

Pleiades Sylvan Bower
 Alhazmeh
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 Dear friends!

"What is the objective-point of the Bahais?"

The Blessed One answered: "In the world of humanity every person is stimulated by a certain objective-point. The objective-point of a soul is the acquirement of wealth. He concentrates all his ambition around the actualization of this cherished hope. The objective point of another soul is to attain to the highest official position. He strives day and night to gain the confidence of the public and the administrative authorities, so that they may promote him through his merit to the position of honor and fame amongst his fellowmen. The objective-point of a third person is the acquisition of science and art. He spends all his energy and force in this direction. The objective-point of a fourth soul is to satisfy his selfish appetites and lust. He thinks of no other things save those elements which might contribute to the gratification of his animal propensities. But the objective point of the Bahais is to promote the principles of Baha-Ollah, to unfurl the Flag of Divine Brotherhood, to serve

the Cause of Universal Peace, to spiritualize mankind through
 the Breathes of the Holy-Spirit and establish the Kingdom of
 justice, love and mercy in the hearts of the people of the world.
~~This~~ is the objective-point of the Bahais. Dost thou think it is
 worthy of emulation? In comparison to this, all the other objective-
 points are trivial and unworthy of one's devotion. We must
 live in such a manner as to merit the attainment to this most
 great bestowal! This is our glory! This is our comfort! This is the
 sublimity of our effort! This is our highest desire! Supposing
 that we might become the real Kings of this world and all
 our hopes and wishes be realized, but be not confirmed in
 the spreading of the Cause, eternal regret ^{would} be facing us:
 And we might enjoy the rare delicacies of wealth and the
 refined privileges of education and be not assisted in the
 service of the Holy Threshold, manifest loss ^{will} stare into
 our eyes, everlasting remorse ^{would} encircle us, spiritual depri-
 vation ^{would} be our share and harrowing grief ^{would} follow
 us. But if we arise in the diffusion of the Fragrances
 of the Paradise of Abha, and lack all the means of material
 comfort, eternal benediction will be vouchsafed, heavenly
 exaltation will be granted and divine beatitude
 will be bestowed. "

"Does material pursuit ~~prevent~~ spiritual progress?"

The Blessed One said:- "Material affairs are of two kinds. The first kind are those concerns that have no direct relation ^{to} with life. They contribute toward luxury, effeminacy, indolence and voluptuousness. Indulgence in these things make one negligent ^{of God} and stifle ^{all the traces of} spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers come always to the assistance of such affairs; they increase the moral insight and responsibility of man and add to his awareness and mindfulness."

"What does Abdul Baha expect us to do?"

The Blessed One answered: "I hope that whosoever hears your words, sees your deeds and beholds your manners and behaviour may declare that these people are real Bahais - the incarnations of love and amity. I have travelled far and wide, visited many countries, accepted many hardships ^{and} forebore many difficulties in order that the souls may arise in service and dedicate their rest, their possessions, their wealths and ^{their} lives to the Cause of God. I desire that they may ^{be} drawn near unto God and this is made possible only through the promulgation of the Religion of God. The Blessed

sacrificed his country, his household, his wealth, his glory, his affluence and even his life for ^{the progress of} the Cause of God. If he so renounced everything - so that ^{heaven of} the divine Faith be upheld then ^{of the believers} the duty is plain. I will pray in their behalf and supplicate for them the Confirmations of Baba-ollah; - thus just as the rays of the Sun pour upon all the contingent beings, likewise the effulgences of the Sun of Reality may so interpenetrate every fiber of their beings - so that each one of them may become like unto ^a fruitful trees. Now is the dawn of the morn of Truth. Those who live in the depths of the dark ravines and deep valleys do not see the first glimpses of the rising, glorious sun. Hence they cry out: We do not see the sunshine, we do not feel its warmth; but ^{when} the sun ascends towards the height of heaven and stands still in the meridian, then ~~even~~ the valleys and ravines will be flooded with sunshine and even the blind will feel its heat."

"What is the condition of faith?"

"The Beloved One answered: "The condition of Faith requires that man may ascend to and abide in the station of sacrifice. Without this attainment one's faith is not perfect. The believers must soar toward the summit of self-sacrifice. Peruse the history of past dispensations. All those sanc-

tified souls who attained to the station of renunciation and reached the highest station of glory are those who gave up their material joy, physical pleasures, comfort, rest and even life for the sake of Truth. These conditions of Faith the believers of Persia embodied in their lives, ~~For~~ they were subjected to the utmost ignominy, oppression, imprisonment, their possessions were pillaged and many of them were martyred. Their faith was so firm that none of these tragic vicissitudes moved them. With the utmost ecstasy they renounced their possessions and sacrificed their lives. Nothing dismayed them. This is the condition of faith. When man has attained to this supreme station, then indeed his faith will be like the splendor of the Sun of Reality; it will be an emanation of the spirit of Divinity, and an effulgence of the luminary of Deity. You pray and I will pray also - so that we may all attain to this sublime height of faith - thus universal results may issue therefrom." ○

Our dear brother Mirza Hadi returned today from Haifa and brought with him the ^{New Year number} first copy of the Star of the West. Four Zoroastrian believers who were going to return to India also came over from Adaseyah. The morning train brought more than one hundred Jewish

young ^{girls} from Tiberias for pic-nic, and they all returned in the afternoon. To the Parsee believers the Master said: - "According to the incoming news India has been moved with the Bahai spirit. Daily we expect the news of greater accomplishment. If the believers of God live and act with the utmost love and unity most praiseworthy results will appear, a new motion will stir the hearts and a new spirit will be unveiled".

○ In the afternoon the Master read his address to the [Commander] ^{the} which was published in the Star of the West. Those who are familiar with the contents of that address delivered at Stanford University and its unsparing denunciation of war, appreciate this peculiar position. As the Beloved was reading and translating it into Turkish with full animation and emphasis, its pregnant points became more clear. Now and then he would break into loud laughter when he reached the last part of the address. The Commander also laughed. "It would do no good for our soldiers to hear this address!" The Commander said. ○

After reading the address the Master looked for a long time at the photograph of the Persian believers and then handed the paper to me to read the English section.