

Home of Baha Ollah
 Area Syria
 March 25th 1915

Dear friends!

There are many millions of well-meaning people in this world who believe that their particular religions have been final, that the doors of the Mercy of God have been and will be forever closed, that there will appear no other revelation; no other divine prophet with a fresh message and not another rising of the Sun of Truth. Such men and women are the sectarians of every religion who cling to the literal sense of the letter and lose sight of the spiritual significance hidden behind the Word. As a natural result they become hide-bound and dogmatic. For example when Christ says that heaven and earth shall pass away and my word shall not pass away or God addressing Mohamad says: "We have sent thee to be but a mercy to all the inhabitants of the world,"— their adherents come to believe and assert that there will be no other Manifestation— thus limiting the creative power of the Almighty. But the scriptures, reason and the experience of mankind have taught us that just as there are cyclic revolutions in the material world there have been cyclic dispensations in the spiritual world, and corresponding to the four seasons of the solar year we have the four seasons of ^{the} divine year recurring throughout the untold generations of humanity. It is in rapport to this subject that the Bab has expressed the rather suggestive idea that before the Adam of our biblical history came into being there have come into the world a hundred thousand Adams each one of whom was a lawgiver and the establisher of a new dispensation which was superseded by the subsequent one. No matter how lofty and pure and disinterested have been the conceptions and the laws of the Founder they have been corrupted by the shortsightedness and bigoted zeal of the self-appointed leaders of succeeding generations. The water at the fountain was clear, but in its onward course it was polluted with mud and refuse.

When this morning we entered the Presence of the Beloved to drink our tea I presented to him the above subject and in answer he said:- "In reality there has been and there will ever be only one religion and that is the religion of Truth, one faith and that is the faith of Love. All other things are non-essentials. The ultimate test of truth is its conformity to fact and its freedom from falsehood and the criterion for Love is self-sacrifice and faithfulness. When these qualities gain ascendancy in a human being he becomes spiritual, religious and meek. The holy, divine Manifestations are sent into this world as Teachers of mankind. In the past, although their missions were universal in scope, yet owing to many reasons well known to men of understanding they were nationalized. But in this century those reasons do not exist and therefore the religion of Baha Ollah will retain its universal aspect and purity. The aim of the Prophets of God who were endowed with Celestial power has ever been to deliver the people from the slavery of bestial passions and illumine them with the light of God; in other words to deliver them from the animal kingdom and cause them to attain to the height of the perfection of the Kingdom of humanity. Some of the characteristics of the human beings are perversity, forwardness, disobedience, tyranny, cruelty, rapacity, depravity, wickedness, treason, self-interest, heedlessness from God and pollution with lust and carnal desires. The holy, divine Manifestations come with glorious potency to deliver the people from this dark well and suffer them to ascend to the apex of the Lord of Mercy and bestow upon them faith, attraction with the fragrances of God, the knowledge of God, the discovery of the realities of things, the understanding of truths and significances, trustfulness, Piety, loyalty, forgiveness, charitableness, chastity and purity. A few centuries are elapsed and again the world of humanity returns to its natural state of barbarism, is entangled in the meshes of darkness and error, ^{and} reverting back to its primal evil tendencies. The brilliant day is changed into the gloomy night, animal propensities take the place of men.

attributes, the illumination of religion disappears ^{and} the attractions of consciousness are transformed into satanic suggestions. Do we not see today that the advocates of former religions are entirely deprived of the noble spirit of their founders and are chained and lashed by the cruel hand of nature? One cannot find a trace of the spiritual outpourings nor is he vivified by a breeze from those former divine gardens. They have instituted amongst themselves a set of rules and doctrines which have destroyed utterly the spirit of freedom and are walking blindly in the footsteps of their forebears and ancestors. In brief every day is followed by a night and every night succeeded by a day. The Sun of Reality has a rising and a setting, a manifestation and an occultation. Then after a period, It dawns again from the horizon of Divinity and scatters its lights upon the world of creation. It is like the season of spring which is ended by the coming of summer, autumn and winter. A hard winter of materialism is always followed by a flowery spring of spirituality. This is the unalterable plan of the Dispensations of the heavenly Graces. Because some of the ignorant ones think that God's dispensation of Grace has come to an end, that His Treasury is ^{exhausted} His Sovereignty terminated, His Spring of Bounties dried up, His creation concluded and the wheels of the chariot of His Everlasting Procession stopped! They believe that after this delightful spring of last year there will not be another joy-creating Spring. Superstition is that which they imagine! Charming as it was the spring of the last year the youths of this generation require another spring. They like to inhale the odoriferous flowers, hear the ravishing songs of the nightingale, drink the cool water of its river, walk under the shade of its green trees and behold the Countenance of the Beloved. Whatever is asserted to the contrary the Divine Spring has come in its due season, covering the mountain and the plain with verdure and flowers, bringing a new order of life and

In these days we are very happy because we try to realize the inestimable privilege of seeing so many times during the day the Beloved of our hearts. Every morning he sends for us and in his holy, sweet presence we drink tea and have our light breakfast of bread and cheese. The Master himself takes one cup of tea, a slice of bread and a soft laid egg. He does not take ^{however} the latter regularly. Sometime on these morning calls he gives a long talk or a short one or he speaks only a few words. Then he either stays in his room, receiving callers or goes out to relieve ^{the} distressed families and cheer the despondent hearts. At noon we are gathered around the same table, eating of the same food and listening to his words of wisdom. No sooner he leaves the table than he enters his room and takes his siesta, not less than half and not more than one hour. When the tea-service is spread between 3 and 4 P. M. we are called again into his presence, drink the ruby tea from his hand and the Water of Life from his blessed mouth. Between 4 and 8, he either goes out or sits in front of the house or receives his friends. All the believers who are in Acca come every evening and thus we have a general meeting, full of fragrance and sweetness, the Beloved talking to them in a conversational tone while sitting on the divan. Unless he is deeply stirred by his subject his eyes are always half-shut while the words flow from his tongue in a quite unconscious manner. Then one or two communions are chanted and we are dismissed. After this meeting, the outsiders - the officials call, from the governor downward and after two hours or more are spent with them. Now and then he is invited and therefore he goes out, while Kosro carries before him the lantern through the dark lanes of Acca. We take our supper with him between 9 and 11 o'clock P. M. Occasionally at these late hours he talks to us about the very early history of Baha Ollah and gladdens our souls with the news of the Kingdom. In such wise our days ^{in Acca} are spent in the Presence of Abdul Baha. We go to bed with the sound of his exhortations in our ears and the beauty of his countenance in our hearts. O Lord! Confirm us in