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Flowers of the Divine Bouquet

Aseyeh Allen-Dyar

1907

Alláh'u'Abhá!

To the dear Friends in Chicago: {.greet}

Yá Bahá'u'l-Abhá. (God Is the Most Glorious!) {.greet}

Aseyeh has been in the Garden of God, has “seen the beautiful flowers” “inhaled the fragrance (of the love of God),” “tasted the sweet fruits” and has come ‘Away “with a bouquet of beautiful flowers.”

I will give you the illustration just as it was given to us by the Master.

On the last night of our glorious visit of six wonderful days, we were gathered in a room where were assembled the Master, His sister (the Greatest Holy Leaf), the daughters, the Zoroastrian women and others. The Master said to Miss Moore: “What will you tell Lua when you return?” She said: “Everything that has happened.” I said that we had kept an account of every word and it would be to us like diamonds; that it was beautiful to read accounts of others’ visits, but this was our own. He said that He hoped we would be as books. When a person goes to a garden and returns with a bunch of flowers, that tells the story: that he has been in the garden, inhaled the fragrance, seen the beautiful flowers, tasted the sweet fruits and returns with the flowers, we would take with us a bouquet of beautiful flowers which would be our book.

The bouquet gathered in that garden is indeed beautiful and I hope to distribute flowers from it to all whom my life touches during the coming years.

I will give you a few separate, tiny flowers: in answer to the question “Is it possible to help those of our relatives and friends who have passed on before hearing of the Revelation” He wires, by earnestly praying that they might be admitted to the Kingdom.” And to the question “How can we best, help our relatives to see the light of this Revelation?” He said: “By praying God to the in His own way.”

At another time, He said: “One must not look at one’s self, for the more he does this, the more he sees his faults and feels guilty and useless. But when he looks at God, he feels God is near to him, and feels God’s Power, Greatness, if we Bounty and Love at ourselves, we see only our weakness.

Again: All are not expected to be teachers. To work in the home, so that another may go forth to teach, is "service."

When asked by one how she might serve, the Master said "By being kind and loving, and serving the believers and unbelievers; and by praying earnestly, is serving in the Cause." one believers in trying to have meetings have been successful, and others, not so. He said "Those who start meetings, if their intentions are good, it is a great service." This is an encouragement, - to know that the effort was acceptable.

I showed the Master my Tablets and the neat way in which they were gotten up by a friend and asked: "Now that you have seen me, do you mean all the beautiful things you said in these Tablets?" He said: "Part is what you are and part is what I hope you will be."

On first seeing them He was surprised at the large number (17) and asked if He had written all those to me! Then in explanation, to account for so many, He said: "She would write and write to me and I answered the letters." Before leaving 'Akká I asked if should continue to write at length and open my heart, or would there be an understanding so that this would be unnecessary. He wild: "Write, but write briefly, and I will understand the rest."

One evening a question was asked about the Omnipotence of God. Did God create us in order that He might express or manifest Himself? Is He not dependent upon us at all? The answer was: "Man is dependent God is independent. Man is weak. God is strong. Man is ignorant. God is wise. Man's capacity is limited. God is all-powerful, unlimited. The sun has two risings. It appears to rise but really does not (it is the earth that changes). It shines regardless of the earth. If there were no earth, it would shine just the same (though by means of the earth the wonderful effect of the sun in producing life is beautiful). So, God is, and although He expresses Himself through man, still if He had not created man, He would Be just the same. God is Omnipotent."

After this talk He asked as to sing for Him.

Miss Anderson, Miss Moore and I chanted as best we could, seated in oriental fashion on the floor, in a row. Two of the daughters were present, Monovar and Zeah. Monovar, the youngest daughter (22), is most beautiful. She has a dignity and a spirit of humility and a gentle sweetness which is unusual. She seems to me to be the Master in miniature. She did all our translating.

June, Washington, D. C.

The Master enjoyed my chants and asked me often to sing. He told Miss Moore to learn Persian and to learn the chant I had sung, so I taught it to her and we sang together to Him. During one morning's visit from Him I was so happy my joy just doubled over the Master laughed aloud, as He did many times during

our stay. He was able to be to us a loving father, a companion and friend, and we could enjoy ourselves socially because we did not continually keep Him answering questions, at which time He would at once assume a different attitude and a distance would come between us and one would then feel His Kingship, His Greatness, the unlimited depths of His Wisdom. He is indeed as a “well of living water surprisingly up into everlasting life,” and knowledge and wisdom come from His lips as does water from a fountain, giving life to every thirsty and all who will may come and take the water of life freely.

For the most of the time during our six day at ‘Akká we dined with the daughters Miss Edith Sanderson of Paris was also there. A visiting Páshá from Damascus, who had lost his position, prevented, our dining with the Master, for this Páshá is not a believer, though he loves the Master and comes to see Him for a week at a time.

It is strange how those people who live near the Master recognize that He is extraordinary; they come to Him for counsel and enjoy being in His presence, and yet they seem to be veiled. They are so near to the Light they are dazzled and cannot appreciate it, while we who are far away and maybe never have seen Him personally, have been blessed with a discerning spiritual sight, and we see the Light which is shining, to the uttermost parts of the earth, quickening all mankind into spiritual life, causing an awakening such as will soon move the hearts of all and change this selfish world. Into a veritable paradise of love, peace, harmony and joy. Praise God that yet His unworthy children are permitted to, in a small sense realize the meaning and Import of this Great Day of God, in which the Gateway to God, the Glory of God, and the Servant or God have appeared and manifested the Spirit - “Me Word made flesh and dwelling among us.”

Let us be still and know that “He is God!” Let us drink in of that Spirit till our cup runs over, that all who touch our limes may be refreshed.

When Miss Moore knew we had to leave the next day, she cried. The Master lovingly said: “Don’t cry! You must be very happy. If anyone in these days could see in their dreams one of Christ’s disciples, they would be very happy. How much more should you be happy when you have seen the real disciple and can profit by the bounties of this Age when the Blessed Perfection has been on this earth.”

Here, as on all occasions, we see the humility of ‘Abdu’l-Bahá. He is continually referring to the greatness of Bahá’u’lláh, while He refers to Himself as the Disciple, the Servant.

A person Who is not yet a believer but was seeking was mentioned, and the Master, after commending him because he was seeking, said to tell him: “The more you think about this Truth the more you will know, and those who do not seek for the Light and Knowledge of God in this Day will be very sorry.”

Miss Moore asked if it were possible for the spirits of the departed to materi-

alize through a medium. He said: “No, just the spirit never returns from the Kingdom.” Then holding His arm up above before the mirror, He said: “But as you see my reflection in the mirror, you see their reflection, but it is only the reflection. In the mirror you see my arm move, but my arm is not in the mirror.”

Because of the Páshá’s being there we had only three meals with ‘Abdu’l-Bahá – the last days – after the Páshá left. To make up for this, ‘Abdu’l-Bahá would come to our room and thus we had even more interviews because they were more personal. He would sit on the little corner divan with Miss Moore and me – one on either side – and often would hold our hands in His. On the evening of May 3rd, Miss Moore and I were walking in the long hall and He sent, by Monovar, for us to go to our room, - that He was coming to see us. He came and we sat on the divan. He asked if we had been on the roof (where we went each evening at sunset to get the fresh air and exercise). The Master said that He hoped a change would be seen and that we would be in quite another condition when we left ‘Akká and returned to America. We would be renewed. We had been like an extinguished lamp, but we would be as a lighted lamp. We had been standing, we would fly. We had been dead, we would be alive. We had been asleep, - we would be awake.

I said that at times I felt a strong desire to pray for Him and asked if I might. (Not that He – to whom “all power in heaven and in earth” is given – needed the prayer of a tiny creature, but because I felt His great burdens and hoped that I might possibly help to lift them a little.) He said: “Yes, very good...” “Hay, hay, az Khoda talab!” (Oh, Oh, ask from God!) this is a line of His favourite chant that I sang, a chant by Bahá’u’lláh. He never asked for His own chant. It was Bahá’u’lláh’s He loved.

And now I know you will be interested to hear that I asked ‘Abdu’l-Bahá (through Monovar) if He would give me two stones of His selection, one for the corner stone and one for the key-stone of the entrance archway of the first Bahá’í Temple in America. It was after we had said “good-bye” and all preparations were made for leaving that He sent the stone by Monovar, with the message that it might be cut two for the corner and key-stones. It is about a foot square and two inches thick and can be cut in two sectionally to make each piece a foot square and one Inch ‘hick. These stones may be fitted into larger stones. At my request, the Greatest Holy Leaf (sister to ‘Abdu’l-Bahá) put her hand on It in blessing and said she “would pray that the Temple would be completed during the years when our Lord was on this earth.” I prayed for this later at the tomb of Bahá’u’lláh; also that soon the Master might be permitted to visit the tomb. He has not had this privilege, but has been confined to the city for five years.

So, my dear friends, God is good, and whenever the time comes for the laying of that precious corner stone, I shall send it to whatever spot He sanctions. This white marble block was among those which came from India, to be used in building the tomb of the Báb. This was left over and has been in the Master’s

house since then.

I know you will rejoice with me to think the corner stone was given us directly by the Center of the Covenant. God be praised! You may imagine how jealously I guarded it as each move was made in – the homeward trip.

The Master ate dinner with us, the last day. From His own plate He dished a little to us three – Misses Sanderson, Moore and myself. He said “He was eating the last meal with us. “‘Was glad we were all in such perfect union and harmony.” After the meal He said “good-bye” to Miss Moore in her room, then to me in my room, then to Miss Sanderson who was in the hall. After He started down the hall, I called after Him “Yá el-Abhá!” He Turned around and said: “I hope to hear your. ‘Yá Bahá’u’l-Abhá!’ from America.”

Now, just a word to tell how the Cause is growing. I returned by way of Paris and London. On May 23rd we had a celebration of the Declaration of the Báb at Miss Barney’s home in Paris and thirty five friends were present, al I alert and interested. On Friday night we met at Mr. Dreyfus’ home. In London we had a meeting at Mr. Sprague’s when twenty two were present. I was there in time for London’s “Peace Sunday.” In the morning, alas! I heard a talk by a noted speaker, calling the people to come to the front, and, if necessary fight on to the bitter end! In the evening, I heard from a Unitarian pulpit Bahá’u’lláh’s proclamation of Peace, given by Mr. Sydney Sprague, who had been invited by the minister of that church to speak of the Bahá’í Revelation. That evening was beautiful. A spirit of harmony prevailed and Mr. Sprague has been invited to speak there again in the fall. Thus, even conservative England is waking up . The preaching of the “New Theology” there is preparing the ground for the Message of Bahá. Every week during the past season Mr. Sprague has been invited to speak somewhere and he has lectured to all the different Theosophical Lodges in London, to the Ethical Societies and Humanitarian Leagues, to the Labor church, to the Guild of clergymen of the Church of England, and at Oxford University where a number of learned men are interested. Mr. Plato Drakoulis, editor of a Greek Review and Professor of Greek in the University, is deeply interested. He has named his “Joy” (in Greek) and says that there his friends met and they held “the first Bahá’í Congress.”

To hear of these things is a great encouragement to those whose... (incomplete)