

... description: 1909, Rosenberg Notes taken in ‘Akká
author: Ethel Rosenberg
title: Notes taken in ‘Akká notes: Ethel Rosenberg’s pilgrim’s notes are followed by a seemingly unrelated letter, a “postscript to the letter of Miss Harriet M. Wise” by Reunion Morattebe and Mírzá Anayatullah Işfahání. This was typed on page two of Rosenberg’s notes owned by Stauffer, and is included here for the sake of completeness. J.W. ...

Notes taken in ‘Akká

Ethel Rosenberg

January 1909

I asked ‘Abdu’l-Bahá {{p1}} what could be done to increase our numbers and make the work more effective.

He said the one essential, the only thing to do was that the members of the little groups should love each other very much and be devoted friends. The more they loved each other, the more the meetings would attract and draw others, and the more they loved, the more their influence would be felt.

He said we must consider all people — not only the believers — to be good. He hoped every one would be good. He added: “I say this for you in English. I do not often do that; but I say also in English, that you may understand how much I mean it, that LOVE is the foundation of everything, and that all must be good.

While looking from the window, ‘Abdu’l-Bahá said: “We hear the murmur of the sea always continuing. It never ceases. Were it to cease, the world would be dead, stagnant, lifeless. But the waves of the mind of man are far greater than those of the sea.; they also are ceaseless. They never stop for one instant. This movement is good. If these waves of the mind are few, the man is dull and quiet. What pearls and jewels are contained in the depths of the sea! But the pearls and jewels hidden in the mind of man are knowledge, virtues, capabilities, etc. These pearls can grow and increase in lustre forever, but the pearls of the sea remain always the same. These waves from our minds go forth and create movement and thought in other minds. From one strong thought of love what great results may be produced!”

A question sent by a believer: “What is the meaning of Christ’s eating the fish and honey after His Resurrection?

‘Abdu’l-Bahá answered: “All these things — the fish, the honey comb, etc., are symbols, and were meant to be understood spiritually, just as the Resurrection itself was a spiritual resurrection. But because the people who received these teachings from the first teachers were ignorant, they understood them literally.”

January 9th — ‘Abdu’l-Bahá said: “We know that the body or form has nothing to do with spirit or spiritual conditions. When the spirit is disconnected with or leaves the body, that is no reason for thinking it can be re-absorbed or joined with the whole of spirit, as the drops of water are absorbed or lost in the sea. The earth is one unit, yet how many beings and separate part it contains! The body of man is one unit, yet it has an infinite number of separate and individual parts that compose it — such as eyes, hands, fingers, etc. {{p2}} So, in like manner, is Spirit ONE, but consisting of many differentiated parts.”

During a former visit to ‘Akká, when conditions for the prisoners were more severe, Miss Rosenberg was deeply distressed and asked ‘Abdu’l-Bahá why He, Who was so perfect, should have to endure such suffering.

He answered: “How could They (the Manifestations) teach and guide others in the Way if They Themselves did not undergo every species of suffering to which other human beings are subject?”

Postscript to the letter of Miss Harriet M. Wise.

P.S. — We hope you will remember us and all the Believers whom you meet, especially Mr. Remey of Washington, and say thanks to him for the pains he supports in the service of the Kingdom of the Lord of Hosts, and also for his kindness in advertising to the Bahá’í Assemblies throughout America to have correspondence with Persian Bahá’í Assemblies.

With greetings of love, Reunion Morattebe

My dear beloved Bahá’í sister:

I, who am the translator of the Reunion Morattabe, have honor to send you my personal Bahá’í greetings of love and kindness. Since it is just a few weeks I have begun to translate Bahá’í letters from English to Persian, or on the contrary, I may have mistakes, for which I hope you will kindly excuse me.

Mírzá Ahmad Sohrab, who is a Persian young man in Washington, and is a translator of the Holy Tablets, is my cousin. If you will have any correspondence with him, or you may meet him some time, I hope you will kindly remember me to him.

Your most sincere Bahá’í brother, Anayatullah

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