

Dear friends!

The summum bonum of this life is self-control and self-surrender. This we can learn in a concrete manner from the daily deeds and words of Abdul Baha. Practicing and teaching these two seemingly opposite principles he is the Master of every situation. Having subjugated his own self he is able to solve all the complicated problems of human life and having surrendered his self he has found the Key and unlocked the gate to the interior palace of spiritual contentment. The success of any person depends upon the degree of his fulfillment of these two moral laws. The highest expression of the moral values ~~depend~~ lies in the unfoldment of these personal traits in the ethical world. A man is not truly happy nor contented ^{until} he has embodied in his daily life Self-control and self-surrender. The proper adjustment of these laws spells spiritual and material prosperity and leads its possessor into ^{the bright} realm of serene delight and heavenly blessedness. Let us, as far as possible, try to learn these ethical laws. The possibilities of these two lessons are indeed infinite and their various and ever-changing phases can be mastered by all persons, whether rich or poor, wise or ignorant. In every circumstance we need the stimulating vigor of self-control and the charm and ecstasy of self-surrender. If we are under the compression of a choleric manifestation or small inconvenience we bring into play the mystic powers of self-control and when we make a resolution to serve God and humanity, we set aside our own small will, surrender this egotistic self and let the waves of sea of the Will of God sweep over us. Consequently we must be always ready to discard self and live in accord with the dictum of renunciation. In this we find the seed or I might say the fruition of all greatness and sterling worth. The whole world belongs to those who have renounced the whole world. Well it is said that possessionless possesses all.

From morning till noon we were in our room reading and writing. Mirza Jafar joined us and in the course of conversation he ~~related~~ some interesting stories about the time of the Investigation Committee and how in the midst of all those distressing events he married the daughter of the Master. With the morning train Sayad Yahya came from Haifa and was alone in the Presence of the Beloved, giving him an account of his experiences in London. We ate our lunch with the Master. He was very happy and joked with this and that friend. In the afternoon, the carriage was going to leave for Akko Senan, carrying with Jafar, Sayad Yahya and a number of other believers. The Master came down on the second floor to bid them goodbye. He was standing below and he was walking to and fro in the outer entrance of the room. Looking down at the round stones built in the wall he said:— "In the time of the Blessed Beauty the kitchen was in the opposite corner and as the hole of the chimney was tortuous, the house was always filled with smoke. This high ceiling was black with soot. Baba-Allah could not bear heat and smoke and this continued for a long time. Finally I ordered the building of the kitchen in the other corner and the chimney was reconstructed this time that there was no more any flue, it went straight up. This relieved us from much nuisance and dirt and smoke. But it is now many years that we have not cooked anything in this kitchen The Blessed Perfection lived periodically for 20 years in this house. For nine years he did not go outside of the house. From the third floor he came to this room but seldom he descended these steps. In many Tablets revealed during those years he predicted the day that He will go out of this house. In a Tablet he said:— "Soon this Youth shall go out of the Prison with Power and Authority". This and similar prophecies had to be fulfilled in order to demonstrate that God is Omnipotent and able to do that which He willeth. Who can stand nine consecutive years of such close confinement? It was only Divine Patience and Love that fortified Baba Allah to bear this burden for the sake of the illumination of the world."

It was about 8.30 pm that we were summoned into his room, the room of his glorious Father. It is indeed ^{the} holy Ground and the spirit of true worship and reverence is felt by every one who finds himself there. The Beloved was sitting on the Veranda near the window opening to the public square. A number of believers had just returned from their visit to the Holy Tomb. He inquired about their health and whether they enjoyed their Blessed Pilgrimage. Then he said:—"The Pilgrimage to the Holy Tomb must be done with spiritual concentration, attention and humility; it must not be like the automaton pilgrimage of Mohamadans or Christians to their holy shrines and sanctuaries who visit Karbala and Jerusalem. These people do not come with the spirit of a pilgrim but they come as tourists and sight-seers. In visiting a Divine Threshold one must visualize the deeds and words of the one who has already ascended to the Kingdom and bring before his eyes the successive, dramatic events of that life and try to emulate its nobility and beauty. If such an state of consciousness is obtained and proper attention secured the Holy Fragrances will be inhaled, the vibrations of the higher world will be felt, the modes of the deeper Spirituality will be grasped and the expanse of the new heaven and new earth will be spread before the eyes. Often in a twinkling of an eye a soul goes through all the processes of a complete regeneration. This is made possible through the touchstone of the Love of God...".

There was a man in Bagdad by the name of Mohamad Reza. He ^{came} often into the Presence of Baha-Allah. ~~The Blessed Perfection~~ ^{He} used to go almost every morning and evening to a Coffeh ^{amongst others} by the name 'Saleh' on the shore of Euphrates and ^{always} this man was present. When the time of our stay was brought to an end and we were exiled ~~exiled~~ to Constantinople and Adrianople this man often bragged and boasted that he was associating with Baha-Allah for ten years and he did not become a Bahai. X Aga Hossein Ashjee was in the room. ^{alighted Baha} The Master turning to him said:—"Do you ^{not} remember him? That big fat man?" He answered "yes". Then he continued his talk:—"It is self-evident that when a vessel comes into touch with fire ^{it} is immediately ignited but a piece of wet wood will only emit smoke. A piece of hard black rock, even if placed in the fire for a thousand years, it will not be ignited. Now this man

Baha-Allah's Presence was magnetic, his characteristics were celestial, his utterances were soul-inspiring, his catholicity was all-inclusive, his morality and conduct whiter than snow, his conversation lofty and stimulating and his smiles as the dancing ripples of the sea. Notwithstanding all these luminous attributes capability was required - so that its possessor ~~be~~ attracted to and believe in him. Without capability no permanent results are achieved and no enduring work is commenced. Were all the infinite Graces of God brought within the reach of man, and there be no capability, he will not avail himself of them. How can a deaf man enjoy the rhythmic cadences of music! How can the blind man enjoy the beautiful colors of nature and sky! Let the rain fall, the sun shine, the breezes blow and the seeds be sown but out of the barren soil nothing will grow save thorns, thistles and parasites. Hence the effect and the influence of the Grace manifests itself to the degree of capability. . . . There have been many people endowed with spiritual capability who have stood in the Presence of the Blessed Perfection who were changed in a moment and attained to a high degree of inner realization. . . . When Baha-Allah was in the mountains of Salymanish many Kurdish people were attracted to him and in their manner expressed the highest devotion toward him. When Omar Pasha became the governor general of Bagdad the Kurdish chiefs such as Mohamad Bay, Khesso Bay, Abdul-Gader Bay and others came to Bagdad to offer him their congratulations and allegiance. It was at the time that Baha-Allah had returned and was with us. Hearing that He is in Bagdad they came to pay Him a visit. While they were in His Presence I was standing outside the door. At this juncture a simple Kurdish youth with flushed face and a quiver ^{with} great excitement ran to me. 'Sir! Sir!' he cried ^{out} with joyous tremor in his voice 'Can I see 'Darrvesh Mohamad' (this was the name ^{with} ~~of~~ Baha-Allah was known amongst the ~~the~~ Kurdish tribes) I have met him only once and I can never forget his face and I long to see him once more, just once more. Will you lead me to him?' He was in such a ecstatic state of attraction and enticement, longing and yearning that no tongue can portray it. His magnetic excitement so electrified ^{me} that without announcing him I opened the door and let him in. When he beheld His Face he knelt down and kissed His Feet Tenderly, lovingly Baha-Allah raised him from the ground and made him lie ^{on} ~~laid~~ beside Himself. The face of the youth was such a living, eloquent . . .