleasure; ~~and~~ he who is not tired can derive no pleasure from sleep; and he who has slept enough would never like to sleep again, ^{but} ~~and~~ the sleep would be to him a trouble instead of a pleasure.

As we see ^{that} there is no pleasure~~xx~~ in the forementioned things, so, one morsel of bread can satisfy a man and give as much satisfaction as the most varied foods. When one would sleep, a single, simple room can give equal benefit with the most gorgeous palace. Being sure, then, that there is no real pleasure in the material world, we must seek for ~~the~~ spiritual happiness, which is everlasting and without end.

Love is a spiritual happiness, and is not ~~an~~

^{Therefore}
 pleasure; ~~and~~ man can never hate it. Knowledge is a spiritual
 pleasure, man is never satiated with it! Faithfulness and
 fidelity are divine and spiritual enjoyments; one who tastes
 these pleasures can never have too much of them, or become
 disgusted with them.

To-day our Master said many things about the pleasure of
 being detached from the world and among them said,- "I wish
 for the happiness and prosperity of the believers even in this
 material world; but they must not be attracted by or attached
 to it. Extreme wealth or utter poverty should be equal to them."

Feb.8 1904.

The different Kingdoms.

All things were created for man, and man for God. Man is distinguished from all other creations. This is a special problem. There are three general classes of creations,- mineral, vegetable and animal. Nothing is outside of these three classes. The mineral is a solid body. Its only power is that it has form; its only virtues are in having this body. The vegetable is distinguished from the mineral because, in addition to the virtues contained in the mineral, it has also the power of growth. Then comes the animal kingdom, which possesses the virtues of the other two kingdoms, and in addition to them ~~is~~ has the faculty of sensation. So it is evident that the animal kingdom is excellent above the other two. Man, who is in part animal, possesses all the virtues of the mineral because he is a body; he possesses the added faculty of the vegetable, growth; he has the virtue of the animal kingdom, sensation; and, above all, he possesses the reflective and mental power, by which he understands the reality of beings; perceiving and reflecting upon visible things he realizes the reality of unknown things. When a man gazes at the earth he sees it as if it were level, but by his perception he finds that it is a globe. This power of perception can never be found in the animal kingdom; and man by the means of this power, can prove that the sun is a center and that the ~~globe~~ globe and other bodies revolve around it. This power of judgment possessed only by man, proves his excellence; for the virtues

and faculties of other things and substances are created in man, and he is given, above all, virtues with which the other kingdoms are unendowed.

Everything is for man.

(We speak now in examples as Christ spoke in parables. The world is compared to a tree: the mineral kingdom is like the root; the vegetable kingdom is like the branches; the animal kingdom is like the blossoms; and man is likened to the fruit of that tree. The tree is but for its fruit. If the gardener did not expect fruit he would never plant trees; in the same way everything is for man.)

There are two sides to man. One is divine, the other worldly; one is luminous, the other is dark; one side is angelic, the other diabolic! Man is equal to the animal in all sensuous conditions, for all animal characteristics exist in him. Likewise divine and satanic qualities are contained in man. Knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; inclination toward God and tendency toward satan; chastity and purity ~~and~~ ^{and also} corruption and vileness; valor and timidity; economy and avidity; good and evil. All are contained in man.

If the angelic side becomes more powerful and the divine power and brightness surround man, then the second birth takes place and eternal life is found at this point. Man becomes then the noblest among the creatures. On the other hand, if sensuous

qualities surround and terrestrial darkness and sensuous passions predominate, if they meet in man only the worldly feelings; if they find him a captive of evil qualities, and fallen into everlasting death, then such a man is the basest and most abject among all creatures, for in him divine power does not exist. An animal is not considered unjust and evil because of its cruelty or injustice, for it is not ^{owed} ~~endued~~, as is man, with divine qualities; but if man falls into the same evil condition, it is evident that he has permitted his ungodly attributes to overcome the divine qualities with which he was endowed. This shows the baseness and meanness that exist in his nature.

Feb. 8, 1904. Origins of the Manifestations.

Divine favor, like the sun, appears from different dawning places. In the early days the prophets were the dawning places of the divine benedictions. The sun shone from those points. There were people, who, when the sun appeared, knew Him by His radiance, by His favors, and by His rays; these were the lovers of light, not the lovers of the rising places of the Sun, and they knew the Sun in His reality because they were not attracted to the dawning places. These people have always attained.

Others looked at the dawning point only, and did not perceive that the Sun changed place. For instance, the Jews always looked towards Moses; and when that Sun changed to the dawning place of Christ, they were still looking at the first orient; so they were veiled. There were others who were lovers of the light itself. They had recognized the Sun in Moses, and they perceived the greater radiance in the Sun of Christ; while the Jews, who were always looking at the Sun of Moses, were deprived of the beauty of Christ. It is evident then that we must not look at the dawning places but at the real Sun. The dawning places vary, but the Sun does not. In whatever point He may appear He is always the Sun. Now all the followers of the great religions of the world are veiled because they are looking at the old dawning places, and are not watching for the coming of the Sun. Your lover must love you, not your house. If he really loves

you he will recognize you in whatever house you may appear, but if he is attached to the house, he will not find you if you appear in a new house. All nations are worshippers of names, not of realities. The Jews worshipped the name of Moses, but they knew him not. Christians worship a name instead of the truth; Moham-medans worship a name, not the truth. Had all been worshipping ~~the~~ Truth, they would have recognized it easily in any form, so that now they would be united in faith and no diversity would have appeared among them.

The sun is always fixed in its center; its apparent changes are due to our conditions. In the space of a year the sun rises from one hundred and eighty horizon points, which are called the dawning places. As the sun of the universe has no rising or setting, so also with the Sun of Reality. According to our station He has a rising and a setting, and we have named these points according to our own natures. For example; the sun rose formerly from this ~~point~~ dawning place (indicating a point), and the people who knew Him according to His rising place, fixed their eyes upon this place; to-day, when the Sun rose from a far distant point, the dawning was not seen by those people who had fixed their eyes and attention upon the first center, and who were constantly gazing in that direction.

Man must be thirsty for water; he must be seeking the pure water, not the fountain, and he must know that the same salubrious water may gush from different sources. One must be a lover

of the fruit, not of the tree. From whatever tree this fruit may come, we must like it. The nightingale loves the flower, in whatever garden it may blossom. There are many who have loved the jar, not the wine; they should love the wine in any jar whatsoever.

Feb. 9, 1904. Attitude of the people in the time
of the appearance of Divine Manifestations.

Every nation is looking for a promised One, or, indeed, for two Manifestations. Zoroastrians expect two. The Jews expect Elias and Christ. The Mohammedans expect the Mahdi and Christ. Consequently every nation is expecting two Manifestations one succeeding the other. Why then did they reject them notwithstanding their earnest seeking? The Jews, for instance, were eagerly and ardently awaiting the coming of Christ. What was the reason for their disbelief? For there must have been a reason. It was because the Jews did not understand the Old Testament. In the Bible Christ was promised according to signs, and the Jews did not recognize the signs. They did not understand the verses, for they took only their literal meaning; consequently, they were deprived of an appreciation of the Beauty of Christ. For instance, they were expecting the coming of Christ with sovereignty; they expected Him to have such power that He should overcome East and West; He should rule with a rod of iron in His hand, and promote and fulfil the law of Moses. He was to come in such a manner that all nations would be gathered at Zion worshipping the God of Israel. Wolf and lamb should drink at the same fountain; deer and lion should feed together; eagle and partridge should live in the same nest; mouse and serpent should be in the ~~xxx~~ same hole. These were the signs.

At the time of His appearance not only did the people fail

to see Him as a sovereign, but He did not possess even a span of ground; He had no sword, not even a stick. He did not promulgate the law of Moses; on the contrary, He broke the Sabbath. Not only did He fail to ascend the throne of David, but He had not even a mat on which to lie. Not only did justice fail to reign, but cruelty was spread to such a degree that He Himself was crucified. It ~~is~~ is not surprising that people said He was a liar and a false Messiah.

Notwithstanding all this, in truth Christ had sovereignty; but it was not earthly, it was heavenly. His rod was His tongue, -the word of God, that divided right from wrong, believers from unbelievers, father from son. Thus Christ's rod and His sword was His word. Concerning the promulgation of the law of Moses:- He did spread the essence of that law. As to the wolf and the lamb,- these were the people of the East and the West, who, being antagonistic to ~~one~~ another, were like wolves and lambs. Through Christ all of them were gathered under the protection of the Gospel, and received light from the same book.

Now see the power of God's word! How we are gathered together here in this one room!

The Jews, not understanding these prophecies, denied Christ. This is the condition to-day of other nations. The Christians do not understand the signs. They expect that the sun shall be darkened and the moon shall not give its light. The stars shall fall from heaven. After this the Son of man shall be seen descending from Heaven, riding upon the clouds, attended by hosts of

angels. How is this possible, since it is well understood that the sky is but an unlimited space, and not a dome from which Christ could come? Even those who are expecting Christ's descent admit this fact.

Christ also said; "He who descended from Heaven can ascend to Heaven." He said He came from Heaven, and we know that He ~~x~~ came from the womb of Mary. He ^{comes (?)} will come this time as He ^{has (?)} came before.

Concerning the falling of the stars: Many of the stars are larger than the sun. The sun is a million times larger than the earth, and many of the stars are many times larger than the sun. How then can they fall upon the earth? It is as if a hundred thousand mountains should be placed upon a grain of mustard. These are symbols only. It is even said that Christ said, "I will come while you are sleeping." In spite of the earthquake, in spite of the trembling of the heavens, in spite of the falling of the stars, He said that the people could sleep during His coming. As concerns the "heavens"; there is a special significance. Christ used to say "Now I am in Heaven" while He was still upon the earth. He was never separated from Heaven, that is to say, from His highest station.

The stars are persons. The people who disbelieved in Him fell from the heaven of the previous law. The learned men of high rank were the stars in that heaven.

Each sign has a particular significance. Each is a symbol requiring special interpretation.

Feb. 10, 1904.

Capacity.

Concerning ~~the~~ real capacity, our Lord gave many beautiful examples, some of which are as follows: There is an attractive power in everything in the world, which is called the possibility of receiving the power of progress. Look at this lamp and consider its real condition; when every material of it, as the bowl, the glass, the oil, and the wick ^{have been} ~~being~~ gathered together, they require a hand to put a ~~flame~~ flame to it and to light it up, so forming a real lamp. What is the power which attracts the hand to light it? It is the capacity of the lamp itself. When the soil is plowed and the seed scattered in it, a capacity is created which attracts the shower of the mercy of God.

So I hope that you will grow day by day in capacity, so as to receive more and more of the Divine blessings. ~~And~~ This capacity comes ^{only} ~~but~~ by being detached from the world, and by being attracted to God with a hearty inclination to His Cause.

By being severed from the world, I do not mean to hold in contempt the things of the world. For civil^{iz}ation and education are the means of progress; but I mean that one must not attach his heart to the world. There have been some who ^{have} had the capacity of receiving the Divine blessings, but not being detached from the world, they became at last cold in the service of God. ~~The~~ People will surely blame and deride you, scorning you, but these are the instruments which will cause the blessings of God to be bestowed upon you. They will attract to you the Divine blessings.

Look at the life of Jesus Christ and of His disciples. All those revilings of them were but the Divine graces. That crown of thorns, placed upon Him with such dreadful derision, was a crown of honor. So that crown has abased and humiliated the crowns of all the sovereigns of the world. Those curses and insults were transformed into these bells pealing to His honor and in His name.

Concerning an interview between a Zoroastrian believer and two American believers during this forenoon our Lord said: "Zoroastrians denied Christ for nineteen hundred years. We have ~~tried to convert~~ the Zoroastrians to a belief ⁱⁿ ~~of~~ Jesus Christ, and still the Christians are not ~~yet~~ satisfied with us.

Feb. 10, 1904. Attitude of the people in the
time of the Divine Manifestations. (continued)

Christ re-establishes the law of Moses.

Christ himself said that whatever happened in the cycle of Moses would occur again in His time. Therefore these occurrences were repeated. We cannot say that what happened in the time of Christ was remarkable, since the same had happened before. We cannot say that it is extraordinary that the present springtime follows that of last year. We cannot say this year that these blossoms are useless because the same ones appeared last springtime. The last spring gave out its benefits, and summer, autumn and winter followed. If a new spring did not come, the world would die. In every spring-time there will be repeated what has ~~or what has~~ happened in previous spring-times.

If you gather together all the teachings of Christ they will not exceed ten pages. If you gather together the teachings of the BLESSED PERFECTION, they will exceed sixty or seventy volumes. Those of Christ have no new laws, except the regulation about divorce. Those of the BLESSED PERFECTION contain many instructions. The greatest teachings of Jesus Christ are such as: Love your enemies; bless those who curse you and revile you; when struck on the right cheek turn the left ~~etc.~~.

Of course these commands are right, and what is contained in the world cannot equal them in value. But these instructions refer particularly to individuals, and do not deal with nations.

They are personal, not universal. Those of the BLESSED PERFECTION ~~xxxx~~ are for all nations, like the injunction for universal peace; although even these apply to individuals as well as to nations. The instructions of Christ were heard but by few persons, and they were not fulfilled during His life-time. There were really eleven persons who believed, although Christians themselves say there were one hundred and twenty. The teachings of the BLESSED PERFECTION were spread throughout the world during His life-time. Jesus Christ himself did not see, during His life, the fulfillment of His commands; for He alone fulfilled them in His time. But the fulfillment of the numerous commands of the BLESSED PERFECTION commenced during His time, and was witnessed by Him.

(You must be so filled with the Holy Spirit that you yourself may solve ^{all} ~~the~~ problems.)

The reputation of Christ did not extend from Nazareth to Akka, and it was not until after His ascension that His doctrines spread. The reputation of the BLESSED PERFECTION extended throughout the world. Jesus Christ did not send a letter even to the chief of a village; the BLESSED PERFECTION sent letters to all the kings of the earth. The BLESSED PERFECTION addressed Napoleon III with great power, plainly stating that his kingdom should be taken away from him.

The ten commandments were sanctioned by Jesus Christ, and His first order was, "Go and fulfil these commandments". So that when one of the rich men came, saying, "I want to be one of your disciples", Christ told him to follow the ten commandments. The

rich man said that he knew them and would like something superior to them. So Christ said "Go and give all thy wealth to the poor". The rich man pondered over His words, and went away because he could not give up his riches. Afterwards Christ said, "It is easier for a camel to pass through the eye of a needle, than it is for a rich man to enter the Kingdom of Heaven". We see here that Christ renewed the ten commandments.

There are two general and principal classes of divine teachings. One is spiritual and pertains to the moralities; this is the fundamental basis of the divine law, unchangeable and unalterable, which has been reiterated and renewed in the cycle of every prophet. Its commands refer to justice, truthfulness, compassion, faith, love of God, self-devotion, self-sacrifice, ^{and} steadfastness, ~~etc~~, ^{thus} including all divine and merciful attributes. This is the unchanging and unmoving law of God.

The second class is material and deals with behavior, such as divorce or the commandments, the way of worshipping, etc. All of these conditions have changed in the cycle of every prophet. The character of Divine sovereignty has no change or transformation, but the organization and administration change continually. This is why Jesus Christ said; "I came not to destroy the law but to fulfill it". At the same time there are conditions that are changeable.

HE IS GOD!

All the believers in Kashan were weeping and mourning. Here, there were fathers and mothers patiently witnessing the agony of their beloved sons, who were drenched in the blood that gushed from wounds inflicted by the hand of tyranny; there, there were sons and daughters, who with tearful eyes, afflicted minds, but grateful hearts, were following the executioners, who in the midst of the crowd were taking ~~their~~ pure and innocent fathers to the scaffold to be beheaded because they believed in our God, manifested in the person of Baha'ullah. In one part of the city there was great clamor, noisy laughter, and malicious merriment among irreligious people and cruel infidels, who were surrounding a firm, sincere, and steadfast believer. Under his black, heavy chain he walked in the center of the crowd, slow of step, strong of foot, with a heavy, throbbing, but thankful heart, a pale but spiritual face, downcast eyes, and with smiling lips that were murmuring praises of Him who was presenting the sweet, overflowing cup of martyrdom in His path.

What was the cause of the laughter of the malignant crowd, that was urging on the executioners to the performance of the duty of their office? Some of the people had addressed the captive with mockery and derision, saying: "If your faith is a true one, ask your God to save you!" These sneers and revilings had reminded the sufferer of the words in the New Testament concerning the Crucifixion; and, in sincere and innocent imitation of His Holiness Jesus Christ, he had answered: "I ask and pray God not for my own safety and freedom, but for your deliverance. O God, forgive them!"

Instead of being made tender or gentle or sympathetic toward so purehearted a soul, the people had turned his words into ridicule. They had begun to laugh and to clap their hands, saying:

"This man wants to intercede with God for us! He is a criminal, and he claims to be an intercessor!"

The uproar increased. The people grew more cruel, more merciless, cursing and beating this patient and wonderful soul, who seeing that they were delaying the moment of his execution, called to the chief of the executioners and whispered to him these words: "I know of a buried treasure, hidden in the ground, which I will tell you about in my last moment if you will hasten to perform your duty. But I must not make known the secret until I see the sharp dagger ready to descend and set me free from my pain."

Although the executioner did not really believe or trust this promise, the burning desire to possess great wealth impelled him to disperse the people who were swarming around them, and to hasten to the place of martyrdom. There, turning to the believer, he whispered in his ear:

"Well, here is your last moment, tell me what you promised."

"I will," said the believer, "but there is still a chance for freedom, for it is possible that a new order may come from the governor to set me free, or to put me again into prison. I can not reveal the secret until no hope is left of my life."

The executioner gave him the last cup of water,[#] and then, turning angrily upon him, said:

"Well, there is no longer any hope for you! You are to be beheaded this very moment. What are you waiting for?"

[#] According to the Persian custom a glass of water is given to a person who is just about to be beheaded.

"I have but one word to say to you," answered the devoted believer, "and that I will say just in the moment of my execution. Go on with your duty, and listen to me!"

As soon as his throat was wounded by the cruel dagger, the victim cried:

"Stop! Stop! I must fulfill my promise!"

Putting both his hands under the blood that was flowing from his half-cut throat, he lifted up his head and said:

"With this blood bear witness, with this blood I testify to the truth of this religion."

"This blood is sufficient proof of the truth of Bahá'ullah-el-Abhá!" was his last utterance as the headsman took again the dagger and struck off his head in the sight of the thousands of infidels who had heard his heavenly words inspired by the Holy Spirit.

The name of this wonderful and faithful believer is effaced from my memory, but it is engraved in radiant letters on the black tablets of the world, and it is inscribed in ruby characters in the Celestial Book wherein are written the names of the chosen ones.

*Written by the unworthy interpreter
of Our Lord, Mirza Youssef Bahá'í.*

ABDUL BAHA'S DREAM ABOUT AMERICA.

Extract from a letter by Anna Watson,
Akka, October 18th, 1904.

One morning at early tea Abdul Baha told us that he had a dream about America. He said there were many sincere earnest souls there. He said that in his dream he thought he was in a large room with a number of Persians (naming them) and others also of the teachers there. These told him that there were many earnest believers in America, but that they were far apart and all playing on different musical instruments, so that they did not play in harmony.

Abdul Baha said: "I will see what I can do. Finding one, I told him to stay until I brought others to him, but when I came back with another the first had gone away, piping on his instrument. And so it was: I could never get them together."

He added: "When I awoke, I was very tired."

Miss. B. said she hoped he would dream again that they were all united, and he smiled.



TABLE TALKS WITH THE MASTER,
AKKA, FEBRUARY, 1904.

*and the White Horse
notes*

Different Uniting Powers.

The existent world needs a uniting power to connect nations. There are various uniting powers in the world. One is patriotism, as in America, where people from different countries have united and made a nation. Another means of union is war, as when two nations unite to make war upon a third. A third uniting power is self-benefit, as is seen in trade and commerce. A fourth means of union is that furnished by ideals, different nations or different peoples having one aim or intention unite. All these uniting powers are ineffective and perishable; the only uniting power which can connect all hearts and last forever is faith in God and love for Him. This is the only enduring power, the one that never perishes.

Consider our present state and the condition of the disciples of Jesus Christ: when we remember them we are touched and moved by their love; when we think of Abraham we are touched by his love. It is this power of love that connects us with Abraham of old, with the past.

I hope that the connecting power of love of the Kingdom of God will unite all the nations of the world. This is Our hope.

Once the Persian believers had such great love for each other that each wished the other to take possession of his wealth.

Change in Seasons.

Whatever there is in the world of contingency is a symbol of the spiritual world; whatever there is on the earth is a symbol of heavenly things. For example:--- in the spiritual world there is the

light of guidance, in the outer world there is the lamp, its symbol; in the divine world there is love, symbolized in the material world by magnetism. So there are four seasons in the perishable, outer world: spring, which brings the vegetables, refreshes the animals, and promises fruits; summer, which charges the trees with fruits; then follows the autumn, after which comes the winter, when the trees are bare and empty. Such is the condition of the spiritual world, which has its four seasons, spring, summer, autumn, and winter.

When Jesus Christ appeared, it was the last days of the winter time, when the people, who are the trees of the divine garden, were deprived of their fruits, that is, of their divine characteristics and divine moralities. As nature needs a spring time to revive the trees, so the spiritual nature needs a spring time to fill the garden with flowers and fruits. It was through the manifestation of Jesus Christ that this spiritual spring time began; summer followed with its fruits and, later, autumn came; winter followed and the trees were naked, that is, the people were without their divine qualities. So again, it became necessary that a new spring time should come.

Today, people know of Jesus Christ His name, His name without His realities or His qualities. Knowing only the name of the lamp, they repeat it constantly, utterly unaware of the use of the lamp, and that it should give light.

In olden times there was a hero, a valorous man, whose history is always being told in the public-houses and in the coffee-rooms of Egypt. People who are in the habit of gathering in these places repeat the history of this hero, telling how courageous he was.

While they were spending their time in this way, praising their old hero, the English took their country in ten moments.

Stray Thoughts at the Dinner Table.

Tranquility. When the spirit is tranquil the body is at ease.

Light. It does not matter for the light whether the crystal is pure or not, but it is better that both be pure, the light and the crystal. The crystal may become broken but the light will still exist.

Teaching. All teaching and knowledge are enclosed in the soul of man, because his soul encompasses everything. To study means to try to bring them to light. For instance:- the flowers, fruits, leaves, are contained in the seed, and with the heat, light, and soil, the fruits are manifested. The figure is contained in the mirror, but the mirror of itself has not the power to reflect it. Polishing is necessary in order to give out a perfect reflection. Even on this wall there exists the possibility of a reflection, but it needs polishing to bring out the reflection. So study is polishing.

There are many people in Persia who are illiterate, but who are able to guide wise and learned men. Knowledge and sciences are like water gathered from pools and cisterns for the irrigation of the soil; the confirmations of God are like rainfalls and showers. Why should one gather water from pools when the pure water is obtainable? Unless one's mind be concentrated on the Cause, one can not receive assistance from God.

Beginnings of Belief.

The first entrance into light and into belief is extremely difficult. The spiritual birth is troublesome and painful in the same degree as is the physical birth. In reality, the two births are

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alike. In the beginning it is very difficult to enter into the kingdom, but after being there a short time existence becomes delightful; just as the babe, after he has been brought into the world and has begun to receive the blessings and pleasures of his material life, is happy to have been born. Looking back at his previous condition, the child realizes how dark and gloomy was the world from which he came when he was brought into the luminous world. This is also the condition of the one who has received the spiritual light, who has entered into the spiritual world and been convinced. Looking backward, he sees in what a gloomy world he formerly existed, and he realizes into what a brilliant world he has been brought.

When a spiritual birth has taken place, the condition of the newly born in the spirit is like that of the babe newly born from the womb. The child is very easily attracted to an object, and he very quickly becomes attached to it; nevertheless, he rejects it readily, and hates easily what he had at first liked. Judas Iscariot, like a child, easily accepted the cause of Christ, but he also rejected it easily, in the same way that the child's attention is readily drawn to an object and lightly diverted from it. Moreover, a child readily becomes attached to nonsensical, worldly things; in the same way Judas Iscariot was cheated with the world. When, on the contrary, man reaches his maturity, his love is deepened and made firm. Peter was one who reached his maturity; really firm in his love he was not cheated by the world.

It is in this way that believers who have entered this Cause must perfect themselves and try to reach their maturity. Otherwise, with only a slight temptation they fail, they waver, they become separated from the Cause. The only means of reaching this station of ma-

turity are to fulfil the commandments and to try to obtain divine qualities and spiritual moralities.

The BLESSED PERFECTION likened man to a candlestick or a lamp; and belief, with the confirmation of God, to the light within that lamp. The lamp should have a shining light. It was in this sense that Christ said that the tree should be known by its fruits. We can judge the believers by their deeds.

(Turning to us our dear Lord said:)

So we hope that on your return you will be radiant and shining with the light of the Kingdom. You must be surrounded by such a light that all may perceive it; you must be so filled with the light that every one will bear record to your brilliancy. The sweet odor of these fragrant blossoms (indicating the narcissus blossoms on the table) cannot be concealed. If some people have colds and can not smell the sweet perfumes of the flowers, there always others who can appreciate them.

Pleasures of this World.

There is no real pleasure in the world and no real happiness. All the earthly pleasures and material enjoyments are but alleviations for pains and an appeasement of troubles. For instance: a man feels hunger and is in trouble; food can appease this trouble, and he thinks and calls this taking away of his hunger a pleasure. Or, again, one suffers with thirst, and a drink of pure water relieves his sufferings; this relief he calls a pleasure, but, in truth, it is not a pleasure at all. Or a man, having labored all the day long, feels very weary and tired; a little repose removes his weariness, and this seems to him a pleasure. Yet, in truth, none of these enjoyments are real ones, because to him who is not hungry or thirsty food and water can

give no pleasure, and he who is not tired can derive no pleasure from sleep, and he who has slept enough would never like to sleep again, and the sleep would be to him a trouble instead of a pleasure.

As we see, there is no pleasure in the forementioned things, so ~~one~~ morsel of bread can satisfy a man and give as much satisfaction as the most varied foods. When one would sleep a single, simple room can give benefit equal to that of the most gorgeous palace. Being sure then, that there is no real pleasure in the material world, we must seek for the spiritual happiness which is everlasting.

Love is a spiritual happiness; it is not an alleviating pleasure, and man can never hate it. Knowledge is a spiritual pleasure and man is never satiated with it. Faithfulness and fidelity are divine and spiritual enjoyments; one who tastes these pleasures can never have too much of them or become disgusted with them.

(Today, our Master said many things about the pleasure of being detached from the world; among them He said:) I wish for the happiness and prosperity of the believers even in this material world, but they must not be attracted by it or attached to it. Extreme wealth or utter poverty should be equal to them.

Mercy of the Divine Bounty.

Through the bounty and favor of God think nothing difficult or impossible. God is so bountiful that He brings fire out from the stone; inflammable matter jets out from the interior of the earth; out of the black dust of the soil he produces beautiful flowers; from the bottom of the ocean he brings pearls and corals. When the light of His favor is shed upon us the darkness is fled.

The different Kingdoms.

All things were created for man, and man for God. Man is distinguished from all other creations. This is a special problem. There are three general classes of creations, - mineral, vegetable, and animal. Nothing is outside of these three classes. The mineral is a solid body. Its only power is that it has form; its only virtues are in having this body. The vegetable is distinguished from the mineral because in addition to the virtues contained in the mineral, it has also the power of growth. Then comes the animal kingdom, which possesses the virtues of the other two kingdoms, and in addition to them has the faculty of sensation. So it is evident that the animal kingdom is excellent above the other two. Man, who is in part animal, possesses all the virtues of the mineral, because he has a body; he possesses the added faculty of the vegetable, growth; he has the virtue of the animal kingdom, sensation; and, above all, he possesses reflective and mental power, by which he understands the reality of things. Perceiving and reflecting upon visible things, he realizes the reality of unknown things. When a man gazes at the earth he sees it as if it were level, but by his perception he finds that it is a globe. This power of perception can never be found in the animal kingdom; but man by this power can prove that the sun is a center and that the globe and other bodies revolve around it. This power of judgment, possessed only by man, proves his excellence, for the virtues and faculties of other things and substances are created in man, and, above all, he is given virtues with which the other kingdoms are not endowed. Every thing is for man.

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We speak now in examples, as Christ spoke in parables. The world is like a tree: the mineral kingdom is like the root; the vegetable kingdom is like the branches; the animal kingdom is like the blossoms; and man is like unto the fruit of that tree. The tree is but for its fruit. If the gardener did not expect fruit, he would never plant trees; in the same way every thing is for man.

There are two sides to man. One is divine, the other worldly; one is luminous, the other dark; one is angelic, the other diabolic. Man is equal to the animals in all sensuous conditions, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man: knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; inclination towards God and tendency towards Satan; chastity and purity, corruption and vileness; valor and timidity; economy and avidity; good and evil; all are contained in man.

If the angelic side becomes more powerful and the divine power and brightness surround man, then the second birth takes place, and eternal life is found at this point. Man becomes then the noblest among creatures. On the other hand, if sensuous qualities surround, and if terrestrial darkness and sensuous passions predominate, if they meet in man only the worldly feelings, if they find him a captive of evil qualities and fallen into everlasting death, then such a man is the basest and most abject among all creatures. In such a man divine power does not exist. * An animal is not considered unjust and evil because of its cruelty and injustice, for it is not endowed, as is man, with divine qualities; but if man falls into the same evil condition it is evident that he has permitted his ungodly attributes to overcome the divine qualities with which he was endowed. This shows the base-

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appear; but if he is attached to the house, he will not find you if you appear in a new house. All nations are worshippers of names, not of realities. The Jews worshipped the name of Moses, but they knew him not. Christians worship a name instead of the truth. Mohammedans worship a name, not the truth. Had all been worshipping the truth they would have recognized it easily in any form, so that now they would be united in faith and no diversity would have appeared among them.

The sun is always fixed in its center; its apparent changes are due to our conditions. In the space of a year the sun rises from one hundred eighty horizon points, which are called the dawning places. As the sun of the universe has no rising or setting, so also with the Sun of Reality. According to our station, He has a rising and a setting, and we have named those points according to our own natures. For example, the Sun rose formerly from this dawning place, and the people who knew Him according to His rising place fixed their eyes upon this place; today, when the Sun rose from a far distant point, the dawning was not seen by those people who had fixed their eyes and attention upon the first center, and who were constantly gazing in that direction.

Man must be thirsty for water. He must be seeking the pure water, not the fountain; and he must know that the same salubrious water may gush from different sources. One must be a lover of the fruit, not of the tree. From whatever tree this fruit may come we must like it. The nightingale loves the flower, in whatever garden it may blossom. There are many who have loved the jar, not the wine; they should love the wine in any jar whatsoever.

Attitude of the People in the Time of the
Appearance of Divine Manifestations.

Every nation is looking for a Promised One, or indeed, for two Manifestations. Zoroastrians expect two. The Jews expect Elias and Christ. The Mohammedans expect the Mahdi and Christ. The Christians, like the Jews, are also expecting Elias and Christ. Consequently, every religion is expecting two Manifestations, one succeeding the other. Why then did they reject them notwithstanding their earnest seeking? The Jews, for instance, were eagerly and ardently awaiting the coming of Christ; what was the reason for their disbelief? for there must have been a reason. It was because the Jews did not understand the Old Testament. In the Bible, Christ was promised according to certain signs, and the Jews did not recognize the signs. They did not understand the verses for they took only their literal meaning; consequently, they were deprived of an appreciation of the beauty of Christ. For instance, they were expecting the coming of Christ with sovereignty; they expected Him to have such power that He would overcome East and West; He was to rule with a rod of iron in His hands, and to promote and fulfil the law of Moses. He was to come in such a manner that all nations would be gathered at Zion, worshipping the God of Israel. Wolf and lamb were to drink at the same fountain; deer and lion were to feed together; eagle and partridge should live in the same nest; mouse and serpent should be in the same hole. These were the signs.

At the time of His appearance not only did the people fail

to see Him as a sovereign, but He did not possess even a span of ground, He had no sword, not even a stick. He did not promulgate the law of Moses; on the contrary, He broke the Sabbath. Not only did He fail to ascend the throne of David, but He had not even a mat on which to lie. Not only did justice fail to reign, but cruelty was spread to such a degree that He himself was crucified. It is not surprising that people said He was a liar and a false Messiah.

Notwithstanding all this, in truth Christ did have sovereignty; but it was not earthly, it was heavenly. His rod was His tongue, the Word of God, that divided right from wrong, believers from unbelievers, father from son. Thus Christ's rod and His sword were His word. Concerning the promulgation of the law of Moses,- He did spread the essence of that law. As to the wolf and the lamb,- these were the people of the East and the West who, being antagonistic to one another, were like wolves and lambs. Through Christ all of them were gathered under the protection of the Gospel and received light from the same book.

Now see the power of the Word of God! How we are gathered together in this one room!

The Jews, not understanding these prophecies, denied Christ. This is the condition today of other nations. The Christians do not understand the signs. They expect that the sun shall be darkened, and that the moon shall not give its light. The stars shall fall from heaven. After this, the Son of man shall be seen descending from Heaven, riding upon the clouds, attended by hosts of angels. How is this possible, since it is well understood that the sky is but an unlimited space, and not a dome from which Christ could come? Even those who are expecting Christ's descent admit this fact.

Christ also said: "He who descended from Heaven can ascend to Heaven." He said He came from Heaven, and we know that He came from the womb of Mary. He will come this time as He came before.

Concerning the falling of the stars : Many of the stars are larger than the sun. The sun is a million times larger than the earth, and many of the stars are larger than the sun. How then can they fall upon the earth? It is as if a hundred thousand mountains should be placed upon a grain of mustard. These are symbols only. It is even said that Christ said, "I will come while you are sleeping." In spite of the earthquake, in spite of the trembling of the heavens, in spite of the falling of the stars, He said that the people could sleep during His coming! As concerns the "heavens", there is a special significance. Christ used to say, "Now I am in Heaven", while He was still upon the earth. He was never separated from Heaven, that is to say, from His highest station.

The stars are persons. The people who disbelieved in Him fell from the heaven of the previous law. The learned men of high rank were the stars of that heaven.

Each sign has a special significance. Each is a symbol, requiring special interpretation.

Christ re-establishes the Law of Moses.

Christ himself said that whatever happened in the cycle of Moses would occur again in His time. Therefore these occurrences were repeated. We can not say that what happened in the time of Christ was remarkable, since the same had happened before. We can not say that it is extraordinary that the present springtime follows that of last year. We can not say this year that these blossoms are

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~~xxxx~~ useless because the same ones appeared last spring. The last spring gave out its benefits, and summer, autumn, and winter followed. If a new spring did not come to the world everything would die. In every spring time there will be repeated what has happened in previous spring times.

If you gather together all the teachings of Christ they will not exceed ten pages. If you gather together the teachings of the BLESSED PERFECTION they will exceed sixty or seventy volumes. Those of Christ have no new laws, except the regulation about divorce. Those of the BLESSED PERFECTION contain many instructions. The greatest teachings of Jesus Christ are such as these: love your enemies; bless those who curse you and revile you; when struck on the right cheek turn the left. Of course, these commands are right, and what is contained in the world can not equal them in value; but these instructions refer particularly to individuals, and do not deal with nations. They are personal, not universal. Those of the BLESSED PERFECTION are for all nations, like the injunction for universal peace, although even these apply to individuals as well as to nations. The instructions of Christ were heard by but few persons, and they were not fulfilled during His lifetime. There were really eleven persons who believed, although Christians themselves say that there were a hundred and twenty. The teachings of the BLESSED PERFECTION were spread throughout the world during His lifetime. Jesus Christ himself did not see during His life the fulfillment of His commands, for He alone fulfilled them in His time; but the fulfillment of the numerous commands of the BLESSED PERFECTION commenced during His time and was witnessed by Him.

The reputation of Christ did not extend from Nazareth to Acca, and it was not until after His ascension that His doctrines spread. The reputation of the BLESSED PERFECTION extended throughout the world. Jesus Christ did not send a letter even to the chief of a village; the BLESSED PERFECTION sent letters to all the kings of the earth. The BLESSED PERFECTION addressed Napoleon with great power, plainly stating that his kingdom should be taken away from him. (Reference is here made to Napoleon III.)

The ten commandments were sanctioned by Jesus Christ, and His first order was, "Go and fulfil these commandments". When one of the rich men came saying, "I want to be one of your disciples," Christ told him to follow the ten commandments; the rich man said that he knew them and that he would like something superior to them. So Christ said, "Go and give all thy wealth to the poor". The rich man pondered over His words, and went away because he could not give up his riches. Afterwards Christ said: "It is easier for a camel to pass through the eye of a needle than it is for a rich man to enter the Kingdom of Heaven." We see here that Christ renewed the ten commandments.

There are two general and principal classes of divine teachings. One is spiritual, and pertains to the moralities; this is the fundamental basis of the divine law, unchangeable and unalterable, which has been reiterated and renewed in the cycle of every prophet. Its commands refer to justice, truthfulness, compassion, faith, love of God, self-devotion, self-sacrifice, steadfastness, including all divine and merciful attributes. This is the unchanging and unmoving

law of God.

The second class of divine teachings is material and deals with behavior, such as divorce, the commandments, the way of worshipping. All these conditions have changed in the cycle of every prophet. The character of divine sovereignty has no change or transformation, but the organization and administration change continually. This is why Jesus Christ said: "I came not to destroy the law, but to fulfil it." At the same time there are conditions that are changeable.

Capacity.

Our Lord gave many beautiful examples concerning real capacity, some of which are as follows. There is an attractive power in everything in the world, which is called the possibility of receiving the power of progress. Look at this lamp and consider its real condition. When every material of it, as the bowl, the glass, the oil, and the wick have been gathered together, they require a hand to put a flame to it and to light it up, so forming a real lamp. What is the power that attracts the hand to light it? It is the capacity of the lamp itself. When the soil is plowed and the seed is sown in it a capacity is created which attracts the shower of the mercy of God.

So I hope that you will grow day by day in capacity, so as to receive more and more of the divine blessings. This capacity comes but by being detached from the world and by being attracted to God with a hearty inclination for His Cause.

By being severed from the world I do not mean holding in contempt the things of the world, for civilization and education are the means of progress; but I mean that one must not attach his heart

to the world. There have been some who have had the capacity of receiving the divine blessings, but, not being detached from the world, they at last became cold in the service of God. The people will surely blame you and deride you, scorning you; but these are but instruments which will cause the blessings of God to be bestowed upon you. They will attract to you the divine blessings.

Look at the life of Jesus Christ and His disciples. All those revilings of them were but the divine graces. That crown of thorns, placed upon Him with such dreadful derision, was a crown of honor. That crown has abased and humiliated the crowns of all the sovereigns of the world. Those curses and insults were transformed into these bells pealing to His honor and in His name.

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Concerning an interview between a Zoroastrian believer and two American believers this forenoon, our Lord said: Zoroastrians denied Christ for nineteen hundred years. We have tried to convert the Zoroastrians to a belief in Jesus Christ, and still the Christians are not satisfied with Us.

Duplicate

Portion of account of trip to Acca by Mr. and Mrs. Winterburn in February, 1904.

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We arrived at the entrance to the house of the Master, Abdul-Baha, nearly at noon on February 5th, 1904, driving over from the port at Haifa. As the carriage drew up at the door, we were greeted by I know not how many of the friends. Eager hands took our baggage, and Mirza Youness Khan, the Master's interpreter, conducted us through the court and up the long flight of stone steps leading up to the room on the second story where the Master received European and American visitors.

He greeted us warmly with kindly enquiries ~~about~~ ^{as to} our health, and the comfort of our journey, and expressed the hope that, now our journey was at an end, we would find rest. He offered us an apology that all he was able to give us was the hospitality of the prison, and, again expressing the hope that we would rest and refresh ourselves after the long journey, he left us.

Mrs. Winterburn said:

Many times since I have been asked about my first impressions of the Master.

I felt myself in the presence of a man of great power, great character, Strong in every way as regards character, mentality, intellectuality. I felt more strongly, perhaps than anything else, that, with all this strength, this dignity, there was an ineffable kindness, a great underlying source of Love. He was the kind of man that kings would bow to, and that little children would cling to in perfect trusty and in a perfect sense of protection.

Every day that I was there convinced me more and more of the Truth of this great Revelation, and in many ways. Back of the Master, and his followers, is some great sustaining Power. No earthly thing, the greatest of human love, ^{or} the finest system of philosophy has produced, or can produce ~~anything like~~ the pervading atmosphere of that house hold. Absolutely no thought of self, in any shape, can be found there.

In each and every one of the Bahais there, from him who waits at table, or weeds the garden, to the Great Example Himself, is the one desire of self-sacrifice, the earnest longing to serve another. Back of it all is the Love of God - the Divine in man, and there love of God finds its expression on the human plane in love to one's fellows.

No words of mine can possibly convey to you the spirit of calm, the absolute trust, the perfect sense of security that pervades the entire household. All the rest of the world seems to have been left miles and centuries away. Absolute peace and perfect content take possession of one's heart. Such at least was my experience. There, in that prison city, the Divine rules, the attributes of God are manifested, Mercy, Kindliness, Goodness and Love reign; the human shows forth the Divine; the Divine is clothed in humanity.

I have been asked since - how do I know - what proofs have I seen of the Master's divine commission in the world. The answer seems to me to be - the proof of the life, the power of the Word. Every day's life filled with unselfishness, with anxiety for others, with service toward all - easy words to write, but only perfectly fulfilled in a heart where reigns the perfect Love of God, the absolute Power of God, unadulterated by human desires. Another proof: "Never man spake as this man." To hear is to obey. Strong men bow their heads in humility as the words of grace fall from his lips, strong hearts stand ready, nay anxious, to sacrifice everything for the love of his service, counting as honor, as great glory, suffering, pain and the ills of this world when attained in His service.

It is difficult to convey in written words the great power of the love by which we were surrounded during our visit there. On every hand, from every one, we received nothing but the greatest love and affection; every one of those dear souls there had but one thought of us - to render to us all possible service. And from there has emanated a spirit of Unity, of Brotherhood, that has already encircled the earth, and that is bringing mankind even to the "Most Great Peace."

Went to Akka

Allaho Abha!

To The friends in the Cause of El Abha at Chicago,
our greeting and salutations.

"As you pass on your journey see as many as possible of the Believers in this Cause, and convey to all and each of them My message of greeting and of love. Say to them that they are in my heart and always I am with them."

These were the words of our Lord and Master, Abdul Baha to us - Mrs Winterburn and myself, the last day of our visit to Akka last February. The delays of our journey previous to arriving at New York and an engagement for a certain date in California, made our visit in Chicago extremely short, and we were able to meet but few of the friends there. It is at the request of Mr Thornton Chase, that ~~this~~ this short account of our visit to the Holy City and to the presence of our Master is written. It would have been our great pleasure could we have greeted personally all the friends in Chicago with the above message and could we have spoken with all about our visit to Akka.

As I call to mind all that the visit means to me, all the impressions I received, truly I know not just how or where to begin. Perhaps a somewhat chronological account of our arrival and stay will be good to commence with.

We arrived, then, at the entrance to the house of the Master, Abdul-Baha, nearly at noon on February 5th 1904, driving over from the port at Haifa. As the carriage drew up at the door we were greeted by I know not how many of the friends; eager hands took our baggage and Mirza Younass Khan, the Master's interpreter, conducted us through the court and up the long flight of stone-steps leading up to the room on the second story where the Master receives the European and American visitors. The room is a long one, with a ~~dwan~~ ^{divan} round the walls, on which we seated ourselves. After a few words of welcome Mirza Younass Khan absented himself from the room and returned in a few minutes with two Persian gentlemen, and it was not until a young man who was with us,

and who had been in Akka before, knelt at the feet of the elder, that we knew we were in the Presence of Abdul Baha, the servant of God, the Master.

He greeted us warmly with kindly enquiries as to our health, to the comfort of our journey, and expressed the hope that now our journey was at an end we would find rest. He offered to us an apology that all He was able to give us was the hospitality of the prison, and again expressing the hope that we would rest and refresh ourselves after the long journey. He left us.

Many times since I have been asked about my first impressions of the Master. Some have expressed surprise that in the presence I was not utterly overcome, as, I know, others have been on first seeing Him. Perhaps it was my own condition; perhaps the Master reveals himself to those seeking His Presence, in accordance with their needs; perhaps not knowing that the Master was coming to us at that moment had something to do with it, but of these things I know not.

I felt myself in the presence of a man of great power, great character—strong in every way as regards character, mentality, intellectuality; I felt more strongly, perhaps than anything else, that with all this strength, this dignity, there was an ineffable kindness, a great underlying source of love. The kind of man that kings would bow to, and that little children would cling to in perfect trust, and in a perfect sense of protection.

After this first meeting we saw the Master every day at lunch and at dinner, frequently also for a few minutes in either the morning or the afternoon, and once for about two hours after dinner in the evening.

It was at the dining table, or seated with us at the other odd times that He taught us; giving us in simple plain language some of the proofs of this Cause, or some of the Teachings of this Truth. Of all these talks we have notes, that are not here in Berkely with us now. I hope before very long to get them and have them typewritten,

when a copy of them shall be sent to you. So I shall not go into the matter of them here, but confine myself more closely to an account of the visit, of the impressions that I gathered.

Every day that I was there convinced me more and more of the truth of this great revelation; and in many ways. Back of the Master and His followers is some great sustaining power. No earthly thing, the greatest of human love, the finest system of philosophy, has produced or can produce the pervading atmosphere of that household. Absolutely no thought of self in any shape can be found there. In each and every one of the Bahais there, from him who waits at table, or weeds the garden, to the Great Example Himself, is the great desire of self-sacrifice, the earnest longing to serve another. Back of it all is the love of God—the divine in man, and there love of God finds its expression on the human plane in love to one's fellows.

No words of mine can possibly convey to you the spirit of calm, the absolute trust, the perfect sense of security that pervades the entire household. All the rest of the world seems to have been left miles and centuries away. Absolute peace and perfect content take possession of one's heart. Such at least was my experience. There, in that prison city, the Divine rules, the attributes of God are manifested—Mercy, Kindliness, Goodness, Love reign, the human shows forth the divine; the divine is clothed in humanity.

I have been asked since—how do I know, what proofs have I seen of the Master's divine commission in the world? The answer seems to me to be—the proof of the life, the power of the word. Every day's life filled with unselfishness, with anxiety for others, with service towards all; easy words to write, but only perfectly fulfilled in a heart where reigns the perfect love of God, the absolute power of God, unadulterated by human desires. Another proof— "Never man spake as this man". To hear is to obey. Strong men bow their heads in humility as the words of grace fall from His lips, strong hearts stand ready, nay anxious, to sacrifice everything for the love of His service, counting as honor, as great glory, suffering, pain and the ills of this world

when attained in His service.

It is difficult to convey in written words the great power of the love by which we were surrounded during our visit there. On every hand, from every one we received nothing but the greatest love and affection, every one of those dear souls there had but one thought of us - to render to us all possible service.

On the fifth day of our visit in the Master's house, Mirza Younass Khan came to us in the morning and said that when the Master gave us permission to make the visit He had expected that we could remain but three days, but that our entry into Akka had been achieved so quietly that He had hoped we could remain for quite a time; but that now the officials had begun to comment upon the length of our stay there and to wonder at the length of it. So it would be wiser for us to leave and the Master begged of us not to be sad or sorrowful because of our departure and He asked of us to leave with the same

gladness with which we had come to Him. Herein, again, was the power of the Master shown, for He asked us at lunch, were we sorrowful that He had asked us to go, and I am very thankful that from Himself He gave us the strength to say "No", that from Him had come the gracious permission to come to Him, from Him also had come the word for us to leave, and that from Him could come to us nothing but what was for our good, and but what was ordered through His great love and wisdom. This we deeply felt at the time and have felt it ever since.

The last morning of our stay there, the leave-taking of the Master, will always remain deeply fixed in our hearts and minds. It was then that He told us that we were to return to California, that we were to serve in the great Cause of this Truth. Ever since then, now, as I write, those words of His "To serve" ring again in my ears. I beg of all of you to whom these words may come, to pray for us that we may be enabled by the illimitable power and mercy of God to render "service", as He would have it rendered; that we may always be faithful to the charge committed to us, and this by His great mercy, in spite of ~~our~~ our utter unworthiness

He - The Master- charged us to be so filled with the spirit of this Truth that it would shine in our countenances, and so attract people to it.

Truly His Blessing has been upon us, and He has watched most carefully over us since leaving His presence. In Port Said, in Alexandria, in Paris, in New York, in Chicago, as some of you ^{so} well know, and here in California, the believers, the dear friends in this Cause have met us with the spirit of love ^{and} of Unity that emanates from the shores of the blue Mediterranean where human intolerance and ignorance have tried to imprison the Sun of the Worlds, and from where, notwithstanding, has emanated a spirit of Unity, of Brotherhood, that has already encircled the earth ^{and} that is bringing mankind even to the Most Great Peace.

May the Peace of El Abha be upon every one who may read or hear these words.

My regret is that I have so poorly set forth what the attainment of the visit to the presence of Abdul-Baha, The Master, means to us, what His presence in it means to the world.

May our souls be a sacrifice to Him.

In His service,

Most unworthily your servant

(Signed)

George D. Winterburn

From the Notes of Mirza Youmas Khan.

"Since yesterday morning we had no further privilege of visiting until this morning, when all the believers were invited in the pilgrims house to take their morning tea. Our Beloved Abdul Baha came as early as all other guests and, after being seated in His place, He asked after the health of one of the believers who was newly recovered from a sickness of many months. Then He said:

"I myself am suffering since twelve days. I am in a fever and have no time to take rest and to keep to my bed. I am too busy to think of my sickness."

"Then this gentleman, being greatly affected hearing of our Lord's indisposition, humbly said: 'Is it possible to let one of us suffer for you and to have your fever?'

"Well there is wisdom," answered our Lord, "and I must be sometimes suffering. This cannot be that all the friends may suffer now and then having fever, and I be free from fever. A continued healthful and happy life brings neglectfulness for mankind. Change is good in everything; sorrow and affliction are necessary for the human life. Peace and regular comfort relax the mind while troubles and difficulties bring godliness and carefulness. So it is with the kingdom of this world. Those who are always in peace lose their power and strength, while the others who are in great movement and motion are always getting stronger. The ancient Kingdom of Persia, being always engaged in several battles, was powerful and tremendous to his neighbors. The more the people are in trouble, the more experienced they grow. It is not good to lead a peaceful and monotonous life. Happy are those who are one day in extreme poverty, and one day in the utmost tranquility and welfare. It is a mistake to think that the Glorious Cause may be better spread in peace and tranquility. There must always be change of position, movements, revolutions and calamities for the believers, that they may grow more powerful day by day and overcome all nations.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isaiah 40:31).

"All great movements have advanced through altruism, selfishness and self-sacrifice, and not through the interchange of public opinion. It is my hope that all of us may arise with the greatest power to serve this most important Cause (Universal Peace) and become the means of the welfare of the world of humanity."

Mercy and Justice.

Question.-"Why, from among all the people of the world have we attained the blessing of knowing the Truth and coming here?"

Answer.-" God possesses the attributes of both justice and mercy.

Justice demands that bounty be given to all equally, while Mercy gives bounty without regards to merits or deserts,- upon whomsoever God wishes.

For Example. You --- show great kindness to ----and treat him as though he were your son, while in reality he is not even related to you,- and this is because you love him;

And thus God, because He loves His people, chooses some to receive His Mercy only, instead of His justice.

And for this reason Jesus said, "Many are called, but few are chosen."

By Justice all are called, but by Mercy a few are especially chosen. To this latter class you belong, and for this reason you are here with us, while others who have been called, are still far away.

Caiphas was the most learned man of his day and knew the bible by heart,- yet he was deprived of knowing Christ because He was only called; while Mary Magdalen, who was ignorant and knew nothing, was chosen and accepted Him.

If all the creatures of God were dealt with in the same way, there would be no Mercy; for indeed this attribute becomes manifest when justice is withheld; besides the order of all things throughout the universe would be disturbed.

For instance, if all were rich, there would be no opportunity for the appearance of generosity; and on the other hand, if all were poor the blessing of riches would not be known or appreciated.

If all men were birds instead of human beings, there would be no minds to comprehend any of His attributes. Thus there must be different conditions and stations that the Mercy of God may be appreciated and known."

The above words were spoken by Abdul Baha in Acca, April 27th. 1904 and written at the time in my note book, from which I now copy them.

Lua M. Getsinger.

*in notes taken in Akka by Mary J. ...
1904*

First Meeting with Abdul-Baha.

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A messenger from Akka found us awaiting him on the summit of Mount Carmel, where we had arrived the previous day and registered at the Press House. Next morning we drove over to Akka, reaching the great gate of the prison fortress just before noon. In a short time we were in the Household, surrounded by a number of the Faithful, who brought us word that Abdul-Baha would be with us immediately. In a short time all present rose with the exclamation "Mowlana!" "Mowlana!" and Abdul-Baha entered quickly saying "Welcome! Welcome! The Mercy of GOD is very great! Two years ago I sent for you. I have yearned to see you for a long time. You have come from America, I from Persia, to meet here,- for Unity- and Unity is only through Love. How are the Beloved of GOD in the City of New York? Are they unified? Are they one in love and harmony? Are they enkindled by the Fire of the Love of GOD?" Mr. MacNutt answered "There are more signs of unity and love among us in New York than there have ever been in the history of our organization; and this is owing more to the good work of our women than to any other cause." Then turning to me Abdul-Baha said "Are you happy to be in the Promised Land? Go and rest until we are ready to have food."

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Capacity.

At dinner, without a preliminary word, Abdul-Baha suddenly said "Capacity attracts." He then conversed in Persian with others present, and after a long interval, continued "Forty years ago there was no rain at Cairo. Thoughtful scientific men planted trees in that region. Now the country is refreshed by rain. Capacity attracts. Develop capacity to receive the Word of GOD. First develop the thirst, the capacity; then you will receive the precious Water of Life. The trees brought rain. Capacity attracts!"

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LOVE.

"What is Love in the commandment of the Christ "that ye love one another?"

"There are different kinds or degrees of Love:-

First, - from GOD to GOD;- the Spiritual flow from GOD to the Manifestations. This is the Bounty of the Holy Spirit, perfect in its Effulgence and Expression as the light of the sun in a mirror.

Second, - from GOD to the creatures. This is called Eternal Life;- that which the disciples received in their heavenly blessings, divine guidance and abundant power.

Third, - from the creatures to GOD. The outcome of this is Faith, Assurance, and turning to GOD in spiritual recognition and relationship.

Fourth, - from the people of GOD to the people of GOD. For instance, we witness such devotion among believers that they will sacrifice life for each other. Through this love is the accomplishment of Unity among them. By this Love all believers become as one. This is the Divine Spirit of Love which gives life to the world, illumines the temples of existence, restores sight to the blind, causes the deaf to hear, makes the dumb speak, and transforms enemies into friends.

Fifth, - from man to himself. If this is simply selfishness it is disastrous to the soul, but if it be spiritual and conscious devotion to self it becomes a spur upward and onward. Mere selfish love is like a man whirling round and round until

he becomes dizzy and falls. The true love of self is that which leads forward and upward in a direct course toward higher life and being."

"What is the difference between love for Humanity and love for the individual?"

"These are two kinds of love, one Universal, the other Individual. You must love humanity in order to uplift and benefit humanity. Even if men kill you, you must love them. Individual love can not be forced and you are not called upon to love everybody personally, but if they are in your life, see to it that they are the means of your development, and that you are the means of their development, through your Universal Love."

"How can one love another whose personality is unpleasant?"

"You might receive a gift of no value from a friend, yet you value the gift for the sake of the love you have for your friend. We are creatures of the same GOD. We must love all, therefore, as creatures or children of the same GOD, even though they are doing us harm. Christ loved His persecutors. It is possible for us to attain to that degree of love. GOD manifested His Love by creating man in His Own Image. Man must manifest the Love of GOD by developing it in that Image. The true fruit of man is therefore Love. The purpose of a tree is to produce fruit. Man is like a tree. His fruit should be Love.

THE SUN OF RIGHTEOUSNESS.

At dinner: "This is indeed a blessed meeting, for the East and the West are joined here in love and harmony. This was the Will of the Blessed Perfection." (Here He raised His turban, disclosing His magnificent forehead). This is the purpose of the Coming of the Manifestation of GOD. The sun is the light and life of the world. The intention of the sun is to illumine the earth, and the function of the earth is to produce growth in the different kingdoms, vegetable, animal, human, and so on. Everything of earth may have growth because it is the quality (lit.-requirement) of the sun that it should. All this is the effect of the sun upon the body of the earth. The sun in his station is self-sufficient and does not need growth. There is no rising or setting for the sun, because there is no movement to it in its station. The seasons come and go, produced by the movement of earth;- thus spring, summer, autumn, etc. In the same way the variation is in the soul of man, and not in the Manifestation, who remains fixed and eternal in His Station. All change relates to us and our human conditions. Therefore we must look to the things of the world to witness change, corruption, decay and death. Even when clouds gather and the rain descends, although the human eye can not see the sun, the soul may still realize its splendor and know that it is forever fixed in its station. Therefore as creatures of earth we must manifest that growth which the quality (requirement) of the Sun of Righteousness demands. For the Love of GOD is forever descending upon

us and we must show forth its Divine result in ourselves."

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WORDS OF ABDUL-BAHA.

"I wish you to become heralds of happiness, because happiness is the cause of progress and development. The Appearance of the Manifestations is to bring happiness;- that all may reach this great aim of life. Seek the real happiness;- nothing is greater than it. Except this happiness of GOD there is none; all other happiness is but imagination. Therefore My greatest happiness is to see you spiritually happy."

One day Mr. MacNutt said to Abdul-Baha: "I have not come to ask questions; I have come to receive a message for the people of our country which may assist in their unification and development in the Cause of GOD." He said: "If you asked me a hundred questions, two hundred more would spring up in your mind before I answered them. Truth is not like a pool of water which you can dip up, a cupful at a time, until it is exhausted. Truth is illimitable; Truth is boundless. Get to that station where the world of Truth is open to you. Be as a running stream fed from an Infinite Reservoir. Come into a station where you do not need to ask questions; where questions will solve themselves in your own soul; where you are fed more and more from the Reservoir Itself. Then you will not need to ask. Come into a spiritual station where you can see the Truth for yourself. Let

this be your earnest endeavor."

Abdul-Baha asked, "Are you happy? For only by happiness can you progress spiritually. Only after the sorrow has passed and the happiness has come do we witness the blessing of growth. Therefore say to the people- "Be happy! Be always happy!"

Late in the afternoon Mr. MacNutt was summoned to a meeting of Believers and Pilgrims in the outer room. Most of the pilgrims were from Persia and the far East; about twenty-five in number. Abdul-Baha spoke to them in Persian, they listening in absolute stillness and with rapt attention. One splendid looking man, his face filled with light, sat cross-legged very close to Abdul-Baha, silent, motionless, his eyes riveted upon Abdul-Baha's face, oblivious of everything but the Speaker and His words. Occasionally there would be an absolute silence of five minutes; not a sound or motion. Then the Light seemed to descend upon the speaker and his words would continue. Mr. MacNutt was afterwards called upon to speak. After the meeting all the brethren embraced him and departed. Supper was announced. At the table Abdul-Baha said: "These believers are our heavenly friends, not earthly. They will sacrifice their lives for you willingly." Mr. MacNutt said: "It is a great blessing to come to Akka without a sorrow or burden." Abdul-Baha answered: "May every burden vanish in your road of life; every sorrow take wings; every doubt disappear. This is

Notes of the Words of 'Abdu'l-Baha, taken at Acca, April 27, 1904,
by Mrs. Lua Getsinger and Mme. Jackson.

MERCY and JUSTICE:

Mme. Jackson asked: Why, from among all the people of the world, have we attained the blessing of knowing and coming here?

'Abdu'l-Baha replied: "God possesses the attributes of both justice and mercy. Justice demands that bounty be given to all equally, while mercy gives bounty without regard to merits or deserts, upon whomsoever God wisheth. For example, you (Mme. Jackson) show great kindness to Sigurd (Russell) and treat him as though he were your son, while in reality he is no relation to you, and this is because you love him, and thus God, because He loves His people chooses some to receive His mercy only, instead of His Justice. And for this reason Jesus said, By justice all are called but by mercy a few are especially chosen. To the latter you belong and for this reason you are here with us, -the others who have been called are still far away.

"Caiaphas was the most learned man of his time and knew the Bible by heart yet he was deprived of knowing Christ because he was only called, while Mary Magdalene who was ignorant and knew nothing, was chosen and accepted Him.

"If all the creatures of God were dealt with in the same way there would be no mercy, for, indeed, this attribute is manifest where justice is withheld, beside the order of all things throughout the universe would be disturbed. For instance, if all were rich there would be no opportunity for the appearance of mercy, and on the other hand, if all were poor the blessing of riches would not be known or appreciated.

"If all men were birds instead of human beings, there would be no minds to comprehend the mercy of God. So there must be different conditions and stations that the mercy of God may be appreciated and known."

Wings - Angels.

Gabriel: The power of inspiration.

Israfael: The power by which the Voice of a prophet is heard and His claim to be a Manifestation of God made.

Michael: That power through which the Prophets nourish the souls of men with spiritual food - Words and Utterances of heavenly wisdom.

Azareal: The power by which the prophets can subdue all things and reorganize.

These "Notes" were found in the private papers of Mrs. Helen S. Goodall, copied by herself in long-hand, and headed, "Getzinger Notes." M. M.R. Date: 1904.

Value of being taught the Baha'i Revelation:

How grateful would be a poor man who had met a king - grateful to the one who introduced him. How much more grateful should one be to the one who has taught him of the Creator and made him acquainted with the King of Kings.

The hungry and thirsty are grateful for bread and water. How much more thankful should one be to be presented with the bread and water of Life.

God has created man in a high position, - he is distinguished from all other creatures: is created in God's image, but man leaves this majestic gift and great station to run away and play with the dust of the earth.

Comparison between Life of Jesus (chosen of God) and the Pope (since dead) (who was chosen by men). The former a life of sacrifice, the latter of luxury.

Question: (Asked in 1904) What is the present state (of Pope, just referred to)?

Answer: His spiritual condition is the same as when on earth.

The glory of Christ fills the earth and the Pope is nearly forgotten. The Pope was a good man and loved his people but He was without divine inspiration. A great difference between the One whom God called His beloved Son and the man whom the people called the Holy See.

If the gateway to the Garden be narrow and passing through be difficult, when we inhale the fragrances and see the beauties we will not mind the gate. It is the garden we want, not the gate.

Our departed friends can see us from the spirit world and know what we are occupied with ^{here} for that is the world of real sight and sense. (No one returns here) They know and see so much that this world seems a dark and narrow prison from which they have escaped. As a bird freed from its cage desires not to enter it again, so the soul freed from its body desires not to return to its close confines again but loves to soar upward, nearer and ever nearer unto the Perfection of God.

BAPTISM:

The baptism of the Christians as practiced today is not the teachings of Christ. Baptism by John the Baptist was only a symbol used to signify that the hearts had been purified by

repentance (they were grown people, not children). After Jesus was baptized He said, John has baptized you with water but I shall baptize you with the Spirit.

Water symbolizes the knowledge of God which gives eternal life - because all forms of life had their beginning in water.

Fire is the symbol of love and the baptism by fire means the love of God which descends into the hearts that are turned unto Him.

Now, as the Fire is the symbol of Love, besure that the water is used also as a symbol, for, would it be possible for one to be put into the fire as one is put into the water (for baptism)?

THE WAR BETWEEN RUSSIA AND JAPAN:

'Abdu'l-Baha said Russia indeed made a great mistake in attacking Japan after Japan had made the first attack for this reason. Russia had tried several years before to declare universal peace, and when Japan made the attack, Russia should have sent her warships, then called a Council of The Hague to ask all the Powers what to do, and leave the decision in their hands. And had the Powers decided that war was necessary, then Russia should have begun. And had they decided that Russia must stand by her desire (to have peace) then she should have given up Manchuria, to the Japanese. Then the whole world would have applauded Russia and then it would have been proven that Russia was sincere in declaring her former intentions.
