

Grand Hôtel, Wien

I. Kärntnerring 9.

April 20th 1913

My dear Harriet!

This morning I received a few letters from America but not yet anything from you. I have written answers to each one and have mailed altogether in a separate envelop to you so that you may forward to their destinations. I am giving you a whole lot of trouble. Don't I? The Master was pleased to hear good news from the believers. The greater the progress of the Cause and ^{the promotion of} the Teaching the more his happiness. He is now invading new fields and new countries. He is teaching us how to introduce the Cause to a public.

yet
who has not heard the name of²
Baha Ullah. Uniformly every one
who has had ~~the~~ privilege of present-
ing himself before the Master has
left ~~the room~~ ^{him}, impressed with ~~his~~
spiritual personality and divine
Teachings. His example of unselfishness
and heavenly character has made
thousands of people live better lives
and inspired with holier purposes.
His is the authority of the spirit,
the simplicity of truth and the
sublimity of ideals. He has filled
the world with light and beauty,
love and peace. The greatest honor
for us is to follow his example,
spread his words, upraise his
standard, cry out in his name,
diffuse the fragrance of his
flowers and summon ~~all~~ the people
to his principles.

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This morning the Beloved sent several telegrams to various cities of the Orient giving the news of his safe arrival in Vienna. After drinking tea he said to Mr Herrigel: "The City of Wien will become a center for the Cause of God; ~~Only~~ after my departure the friends must not remain inactive. They must work with greater zeal and enthusiasm. They must not say: Now that Abdul Baha is gone, let us take a rest first, and then work. There is no such a

thing as rest in the Bahai Cause in its present stage. Ceaseless activity, continuous teaching must be our watchword. Every Bahai must become a trumpet

of the Cause. All the ears must⁴
become filled with its voice. What
is the use of a voiceless trumpet?
A Bahai must be ^{like} a sweet-fragrant
rose, diffusing ^{to} ~~the~~ perfume all
around. This period must be
dedicated to the promotion of the
principles of Baha Ullah! You
must be exceedingly kind to the
Theosophists. When you meet them,
tell them that they are freed from
blind dogmas, ^{that} they are investigating
the Reality, that they are very near
to the Bahai Cause. From time
to time, the believers of Stuttgart
must come to Wien and give
addresses on the Revelation. Last
night I observed spiritual motion
and ecstasy in the Theosophical
Society. They were very alive.

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Mr Herrigel said that he has translated
Our Beloved's address in the Jewish
Synagogue of San-Francisco into German
and expects to read it ^{at} a public
meeting. The Master said:— See ^{to it}
that the ~~address~~ ^{it} is ^{also} published in a
German newspaper and ~~also~~ ^{later} in a
pamphlet. This address is very
useful for the Christians, because
some of the Ministers have
secretly spread the rumor that
the Bahais are the enemies of
Christ. Now they will see that in
the Jewish Synagogue, we have
established the validity of Jesus
Christ. ~~We~~ ^{we} are ~~the~~ lovers of Christ.
If today, the ~~populace~~ ^{men} ~~take~~ ^{took} hold of
a thousand average ministers

of the Gospel and ^{brought} ~~bringing~~ them ⁶ in the
public square ^{and} ~~may~~ address them: 'you
must either deny Christ or you
will be killed.' I wonder how many
of them will remain firm! When
Napoleon wanted to marry again, he
applied to the Pope for permission.
The pope said it is ^{impossible}! Then
Napoleon put him in prison. Not
being able to stand the ignominy
of prison, he ~~gave~~ ^{gave} the permission.
But, ¹⁶ on the other hand, ^{they} ~~took~~ ^{took}
to the ^{public} square and with the
sword of execution ~~over~~
~~head~~ ^{us} commanded us to state that
Christ was only the prophet of
God, ^{and then be free} we will cry out: Verily,
Christ was the word of God and
the spirit of God ^{we} ~~the~~ will

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most joyfully give up our lives for Christ.

4 ~~Afterward~~, Sapahdar Gann ^{also} who has ~~also~~ been ~~been~~ travelling in these parts since his departure from Paris came to call on the Beloved. In the course of conversation with him the Master said:— After the ascent of Baha-Allah I was all alone. Enemies within and enemies without ~~had~~ ^{enemies} attacked me and thousand difficulties surrounded me. But my confidence and trust was within, because during the days of this life he explicitly promised me that he will assist me always. I heard this promise from his own lips, therefore

I knew that under all circumstances
 I will be confirmed and all ~~the~~ ^{my} enemies
 will be defeated. Then he told him
 of ~~the~~ ^a wonderful dream he had right
 after the departure of Baba Allah.
 Later in the morning being a ~~Sunday~~ ^{fine}
 day he called me to ~~himself~~ to have
 a walk with him. It ~~is~~ ^{was} Sunday
 and the people ~~are~~ ^{were} out going to their
 Churches. The ~~Master~~ ^{He} walked toward
 a church, ~~was~~ ^{is} about three blocks
 from the hotel. Its outside looked
 like a palace and its dome ~~rose~~ ^{rose} up
 to ~~the~~ sky. The Beloved entered the
 Church. All the eyes of the worshippers
 were upon him. The inside roof
 contained wonderful paintings, the columns
 were of marble, the decoration was
 magnificent and rich. It was a Catholic
 church, ~~therefore~~ ^{and} before the statue

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of every Saint in the different corners of the Temple candles were lighted and many souls were kneeling. The Master walked around for ten minutes looking intently upon the Statue of the Crucified Christ and the Saints. Coming out he dropped several Kronnas in the box near the gate. These people may have thought he said musingly "that we are there ~~for~~ ridicule. God forbid! They do not know, how the pictures and statues of Christ affect me. It was better to come out, because I might have prevented them from their worship on account of my strange appearance."

6 Arriving at the hotel ~~we found~~

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X we found many Theosophists waiting
to see ~~the~~ ^{him} Master. He greeted them with
heartfelt cordiality and spoke about
the meeting last night: "I was most
pleased to present myself in your
midst and speak with you, a
meeting which believes in the spiritual
power, a power which is super-
natural and super-intellect. Therefore
I hope that this Theosophical Society
may ~~become~~ helped and its ^{members}
gain victory over the pillars of
the world of nature who are the
materialists of this age. It is evident
that today the material philosophers
have overcome the religionists.
The influence exerted by nature
and its admirers is by far greater
than the influence wielded by
religion and its devotees. Because

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all the religions are submerged in the sea of dogmas and sacerdotal ritualism. Of course the followers of nature overcome the worshippers of superstitions. But those who are truly spiritual and ~~are~~ immersed in the sea of God's spiritual Graces, they overcome all things. Consequently I trust that the darkness of this City may be dispelled through the appearance of the lights of the spirit. Strive! make ye an effort! and work by day and by night so that a time may soon come when the Continent of Europe is illumined. At present it is very dark and one cannot walk

7 surely and steadfastly. ¹² One of those present said: "We hope to do this service through your assistance and the power of the Holy Spirit." "It is very true," the Master said, "Because the limited human powers are unable to render such a great universal service. The power of the ^{Holy} spirit causes the appearance of reality and as ~~the~~ reality is one, all of us will become one."

8 Some one asked that he has read in the literature of the Bahais that they believe Baha-Allah is the Father.

What do you mean by this?

^{The Master said:} By Father we mean the Educator, just as the Father is tender to his children, likewise, the instructor teaches them. The function of the Father and the Educator is the same. The father gives the material life, the Educator

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gives the mental ^{I. Kärntnerring 9.} and the spiritual life. Therefore when we say Bahá'í is the Father, we mean he is an Educator - an spiritual Educator - or in other word, he is the Manifestation of divine attributes. Moreover as one of the perfect qualities of the Divinity is Fatherhood, therefore we give him the title of the Father, because the Manifestation of God is like unto a clear mirror in which is reflected the rays of the Sun of Reality and one of these rays is Fatherhood. Generally, there are three kinds of teachers. 1st. There is the teacher of the children in the Educational Institutions, from

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Kindergarten school to the university.
They are all teachers in various
degrees. Secondly. In philosophy a
Teacher means a person who has
studied all the sciences and arts,
has become well-established in
all the branches of human endeavours
and is unique and peerless in his
age. According to oriental history
there have ^{been} ~~come~~ in the past two
~~such masters~~
~~Teachers~~ in philosophy. The first one
~~was~~ Aristotle who was well-versed in
all the sciences and accomplishments
of his time. ^{The} Second ^{one} ~~teacher~~ was
Farabi who announced ^{himself} that he ^{was}
the second teacher. The King
ordered the organization of an
Academy of learned men and
Farabi was examined by the
master of every branch of
knowledge. Not only he demonstrated

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that he knew as much as they knew but he established his superiority over them. Even he was examined ^{the art of} ~~in musical art of his time~~ and he display his marvellous versatility and many-sidedness. ~~Then~~ The Academy unanimously voted to give him the most courteous title of the "Master" ~~Teacher~~. Avicenna also in his time claimed to be the Third Teacher. Consequently ^{an} the Academy of the thinkers of the age was formed. At the time of examination he showed his almost miraculous knowledge in every branch and easily established his superiority over all the rest. When the hour for the

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musical examination come around, ¹⁶
he was found that his knowledge
of music is only equal to ^{and} the
~~superior to the musical part of his age~~
~~musician and not superior~~. After
much consultation they did not
confer ~~ed~~ upon him the title
of ^{"master"} Teacher, because in one of the
branches of arts he had an equal,
therefore they gave ^{him} the title of
Rais (Chief). Thirdly, according
to ~~the religious and~~ spiritual
terminology which is our way
of expression a "teacher" is the
Center of the divine lights, so we
say Christ was a Teacher of
men. By the word "Teacher" we
mean the perfect source of
universal virtues in the world
of humanity.

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Some one asked: "I have been told that the objects of the Bahai Movement and the Theosophical Society are one and the same. If so, why there should be two names, two distinct organizations, two modes of expression?"

The Master:— Well said. You have brought up a good point. According to our faith ^{den} whoever investigates ^{alt} independently the reality, he is a Bahai. ^{he} may not know this himself.

We do not desire to add another name or word to the already many names. Our aim is to spread the knowledge of reality, ^{and} to diffuse the fragrance of the rose. Because there are two or many roses

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of the same color and perfume, ^{can}
we say that one ^{of them} is not necessary?
Let us have all the sweet roses we
can get. We can never have enough
roses. Can we? Besides this, the
Bahai Movement is not an organization.
It is the fresh Breeze of the Garden
of God. You can never organize
the Bahai Cause. It cannot be
located in one single place or
centered in one individual. The
Bahai Movement is the spirit of
this age. It is everywhere. It has
no geographical limits. It is the
essence of all the highest ideals
of this century. A person may
~~be~~ claim to be a Bahai or may
be known as a Bahai for all his
life and may not know at

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all what a Bahai means. Another person may never have heard the name ~~of the~~ Bahai and may at the same time practice all the attributes which are necessary to make one a Bahai. That is why his holiness Christ says, those who are not against us are with us, you must know the tree by its fruit. ^{How to answer} your question from another standpoint. Everyone knows that in a seed, there lie envelopped, the young plant, the root, the tree, the branches, the blossoms and the fruits. This simple knowledge is however not sufficient. There must needs be a

gardeners to plant the seed in a ²⁰ pure
ground, to water it, to take care of
it till it reaches to the stage
of fruition. There must needs be
~~the~~ the power of the Holy
Spirit to put into practice the
divine principles. All that his
holiness Baha Ullah has written
are today practiced by the Bahais.
More than 20,000 people have
sacrificed their lives. One of the
principles of Baha-Ullah is
universal Peace amongst the
religions. In the Orient, the
religions were inimical towards
each other; now through ^{his} power they are united. In
the world of existence every
undertaking is dependent

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upon the realization of three things, 1st Knowledge, 2d Decision, 3d Executive power. For example in building this hotel, First the plan was drawn. 2d the company approved and decided upon the plan, 3d the Capitalists put their money together to build it. Again the Bahai Cause is an all-inclusive movement, the teachings of all the religions and societies are found here. The Christians, the Jews, the Mohamadians, the Buddhists, the Zoroastrians, the Theosophists, the Freemasons, the Spiritualists.

etc etc do found their highest aims
 in this Cause, while this cannot
 be applied to other religious sects
 and Societies. Even the Socialists
 and philosophers find their theories
 fully developed in this movement.
~~Then~~ The Master spoke at length
 about a famine in Persia where
 the rich Bahais gave up willingly
 all their possessions so that
 the members of the Community
 may be protected. ~~Then~~ ⁸ The
 question of Manhood and
 celibacy was touched, and the
 Beloved dwelt upon this subject,
 giving instances ^{as to} how an
 unproductive life, such as
 the ~~life~~ ^{one} led in most of the

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Monasteries and convents is not commendable; that we must be useful members of the human Society, ^{that} we must serve ^{our fellowmen} in a practical way ~~our fellowmen~~.

He told them of the nunnery and ^{convent} on Mount Carmel, of a big Monastery in Russia with more than 5000 nuns. The lives of these people are spent in prayers and worship while God has created them to work for the betterment of humanity.

12 In the afternoon the Master called on Sapalder in Hotel Imperial but he was not there. His Secretary

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entertained the Beloved ^{and} when you
return to Persia ^{and} the Master told
him "Give my greeting to the
mountains and rolling valley ^{from}
to the singing nightingales and
the cooling Springs, to the
fragrant rose-gardens and
the fresh breeze of Persia.
I love them all. Remember
me to them

§ Returning to the hotel and
drinking his tea he called on
the Persian Minister. The
subject of ^{his} discussion was
America and his trip through
that vast land.

§ Not resting for one moment
on his return he told me

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to have some of the newspapers ready
 such as Asiatic Quarterly Review, Christian
 Commonwealth, Morning Mirror,
 Pals Altan etc and we called on
 the Turkish Ambassador. For
 one hour the Beloved talked
 on the principles of the Cause
 and his Western trip for the
 last 2 yrs and half and leaving
 the newspapers with the
 Ambassador he was taken
 to the house of ^{the} ~~a~~ "Persian"
 friend for supper. It
 was about ^{midnight} ~~12 o'clock~~ when
 the Beloved returned to
 the hotel to rest for a few

^{the dawn of}
X hours before another busy day
dawns.

I enclose the copy of our
Beloué's address to the Esperanto
Society of Paris. It is published
in the International Psychical
Gazette and if the friends
desire to order some they
may do it directly.

your sincere friend
Abnath