Lectures

giving

The Solution *of the* World's Problems

from a

Universal Standpoint Series No. 2

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By Mirza Jenabe Fazel of Teheran, Persia[1]

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Translated by
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1 Mírzá Asadu'lláh Fáḍil Mázandaráni (c. 1880–1957), also known as Jináb-i-Fáḍil or Fazel, was a prominent Iranian Bahá'í scholar, noted for his travel teaching in North America. He was from Bárfurúsh, Mázandarán. He was later appointed a Hand of the Cause of God by Shoghi Effendi.

In former times men either became believers, or else they became enemies of the cause of God. For instance, in the time of Moses, all those who believed in him as a prophet and in the unity of God, became of the faithful. In the time of Christ, those who believed in the divinity of the father and that Jesus was the word, became disciples. Faith consisted in the blind acceptance of these truths and those who accepted were considered saved, the rest were doomed to perdition.

But in this day the question is far more important. Faith does not consist in belief, it consists in deeds. It is not sufficient to believe in Baha'o'llah and to say, "I am of the people of El-Abha"; we must act in accordance with the teaching of Baha'o'llah, who commands us to become centers of divine attraction, so that the attributes of God may emanate from us, that we may become wise and well intentioned to all the peoples of the earth in order to better the condition of all.

—Abdul-Baha

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Series two



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Contents

Series II

The ideals of the new age
Palestine during the days of reconstruction
Solution of the economic problem
Bahai Movement

Series I

Fulfillment in this age of the Old and New Testament Prophecies
The elements of universal religion
Why present day religions have lost their power
Mind, soul and spirit

Series III

The universal consciousness of Christ
The evolution of the idea of God in all ages
Physical and spiritual healing
The proofs for the recognition of the Manifestation of God

Series IV

Man is the collective center of all phenomena
The teachings of all religions are identical
Ye shall know the truth and the truth shall make you free
The true meaning of Trinity

Series V

The new vision of immortality
Correspondence of science and religion
The master key of success
Universal brotherhood

Lecture
delivered by
Prof. Jenabe Fazel

Monday, 12 pm, January 24, 1921
New Thought Auditorium
Seattle, Washington, USA.

The ideals of the new age

We have come from the Orient in order to give you the glad tidings of the birthplace and cradle of humanity, and at the same time carrying with us, upon our return, the tidings of the youngest and most vigorous nation on the face of the earth. This is the day in which East and West must cooperate with one another and bring into their lives those ideals of reciprocity and mutual helpfulness which are the basis of modern society. Today the world of humanity is like unto a sick soul stretched on the bed of negligence, turmoil and conflict. It is in need of medicine which will bring that harmonious life—the masterpiece of unity and love, which has been the theme of all the past sages and singers of truth.

When we look over the world of creation, we realize that the basis of life is co-operation and reciprocity. All the planets that revolve in the immensity of space exist through the law of gravitation and co-operation. In this evolution there is no inharmony, rather one grand harmonious song is

being sung by all. The hand of divine power and might has deposited in these infinite stars and luminous bodies the law of attraction and gravity through which these various stellar systems help and assist one another. They are so organized and practice what we call team work. Even on the face of this infinitesimal globe on which we live the law of co-operation is supreme. Just think—if the sun does not shine; if the vapors do not ascend and freeze; if the winds do not blow, causing precipitation of snows over the mountain top, melting them and again distributing, in the form of rain, through the wilderness and over the plain, how could there be vegetation and life? Thus you have a chain of events, each like unto a link, one helping the other.

The vegetable kingdom, through the law of inhalation and exhalation, gives out the carbon-dioxide, the animal in turn taking in the properties of the plant. Again the life and growth of the animal gives to the world of humanity wool, milk, etc. This law of co-operation helps each member and organ; the organs again through interdependence form themselves into system. In this great world either consciously or unconsciously, the advancement, the progress and the development of the body is taking place, bringing into our consciousness that grand and ideal theme of the oneness of the world of humanity.

The children of men must study and scrutinize this law of God, this divine principle, and bring from the world of abstraction into

the world of concreteness all those elements of co-operation which would advance, ameliorate and rehabilitate our condition and environment. In former ages and cycles the people of the world were not much in need of the application of this law, because they lived separately and were not associating with each other as much as they do nowadays. But in this cycle of human power, in which the distant parts of the earth have become one neighborhood, they are forced to put into practice this great Universal law of co-operation from a Universal standpoint and not from a particular standpoint. Our system of interlocking civilization, the increase of population all over the world, the complicated and almost insolvable problems of economics and labor, bring us face to face with the most crucial period in the history of mankind, thus compelling us to undertake the bringing together that international law of co-operation which is not based upon greed and envy, but upon the service of humanity. An international system of co-operation must be established which will make the world one family and one home; a system that will bring about the utilization of industrial and educational advantages that are to be used for the progress of mankind. We must look upon all these means of transportation—the railroads, the wireless—as those spiritual connections which will unite and bring together the scattered fragments of humanity into one harmonious whole.

The ideal of this new age is therefore,

that a system of co-operation and reciprocity, which like unto the blood will circulate through the body of man, carrying the energy of nutrition to the two hands of the body, one of which is the East and the other the West, and giving the body politic strength and power. In this way alone can we carry the heavy load of civilization. The ideals that will save humanity today are not metaphysical or theological; they are social and humanitarian. This ideal of international co-operation is based upon the concrete advancement of the world and not upon a Utopian dream. This is the one ideal that is the very life of this age; the very foundation of material and divine civilization; the blood that will animate and dominate the body of mankind and deliver him from sins, transgressions and greed. There is not a single individual on this planet today that would deny the necessity or the need of such an international system of co-operation between the nations and governments, but those who advance these ideas realize that at the same time there are many obstacles and stumbling blocks in their way. These difficulties and obstacles are ignorance, prejudice, narrow-mindedness and lukewarmness of certain classes of people, toward such international principles. This ignorance, these prejudices, racial and national, which exist today in the world, act as dark and heavy clouds before the shining of the sun of international co-operation and reciprocity. The duty of forward-looking men and women is to scatter with their in-

herent force these clouds; so that the sun may shine with the utmost brilliancy and splendor.

The well wishers of the world of humanity, the sociologists, who are trying to study these laws, revolve all their conceptions around the solution of this problem, but the visionaries, those who delve into the realm of speculation and metaphysics, say, with theoretical proofs and arguments, these things will not at all advance the condition of society; nevertheless there are already thousands of people who have for their platform sound and wholesome principles for the realization of which they work whole heartedly, each soul contributing his share toward the formation of the Universal mind and consciousness.

The Bahai Movement has been established in the East for the purpose of strengthening and bringing into life and activity this very principle of international co-operation between the peoples of the earth. Baha'o'llah has brought forth certain ideas and principles the seeds of which he has scattered in the fields of the minds of men. The people are flooding these fields with thoughts of love and fellowship, and soon we shall see the growth and development of the wonderful trees of divine civilization finally reaching the stage of fruitage.

The first principle that Baha'o'llah teaches that will bring into fruition ideal conditions, is a system of international auxiliary language. These differences in language have been one of the greatest means of

causing the people to form parties, different societies and tribal distinctions, thus keeping them apart. Various languages have created misunderstandings, and these misunderstandings have been the means of division, strife and bloodshed. Millions of lives have been expended over the study of different languages, bringing no concrete result whatsoever, but adding and increasing the stumbling blocks and division among the people. As long as the world does not realize the necessity of universal language, no matter how many languages you may master and then travel around the earth, you may reach a country where you will be dumb and mute and not at all able to communicate your thoughts to your fellowmen. No matter how much or how grand are your ideals and your love for these people, you cannot express them through the medium of speech and it will be impossible for them to understand you. While speaking with a man about the identity of the truth of prophethood, I told him that Mohammed was also a prophet in his day and country among the Arabian tribes. He said, "No indeed, I do not believe that Mohammed was a prophet. He was an imposter and a man who did not teach God." I asked him, "How is that? Mohammed attributed his book to God and his teachings were all about God?" My friend, he confidently exclaimed, 'Ah, never did he say a word about 'God'. He always said 'Allah', 'Allah', 'Allah'": I said to him, "When Mohammed was living in the Arabian peninsula, the English language had

not become so prevalent. He had not studied it and could not speak the English language. However, what could he say other than Allah, which means God?" As long as there are so many languages in the world, we are always liable to misunderstand each other, though we are aiming, dreaming and working for the same identical principles. Therefore, it is the duty of each one of us to think about and give our unprejudiced attention to an international language; to impress upon our statesmen and leaders, whether in religion or in politics, that this age needs and must inaugurate an international medium of communication; that it must become part and parcel of the education in all the schools. This will contribute untold benefits to the coming generations. Therefore, if we do not partake of the fruits of this international unity, let us at least make the conditions so favorable that our children may eat thereof. You are probably aware of the fact, how in the beginning of the League of Nations, in Geneva, the members had such difficulty over the matter of selecting one of the languages as official. At first they made it French, then the English thought their language should be spoken in the hall of nations, then the Spanish and South American Republics came forth and said, "We want Spanish". Little by little, the Scandinavians and the smaller nations wanted to have their language as the language of the League. At last it became a question in the minds of men is this a League of Nations discussing all interna-

tional affairs, or is it rather a "Congress of Languages"? Must we engage all our time discussing languages?

The Bahais the world over are therefore striving to create this great consensus of opinion regarding an international auxiliary language, so that it may be introduced in all the public schools. Of course we do not like to state which one of the present languages should become universal, but if they, let us say, select Chinese, which is the most difficult of all, and allow us to make it universal, then all the people will make a supreme effort to perfect it. However, the language of Esperanto, which is being studied increasingly in many parts of the world, has many advantages. It is simple in construction, grammar and spelling. It has the root elements of most of European languages, consequently is most adaptable to commercial and trade relationships of this time. Although looking over the multiplicity of languages today, several thousands of them, it seems so difficult, almost impossible to think of a time when the whole world will speak one language; but, if we look back over the conditions of the past and realize how many nations that were divided and subdivided into smaller municipalities are united today, it is then possible to think of the time when all these obstacles will be removed, because the magnanimity and the will of humanity can remove even the highest mountains from before the face of mankind.

There is a story told in Persia of a man who had a friend who was very ill. He wanted to go and visit him, but did not know his language. Being thus ignorant of his tongue, he planned in his own mind certain questions, at the same time framing the answers that the patient would give him. He said, "Now when I enter the room, I will ask him, 'How are you?' He will say, 'I am very well.' Then I will answer, 'Praise be to God.' Then the second question will be, 'Who is your doctor?' He will answer, 'So and So', then I will say, 'May God make his feet propitious to your home.' The third will be, 'What kind of medicine are you taking?' and he will answer, 'So and so', then I will say, 'May it be very salubrious to you." When he entered the sick room, he called out his greeting thus: "How are you, my friend?" The man being very ill faintly replied, "I am dying." The visitor exclaimed, "Praise be to God", then further asked, "What medicine have you been taking?" By this time the patient had become very angry and replied, "Oh, I have been taking poison." His friend said, "May it be very salubrious to you." Continuing this sickroom monologue his visitor asked, "Who is your doctor?" From the deathbed came a reply of exasperation, "My doctor is the Angel of Death." Turning to go, his friend waved back this farewell consolation, "May his feet bring salvation to you."

The second principle or ideal which will bring international co-operation in a concrete form is Universal education. An un-

educated or illiterate man is savage and barbarous. Why do we look upon the people of Central Africa as ignorant and as members of savage tribes? So far as their physical appearances are concerned, they are like any other human being; but it is because their minds and hearts are not illumined with the pearls of education that we call them savage. Could the churches of the world today be suddenly turned into educational institutions, where might be taught all these elements which are necessary for the salvation of the mind and the soul, instead of the hide-bound creeds and rites, I can assure you that God, Christ and the other prophets of the world will be more pleased, because by so doing the world would be nearer the stage of universal emancipation.

The third ideal of this age is the foundation of the Parliament of Man and the association of nations. Of course, every effort that humanity has made in the past has been in the beginning, imperfect, but, had they kept at it and tried to learn by the mistakes they made, little by little it would have become perfected. First, the high court of international justice must throb in the body politic of the world just as the individual heart throbs in the body of man, causing the circulation of the blood through every muscle and vein. Second, the representatives of all the nations of the earth, whether large or small, must be present in that conclave of mankind. The members must be entirely free and detached from national and religi-

ous prejudices; they must think in the terms of the world of humanity; they must be like fathers for all the children of men and not prefer their national interests over and above the international interests of the world. The Parliament of Man, therefore, must be a gathering most sensitive to the voices and complaints of the wronged and oppressed nations of the earth—a Parliament of Man which would forever recognize the sacredness of treaties; a League of Nations having no secret diplomacy, no secret conventions. With these ideals this globe would become one glorious United States of the World. These limitations which are placed on international intercourse, on international commerce, must be lifted so that the world may become like one great mansion; each family living and helping the other with the greatest joy, happiness and comfort. Hence the four ideals of this cycle are the Universal Parliament of Man, Universal Education, Universal Language and Universal Religion. These are the four pillars upon which the palace of security and the welfare of the commonwealth of humanity will be built, and all of you are invited to work for this great Universal Palace of the Brotherhood of Religions of Nations and of Governments and of Races.

Questions and answers

Q. 1 In what field other than that of metaphysics is man going to pursue his

quests far self, thus contacting these springs of universal love;

A. Metaphysics in the highest and true sense is not something separate from this world. It is the knowledge of the inner reality of the self within and the world without. The physics is similar unto the glass, the metaphysics is similar unto the light within the glass. The world of nature perceived has no other distinctive power behind it save the power of God, and the recognition of the world of metaphysics is impossible without the channel and the instrumentality of physics. All our knowledge, even of the metaphysical, must come through the world of nature, through perception and conception, consequently if we recognize and find out the inner reality of nature we have attained to the knowledge of metaphysics—the knowledge of self, and the knowledge of God. The greater the expansion of real divine knowledge of metaphysics, the greater will be the knowledge of nature and the knowledge of physics. The two must go hand in hand, and when we study, ponder and observe the laws of nature we realize that these laws are governed by a supernatural, super-physical law, and this is again the meaning of that cryptic saying of the Greek philosophers, "Know thyself", because the knowledge of self comes through the investigation of the outer laws of nature, the outer law leading us to the higher and super-law."

Q. 2 What is the cause of the different languages?

A. The languages of the world, according to the psychologists have been derived from three branches. First, the Arian; second, the Semitic; and third, the Mongolian. All the languages of today are derived from these three parent stocks.

Q. 3 Is there a supernatural power other than that of which man is a part?

A. There is one universal supernatural power in the world of nature and in the world of man. The greater our effort to reveal the "I am", the greater will be our knowledge and attainment. There are not two distinct powers, one below and one above, there is one universal power and all the rest are the branches of that universal potency.

Q. 4 It seems that the ideals of the Bahais are the same as ours (Christians). In view of this fact have the Bahais devised any method of realizing those ideals, and how can we accomplish the task of bringing to mankind the realization that their interests in life are identical?

A. There are innumerable souls in the world today who have the same ideals. There is no other way to promote these principles other than by work, through training and slow education. Now the Bahais are doing that. It will take time for these seeds to germinate in the soil of the hearts and the minds, but they are being germinated and they are pushing their heads through here and there all over the world. They are verdant and green and probably the next generation will yield fruit. On the oth-

er hand there are many movements which have as their principles, one, two or three of the principles of the Bahai Movement; for instance, language by the Esperantists. They have the one Bahai principle and they are trying to promote it everywhere, and strange to say they are working with the Bahais. Those advocating universal peace is another class. The Bahais work with them. Also universal religion, so that in the Bahai Movement you have a symposium of all these principles.

Q. 5 What is the difference between spiritual power and psychic power as explained by the Bab?

A. When we Bahais say "spiritual power" we mean that ideal power, the functioning of which is in accord with the reason and intelligence of man, and not that part of it which may have certain unintelligent, unreasonable deductions of certain psychic phenomena which can not be demonstrated. Spiritual power is a higher power than the psychic power, because its manifestation is universal and it works through the mind in a practical, serviceable way.

Q. 6 What will be the universal result of all these harmonizing forces when finally they are fulfilled?

A. We will have two grand results. One, universal prosperity; the banishment of fear, of poverty, of pauperism and misery; the second we will have more time to give to the cultivation of those higher functions of the spirit and the mind, the ecstatic, the artistic and the spiritual sides of life;—so

that the world will naturally become like unto a Paradise.

Q. 7 How soon do you expect these things to take place?

A. It depends wholly upon the degree of our effort, or laziness which we demonstrate. We have around us many whining pessimists with whom we will never get anywhere, but if we bad workers, optimists, full of desire and earnest in putting forth extraordinary effort, we will get them very quickly.

Q. 8 How can we expect to attain universal brotherhood as long as there are certain existent conditions? For instance today there are certain natural resources from which we will have to secure our subsistence which is accompanied by certain discordant conditions. Can we have Universal Brotherhood so long as this lasts?

A. Of course you are right. As long as there are a few shortsighted gentlemen who get under their control by various hooks and crooks the resources that have to be shared by all humanity, we will never have universal peace and brotherhood, but this great sun which has arisen from the consciousness of mankind is going to force those gentlemen to share what they have with the rest of their brothers.

Words of Abdul Baha

The obstacle which prevents the so-called religious men from accepting the teachings of God is literal interpretation. Moses announced the coming of Christ. The Israelites were awaiting him with the greatest impatience and anxiety, but when he came they called him Beelzebub. "The conditions laid down in the Bible for the coming of the expected one were not fulfilled," they said. They did not understand that the conditions were symbolical. For instance, it is written—"He will come from an unknown place." Jesus came from Nazareth. "How can this be the Messiah?" they reasoned. "It is written—he will carry an iron scepter, that is to say, his shepherd's staff will be a sword. This man has no sword. It was prophesied—he will be seated on the throne of David; behold this man has not so much as a mat whereon to sit. He was to spread the law of Moses; this man, on the contrary, seeks to destroy it. How can he be the promulgator of God's law?" they scornfully laughed.

It was prophesied that the east and west would be united under the Jewish law; that the animals would be at peace one with another; that the wolf would no longer devour the sheep. They did not see these conditions fulfilled. Roman tyranny enveloped the world and they crucified the Christ.

The Jews were blind to reality. The real Christ came from the city of light. In the eternal realms Christ is a king. His shepherd's staff, that is, his tongue, was a sword dividing the true from the false. The throne

of David is not a material throne but an eternal kingdom. Christ re-established this kingdom; it had been forgotten. Christ conquered the east and the west. This means a spiritual victory, not a material one.

Animals were to live in peace. This means the Chaldeans, the Syrians, the Romans, the Greeks, who were to make peace among themselves, for Christ spread the cause of peace. As the Jews did not understand these things, they were deprived of the beauty of the Christ. Behold, again, the Christians are expecting the stars to fall and Christ to appear in the clouds, yet these are but symbols. They are awaiting a Christ from a heaven which does not exist.

Let us awake! Let us acquire a new intelligence in order to interpret the symbols and become acquainted with the mysteries. The real Christ spirit has come again from the supreme apex to illumine the world.

In the Gospel, Jesus said, "I am come from heaven." Physically he was born of a woman, but the Christ reality is from the city of eternity, for heaven is not a place but a state of consciousness.

Man has a sacred power which permits him to discover the inner significances, the reality of invisible things. Ponder over these statements, so that the portals of divine wisdom and infinite knowledge may open before thy face.

I wish to awaken you out of your deep slumber. Do you know in what day you are living? Do you realize in what dispensation

you exist? Have you not read in the holy scriptures that at the consummation of the ages there would dawn a day—the sum total of all past days? This is the day when the Lord of hosts hath come on the clouds of glory. This is the day in which the inhabitants of the world shall enter under the tent of the word of God. This is the day whose real sovereign is His Highness the Almighty. This is the day when the east and the west shall embrace each other like unto two lovers; war and contention shall be forgotten and nations and governments shall enter into an eternal bond of amity and conciliation. This century is the fulfillment of the promised century, the dawn of the appearances of the glorious visions of past prophets and sages.

Now is the early dawn; ere long the effulgent sun shall rise and station itself in the meridian of its majesty. Then ye shall observe the effects—then ye shall behold what heavenly illumination has become manifest—then ye shall comprehend that these are the infinite bestowals of God—then ye shall realize that this world has become another world and ye shall perceive the divine instructions, universally spread.

The teachings of His Holiness Baha'o'llah, like unto the spirit, shall penetrate the dead body of the world and like unto an artery shall beat through the heart of the five continents.

In the Gospels it is written that the Christ said: "I have many things to say unto you,

but ye cannot bear them now! But when he, the spirit of truth, is come, he will guide you unto all knowledge." Christ is alluding to a person, because he says, "When he is come, he will not speak of himself, but whatsoever he shall hear, that shall he speak." This means by the power of innate knowledge.

Some Christians claim that the Holy Ghost descended after the resurrection of the Christ and that Christ is alluding to this. But as the Holy Ghost was always with the Christ, is this logical? Again he says, "He will guide you unto truth", he will be better for you than I. He adds, "Until I go, he cannot come." Endeavor to understand the divine words, otherwise difficulties will arise. Had the Jews understood symbology, they would have understood the Christ. The holy books are full of significance and must never be taken literally. Elijah also was expected to come from heaven, and the Christ said, "Elijah is none other than John the Baptist." The reality of John was in the supreme concourse. It is essential to have divine perception in order to see the truth, to hear the call, and obey—liberating the hearts from all earthly attachment.

The mountains being shaken before the coming of the messenger means that great peoples—great as mountains—are shaken and become transplanted.

I hope that you will be the cause of opening the eyes and exalting the spirits to follow divine direction. Thus you will assist others to walk in the path of the good pleasure of the Lord. What is the ultimate goal

of a human life? Assuredly it is not to eat, nor to sleep, nor to dress, nor to repose on the couch of negligence. Nay, it is to find one's way to eternity and understand the divine signs; to receive wisdom from the Lord of Lords, and to move steadily forward like a great sea.

This is my hope for thee.

He is Abdul-Baha, the servant of the Glory of God!

He, the unschooled, is the Interpreter of the mysteries of the ages.

He, dwelling amid the darkness of superstitions, displays the Light of the Knowledge of Truth!

He, the captive, points mankind to the Path of eternal Freedom!

He, abiding within the close-walled city, reaches men and angels with His boundless Love!

He, whose self is naught, proclaims the Word of Authority!

He, whose voice is heard only in the chamber, speaks with trumpet tones to all the nations of the earth!

He, the neglected, is the Leaven of Salvation to the world!

He, the rejected, is the Master of the Feast for all!

He, bestowing personal blessings on the few destitute ones, is a Fountain of Generosity to all peoples!

He, the prisoner, is the Conqueror of hearts! He, the oppressed, is the Winner of Victory for mankind!

He, amid the turmoil of earth, is the Banner of Peace and Harmony!

He, amid the jangle of doctrines, is the Herald of the Kingdom of God!

He, amid the clash of creeds, is the Center of the Covenant of God!

He, in the nigh of wonder and doubt, is the light of the Guidance of God!

He, in the winter of discontent, is the Flame of the Love of God!

He, through long-suffering, meekness and patience, is the Proof of the Gift of God. He, the Servant of All, is the Master of Men!

Lecture
delivered by
Prof. Jenabe Fazel

Sunday evening, 8 p.m., January 23, 1921
New Thought Auditorium
Seattle, Washington, USA.

Palestine during the days of reconstruction

It gives us the greatest joy and pleasure to welcome you tonight in this splendid auditorium, and, looking into your shining and radiant faces, talk with you about that ancient country, the Holy Land—Palestine.

Although the manifestations of God have appeared from all countries and from all climes, Palestine is distinguished above all the rest of the world because a large number of these heavenly mouthpieces, who have descended from the line of Abraham, have lived and taught in that country. The vision of the Kingdom of God has always arisen from that holy spot. The long line of Israelitish prophets, whose sacred literature forms one of the most wonderful treasures of human knowledge and wisdom, were ushered into the world of being in that country. This small piece of land, although not larger than ten thousand square miles, fills the largest place in the imagination of mankind, because it is the birthplace and the dawning point of these Divine Manifestations of the Kingdom of God. From this land has

come many prophets, famous throughout the world. When you travel throughout that country, you will feel the vibrations of spirituality; you will realize that the very atmosphere of the country is love, unity, sympathy and fellowship for all mankind. It is always heavenly. Its skies are blue and in the night millions of stars twinkle in the heavenly dome where they dance until the daybreak. The plains and the meadows are covered with all kinds of wild flowers, which fill the air with gentle fragrance and perfume. Living in that atmosphere, one is endowed with a spiritual insight, and visualizes before his eyes the great events which were prophesied in the past, the foreknowledge of which has been conferred upon the divine prophets. The very atmosphere of that country seems charged with the melodies of the music of angels.

This Holy Land in the last few centuries became subjected to the great oppression and tyranny of unjust governments, by which it has been overcome and impoverished. The cause of this impoverishment and distraction of its people was the misunderstanding and small differences, leading to war and bloodshed.

These strifes were waged by the adherents of the different religions, the Mohammedans and the Jews which descended from the line of Abraham. You all have read more or less something of the great leaders of the Crusades in the tenth century, when hordes of Christians migrated toward Palestine trying to deliver that land from the hands of the

Mohammedans. Millions and millions of lives were wasted on account of this religious slaughter. The cities today are heaps and ruins of that which was in those days grand and beautiful. The sites and places of industry became the stamping grounds of these armies and so demolished that no vestige of civilization remains. The cause of all this war and strife that ultimately brought about the complete ruin of Palestine was no other than the differences in emphasizing small points of religion given by the leaders of various sects. In the fifteenth century, Palestine fell into the hands of the Turkish Sultan, and from that time on the country deteriorated and grave misunderstandings continued.

In the middle of the last century, on account of the inrush of knowledge and material progress in Palestine, a new era was inaugurated. Through the organization of the Zionist Movement and various other societies, the younger Jewish element has gone into Palestine and began the re-establishment of the foundation of those old colonies. They are now modern and the brightest spots in that country. With the founding of these colonies went the establishment of schools and various other institutions. The Jewish people had felt somehow that the time of their dispersion was to be brought to a close, and, through the chronological interpretations of their Bible, drew the conclusion that very soon they would return to the land of their forefathers. Upon their return, with money, intelligence,

initiative and with great religious enthusiasm they began to improve that land and bring into its life some mode of communication, of order and organization. The waste land was actually transformed into a rose-garden.

Another interesting element which contributed to the progress of Palestine was the migration of Germans from Stuttgart. Many in reading the Bible concluded that the time for the descent of the Lord from Heaven was near, so they gathered together a large colony and started on their journey. Several hundred of them went to Haifa and established a wonderful colony. All these earnest and sincere religious men were filled with this longing for the early return of the Lord of Lords and the King of Kings. They thought he would descend from Heaven to Mount Carmel. They brought with them the Western civilization and built lovely, clean and trim homes with wide avenues, their beautiful homes surrounded with gardens of shrubs and flowers. At the entrance of their homes was written: "Der Herr Ist Natch". "The Coming of the Lord is Near".

The third institution which brought an air of life and progress into Palestine was the establishment of the missionary college at Beirut. It is a wonderful university with various departments of medicine, dentistry, the arts and agriculture—a magnificent hall of learning built on a hill, where thousands and thousands of the Palestinians and other Arabic people throng annually to gain wis-

dom and knowledge. These steps were taken notwithstanding the many difficulties presented to the originators by the government, the briberies and corruptions of the officials, but, when the English army in 1916-1918 came and delivered that country from the old regime, immediately a new era was inaugurated. Through the freedom which was given by the British administration, the Jews and other nationalities felt sure that now there would be at least justice and opportunity for all. The people immediately engaged in the development of the economic and the industrial resources of the country, especially along the lines of education and agriculture. Some of the historians of the world have written that the greatest result of the world war was the freedom of Palestine. The second result was the building of railroads from Egypt to Palestine, thus connecting these ancient kingdoms. This railroad is being built through the hot and sultry desert of Sinai Peninsula, frequented with blinding sandstorms. While I was traveling on that railroad from Egypt to Palestine, I was reminded of the time when Moses with thousands of his followers had to cross that desert, spending forty years in transit, and, finally not reaching his goal died in exile. Today you can go from Egypt to Palestine with the utmost comfort in eighteen or twenty hours. Similarly, when Christ wanted to enter Jerusalem, he called upon his disciples to go into a certain field near by and bring an ass so that he might ride on it in order that the

prophecy of David might be fulfilled—that, "the Son of Man may enter Jerusalem with great glory and honor." Nowadays no one would think that riding on a donkey would confer on one any distinctive honor, but in those days this was the only mode of transportation. If Christ lived today, he would enter Jerusalem on a railroad that connects Jaffa and Jerusalem. If Rip Van Winkle, instead of sleeping twenty years in the mountains of old New York, had slept two thousand years in Palestine, suddenly awakening today and seeing all the changes, all the transformations that have come into the life of that country, he would realize that the prophecies of the old prophets in saying, "In that day there shall be a new earth and a new heaven", have actually come to pass.

Above and beyond these material and physical regenerations in the life of Palestine, there is a spiritual element which makes this city even more important in the eyes of the people of the world, and that is the appearance of the Bahai Movement and the establishment of its headquarters in that country. Imagine the blue Mediterranean Sea, then stretching from its shores a small plain and in the distance a mountain rising above it. With your eye of imagination you note the shore resembling a horseshoe and located at each end some ten miles distant, the cities the names of which are repeatedly recorded in the sacred Bible as Haifa and Acca. These two cities are the most ancient cities in the history of that country. Standing on the summit of Mount Carmel and looking to-

ward the sea, you behold Haifa built on the mountain slope and on the other side across the blue waters of the bay, you will see the white glistening city of Acca with its interesting minarets and various other ancient buildings and walls. These walls built by the Crusaders are of several yards thickness. Of Acca, spoken of in the Bible as Acre, it is said, "Acre will be a door of hope for all the nations", and, in regard to Mount Carmel, it is likewise written, "The glory of the Lord shall descend upon it and the excellency of Mount Carmel will be a consolation to the rest of mankind."

The climate of Palestine is very much similar to that of Southern California, so that in winter that wonderful plain is like a paradise. Millions of Narcissus fill the air with their fragrance and greet the eye of the tourist with the beauty and grandeur of purity.

On one side of Mount Carmel, the people point out to the tourist the most ancient olive trees, some of them dating back to two thousand or two thousand five hundred years. There are so many kinds of flowers, so many beautiful orchards, so many lovely homes on the slope of this sacred mountain. The heaven is so blue, the nights are so calm and with the silvery moon shedding its ambient light over the surface of the water, one is intoxicated with the beauty of it all. As you walk along that wonderful mountain, you realize that it was not without reason that the prophets of old called

it Mount Carmel; the Mountain of the Lord; the Garden of God.

When you enter this city you will behold a benign old man from whose face the light of love and benevolence emanates. He is dressed in a white flowing robe, with white beard and locks falling behind his shoulders. Who is he? He is one of the successors of the ancient patriarchs and prophets. His name is Abdul Baha. He is the most picturesque, the most wonderful wise man living on the slope of that beautiful mountain. Thousands and thousands of scholars and philosophers and thinkers of Europe and Asia visit him annually so that they may gain from him that deep insight, that spiritual wisdom, poise and equilibrium which he has received from on high. Because Abdul Baha teaches the principles of a Universal Religion of brotherhood and amity, the rest of mankind is intensely interested in his movement. Thus Palestine has become not only the Holy Land to the Jews, Christians, and Mohammedans, but to the seven great religions of the world. Numbers of Zoroastrians and other religionists have come to Palestine and have started colonies simply because they believe in this Universal ideal of the Brotherhood of Religion and the Unity of Mankind. During the war, when the English were attacking the various parts of Palestine, General Allenby ordered his army that upon reaching Haifa they must have the greatest consideration for the inhabitants of that city because Abdul Baha lived there. Thus you will realize at a

glance how these leaders, even in the military men of the British Empire, looked upon this great personality living in Palestine. They did their utmost to protect him and those who were affiliated with his movement; they showed a depth of interest highly gratifying. When the British General in 1918 entered Haifa, the first question that he asked of the municipal head of the city was this: "How are Abdul Baha and his friends?" He was assured that he was well and happy. Immediately a cable was sent throughout Europe and America assuring the Bahais that their beloved leader was found on the slope of Mount Cannel enjoying the utmost health and quietness.

One of the most unique sights that is presented to you in Haifa is the picturesque appearance of hundreds of different religionists with their various customs and costumes coming to meet Abdul Baha. When I arrived in Haifa a few months ago, I met many people coming from England, America, Japan, China, India, Arabia, Turkey; all coming there with one object, and that, to meet this great spiritual leader; to sit around his heavenly table. Every night dozens of men and women are sitting around his great table of bounty partaking of the material food and at the same time receiving spiritual sustenance from Abdul Baha, who, with his patriarchal appearance, walks about speaking to them. His words, though simple, carry with them a great creative power, in fact, so much so that when these people hearken to them, immediately the

elements of discord, of envy, of hatred and animosity are swept away and they are filled with Joy, love, amity and association. Abdul Baha living on Mount Cannel today teaches these people the Oneness of the World of Humanity and that these differences and dissensions which have crept amongst men are man-made and not God-made. Addressing his guests, he says, "God has created all humanity from the same elements; he protects all; he provides for all and he encircles all with his love and with his kindness. People, whether living in the East or in the West, whether in the North or in the South, share in common the same physical, intellectual and spiritual aspirations, consequently they are being overshadowed by the same Almighty Creator. This earth is one Universal home for the family of men, but the children of men are so ignorant, so limited in their conceptions that they bring within their lives those differences which do not exist even among the animals. If you bring a number of German cows and a number of French cows and cows of all the other nations and put them to graze in one field, would they fight with each other over their religion, or over their nationality, or over their colors? Take again a bevy of doves flying or circling in the atmosphere, all of them cooing to each other with the utmost love and amity, never drawing any line of distinction or demarcation as to their various races, countries or religions. But man is so ignorant. He commits those things that even the most unin-

telligent animals do not. If man could understand the language of these animals, he would probably hear them exclaim something like this: "Look at this man who considers himself God, or who thinks he is a spark of God, or that he is the son of God, or the cousin of God, or the brother of God—look at him! He thinks he is the most perfect creature on the globe. He is endowed with supreme intelligence and wisdom, and yet what does he do? He wastes all his God-given endowments and energies in those things which are not even befitting the animal kingdom." Let us think of a family having seven sons, who, growing to manhood, will migrate into seven parts of the world, each one founding a large family and living in accord with the exigencies and requirements of that country to which they have migrated. Do you think they will look upon each other as strangers, when after a few years they have a reunion? In whatever country you live, whatever language you speak, whatever type of civilization you may have, you are all the leaves of one tree, the fruits of one branch, the stars of one heaven, the pearls of one ocean and the roses of one garden.

"The founders of these different religions of yours did not come to divide mankind and increase hatred and animosity, or to form parties; they have come to unite the hearts of men; to raise their consciousness to a more divine plane of realization and to cement their souls together. It. is better a thousand times to have no religion whatso-

ever, but to have love, amity and unity; to have love is more essential than a religion which emphasizes division and brings the separation of the children of God. Religion is like unto medicine. If medicine aggravates the disease, it is better not to take it."

So Abdul Baba tells us that a sincere atheist is a thousand times more preferable in the sight of God than a religious hypocrite. These Universal principles of today are bringing the nations, the races and the religions together and creating that atmosphere of divine fellowship, which spiritual heavenly truth which will ultimately usher in the Kingdom of God so much prayed for by all the nations of the earth.

Hence Palestine is in the beginning of a great physical and spiritual renovation. The few instances which we have given you regarding its physical and material development, together with these teachings which are being issued from Mount Carmel as the symbol of its spiritual advancement, show to you and to us that Palestine is the most interesting, the most instructive and the most wonderful spot on the face of the earth today.

Questions

1. When the people become Bahais and gain strength of former religions, will they not treat other religions just as the Christians have treated the Jews, such as killing the Jews in Poland?

This is impossible in the Bahai move-

ment. Baha'o'llah has said that religion should be conducive of love. I have come for love and the Bahais must deal with love and amity toward all the people of the earth, and just as love is a center around which the circumference of all Bahai activities revolve; just as Christ said, "Every kind of blasphemy may be forgiven except blasphemy against the Holy Spirit", Baha'o'llah has repeatedly asserted that the only infidelity in this world is when we lack Universal Love. During the last seventy years, although the Bahai movement has been growing very rapidly in the Oriental countries, because Baha'o'llah had enjoined his followers that they should not resist their enemies, more than twenty thousand of them preferred to give up their lives and homes rather than rise in opposition to those who attacked them. Therefore, in the Bahai Movement, love is the foundation of life, the essence, the light of all their activities; hence they look upon love as the highest and the noblest expression of God.

2. Inasmuch as all the religions have come out of the East and have not been able to establish human brotherhood, is it possible for the Bahai movement to do so?

In the past ages the different religions established unity and brotherhood, but their circles were small. For example, the teachings of Moses established brotherhood among the Jews. The teachings of Mohammed united the warring bands of the Arabs in the Arabian peninsula and brought them under the sway of one religion. Similarly

the teachings of Christ brought brotherhood among the Syrians, the Chaldeans, the Egyptians, all of which were idolators and pagans. Although he brought to them the light of the oneness of God and divine civilization, yet a universal brotherhood was not possible in those days because their means were not forthcoming. In this day material civilization has practically united the distant parts of the earth, so that we know what the world is like, and consequently from a spiritual standpoint it is very possible, nay, rather, most desirable, to have this Universal Brotherhood which will come even against the pugnacious will of men.

3. Is it not true that human nature is a hindrance to men in the practice of the wishes, laws and desires of the founders of religion?

This is true. Human nature is always against the laws of God and the laws of the prophets. You have read in the Bible that Satan, that selfish self within, is so strong that it even wanted to take Christ in the wilderness. For forty days he was tempting him to give him everything. What kind of Satan was this gentleman? It was nature, the animal passionate nature of man. But when the Divine power becomes strengthened or victorious in the human nature, then that human nature will be defeated just as Christ defeated it and just as all the prophets had defeated it. This Divine nature is in every heart and has the potentialities of development and triumphant victory.

4. Were the Jews the chosen people at one period of the race?

The Jews do not have a distinctive privilege over other races. God has created all humanity equal. But, there is this one point to be considered: When Abraham arose to teach the doctrine of the unity of God, at a time when the whole world was steeped in paganism, the Israelitish people were the only people who answered his call and listened to his teachings; therefore, they became the first begotten, as they are called. As a result their privilege comes from this fact,—that they, in the matter of accepting the knowledge of God, the Divine principle, they preceded all the other nations and religions of their time; therefore, they were called the chosen race, that is, they had the capacity to select or to choose God and God answered their call.

5. Give the geographical location of the Judea country and its climatic conditions.

Palestine or Judea is in the temperate zone. Its climate during the winter is very temperate. The very fact that all these spiritual thinkers have appeared from that country, shows that it is one of the most favored spots on the face of the earth. A small country along the Mediterranean, but very significant in history and geography.

6. Is it true that man's injustice to man, manifested socially and economically, has been due to the lack of spirit of brotherhood, and is it true that man's growing tendency to repudiate that kind of spirit bids fair to the success of that movement,

and is it true that when the Bahai movement is established, and we have done away with potentates and rulers of whatsoever thought, will we have universal justice in every sense in which we can comprehend it?

You are right in every sense, because the aim and purpose of the Bahai movement is to establish that economic justice and spiritual brotherhood which has been in reality the aim of all the prophets of the past.

7. What has Baha'o'llah to offer to humanity, more than the teachings of Christ, if anything?

Christ, it is true, taught Universal Love, the Fatherhood of God and the Brotherhood of Man; but, where do we find them today? If a group of sick people were in a library of medical books, containing the most elaborate prescriptions regarding the diseases of mankind, and these people simply read those books, sang the glorification of the writers, saying, "Oh, how wonderful they are; they were the sons of God, the prophets of God", never thinking to take the prescriptions or the medicine, would they be healed? Now, His Holiness, Baha'o'llah, has put into practice the same principles; the identical principles that Christ taught in His sermon on the Mount. He has actualized this universal love; he has made it a dynamic power in the life of the religions and the races, so that it has become a living force in their social and religious activities.

Lecture
delivered by
Prof. Jenabe Fazel

January 26, 1921, 12 pm
New Thought Auditorium
Seattle, Washington, USA.

The solution of the economic problem

The social and civic life of Persia is still very much along the pastoral and agricultural state. We are aware of the fact that the life of the ancient races and peoples was more or less along simple, primitive lines, accompanied by few needs and wants, but, as civilization advanced, the needs and wants of humanity multiplied until today human desires have increased to such an extent that man is in need of a thousand and one things to make his life tolerably comfortable and peaceful. The life of the ancient people was very similar to the teaching of Christ when lie said: "Live like the lilies of the valley or like the birds of the air. If you have food for today, do not think of the food for tomorrow." However, very few people, under the stressing conditions of the present day, could live in accord with the literal meaning of that statement.

In the Orient, if we wanted to build a house, we brought a few planks of wood or a few branches of the trees, put them together and lived under its shade very hap-

pily and peacefully. Here in New York you have these immense skyscrapers, fifty and sixty stories high. Think how much scientific knowledge, how much technical manipulation of various departments of industry is necessary for the building of these mammoth structures. Stop and think for just one moment how many thousands of people today must toil under the ground in the mines in order to dig the iron ore, then again the thousands that are engaged in throwing this same ore into the smelters to be put through the various processes necessary that we may have iron for the building of railroads. All this toiling is for our convenience and comfort. Thus in the morning or the evening we may start on our journey and the next day, or within a few hours, have arrived at our destination several hundred miles distant. This we do ofttimes without seeing practically anything of interest along the way, because we move so rapidly. On the contrary, in the Orient, we travel leisurely on the back of a donkey, a horse or mule, ofttimes taking months and months to reach our destination. Thus the traveller has time to study every kind of plant on the plains over which he travels and by the time he has reached his goal his mind is filled with all kinds of interesting experiences. When coming from New York to the Pacific Coast one has scarcely seen any part of the country.

There is no question but that the wave of industrial civilization has come to engulf the world. There is no way of escape. The

very tendency of the time is toward complication of events outwardly, but it we can gain that inner calmness and poise, that inner simplification, we can easily bring readjustment in our industrial and social conditions. That ideal life of simplicity of the early ages cannot be duplicated today because humanity is not willing to go back. We must go forward with an expansive consciousness, developing the material laws of the universe. Hence the greatest problem of this age is the ennoblement of all work. We must look upon work not as drudgery and degrading, but as elevating and spiritualizing. Just as the blood circulates through the various parts of the body, so work must keep the body of humanity in a wholesome condition. Work to the body politic should be like the steam for the steamer; it is the energizing and propelling force. In the Orient we have had many parasites, social and religious. Thousands upon thousands of people formed themselves into a kind of class. One of the unwritten or unconscious laws of these various classes was constant sucking of the blood from the workers of the land. This they deliberately did without doing anything whatsoever in return, relying wholly on the residue or the income of the workers in the community for their comforts and luxuries.

When Baha'o'allah appeared in Persia his first principle in the matter of Economics was the ennoblement of labor, saying that in this age work is worship; work is prayer. He stated in his writings that the most de-

spicable man in the estimation of God is that man who sits and begs for his daily bread, and the noblest man in the presence of God is that man who works and sustains himself and those who are dependent upon him. He says a lazy man is similar unto a paralyzed member of the body or a dried branch of a tree that is good only for to be amputated or thrown into the fire. The workers and the toilers of the earth, therefore, are the kings and the sovereigns thereof, because through them there is that constant process of production and distribution making possible the exchange of labor and produce for the sustenance, comfort and happiness of mankind. Similarly in the realm of scientific investigation; philosophies and theories of any school of thought are only useful when they yield certain concrete and definite results. Such a school of thought is like unto a fruitful tree. But, it any school of philosophy begins with words and ends with words, producing no concrete or practical demonstration of its efficiency, it is like unto a wild tree of the jungles which is non-productive. It benefits man nothing;—merely a shade for the indolent. Hence the very life of the world of humanity is kept up by work, and the workers are like that pulsating organ in the body of mankind.

Formerly the matter of the medium of exchange was based upon barter. It one man had a dozen of eggs and his neighbor had a bushel of wheat, according to a certain

arrangement, or upon a certain specified basis they would exchange these products.

The history of economics tells us that the Phoenicians, which were one of the first seafaring nations, were the ones who introduced money as the medium of exchange as a result of which gold, silver, copper and the various other things came into the market of the world. The original idea was to make work the basis of exchange, and when they brought money into the market, the plan was only to facilitate the matter. For example, I work eight hours and gain a certain sum of money, then I go to the restaurant and give that money for the work that the cook does in preparing the food, then the cook, who has also somebody working for him in keeping up a house, in turn transfers his money to that person; thus a circle of exchange is made based entirely upon the thought of work and not merely the thought of worth of the money. Therefore, that which causes the affairs of the world to move is labor. Thus, you see, money is, in a sense crystallized labor, and the aim is not to allow too much of this crystallized labor to be accumulated in the hands of a few people, but that it may circulate through the organs and members of the body politic. That which ennobles or gives to capital or gold its worth is labor. Were it not for the sake of labor, in the center of this earth there are bushels and bushels of precious stones worth millions and millions of dollars that would be worth nothing. The mistake of so many people

can be attributed to their interpretation of the Golden Rule. They want to transmute it into a Rule of Gold. The Golden Rule must be applied in our relations of life from an entirely unselfish and spiritual standpoint. The Rule of Gold transforms this glorious law to one of selfishness, greed and envy. The wealth of the world belongs to the whole world and if we find here and there a few people who have monopolized either the natural or the productive resources into their own hands, they are like those highwaymen who hide themselves behind the rocks and when the time arrives despoil the caravans or the trains of all their possessions. Leaving the members of the caravans in the state of destitution, they go on their way to live in the orgies of luxury and thoughtless extravagance. So it is with the world at large. These colossal sums that are horded in this manner are misused instead of being poured into those channels which would bring the greatest happiness and prosperity to the largest number of people in a community. This state of affairs has reached such a stage that it can scarcely be borne longer.

The laborers and the toilers are already giving at least, either through direct or indirect taxation, one-third of their income for the upkeep of destructive means which bring upon the heads of humanity only disaster and misery. The selfish and self-centered capitalists are like that man who, while two persons were working wholeheartedly and with the greatest desire to

help themselves, suddenly, either through intrigue or through sheer physical force and brutal strength, came between them, took away what they had earned, leaving them in utter poverty.

The greatest economic waste is war. It has always been so and will ever be. As long as the people are giving up the produce of their labor to those selfish men at the head of their governments to build vast dreadnaughts, super-dreadnaughts and super-super-dreadnaughts, there is no hope for salvation of the world. For each one of these, they give forty or fifty millions of dollars and after a few years they must be thrown into the junk shop, yielding no productive result whatsoever. When I arrived in France and traveled through that country, I saw all along the streets young men crippled and maimed. Now what has been the result of this world war? Who brought it about except a few munition factory magnates, a few statesmen or politicians whose one aim and desire in setting the world to burning with the lire of hatred was that of the selfish furtherance of their own aggrandizement and other interests which were far below the consideration of God and humanity? When the war was accomplished, each of these warring nations and governments proclaimed to their fellow nations that they were defending their own rights and vital interests, their own honor and flag. Of course, there has never been an impartial tribunal to pass upon the validity of this statement; to say just which of these great

nations have been truly defending their own right, because all of them in their blue books, their red books and all other kinds of books, have been crying out to all other of their sister nations: "We have been attacked; our interests were at jeopardy, and for this reason we arose to arms."

There is a story in Constantinople about a fat priest; and generally they are fat, especially their necks. This was a Mohammedan priest and he was praying in the mosque. No sooner he began his prayers than into the mosque came a man who took his place at the door just to watch him. While watching the priest he was suddenly moved by the usual spirit of mischief to find somebody who would be willing to slap the neck of this sanctimonious priest. He looked around and surely enough there was a man standing at a short distance. The first man called to the second, saying: "Will you slap that man on the back of the neck?" The man replied, "No, I could not do that." The first man took from his pocket a dollar and no sooner the man saw this dollar than he said: "I'll do it. Just give me the dollar." Taking the money, he advanced toward the priest who was praying. When praying it is the custom of the Mohammedans to bow down and then rise up. Just when he was arising the man gave him a severe slap. The priest turned, saying: "What is the meaning of this?" The man innocently said: "I beg your pardon; I had a friend with whom I often joked. He had just such a neck as yours, so when I came

here I mistook you for this friend and thought—what fun—to just give him a kindly slap, so I beg of you to excuse me. It was, I assure you, a mistake." The priest continued his prayers. The mischief-maker was still there and showed this man another dollar and said: "Do it again." When he had slapped him the second time, the priest almost lost his patience, but being a genial priest and having certain admonitions in mind, he forgave the man and continued his prayers. Still bent on mischief, the first man showed the second a gold English pound a third time and urged him to continue this impoliteness. The third offense was too much for the priest. He arose and angrily said: "I am not going to stand this kind of treatment any longer." The man who had been administering the kindly punishment said: "I will be frank with you. Just as long as thy neck is so fat and shiny and so long as there are dollars in that man's pocket there, you will have to endure this friendly greeting." Now, this is only a story, but it well illustrates our case; that just as long as there is selfishness in the politicians of the world and there is this quiescent willingness on the part of the toilers of the earth to be taxed and surtaxed, the world will have to go through these processes of wars and rumors of wars. Before this great world war took place, Abdul Baha, the present leader of the Bahai movement, made a tour throughout Europe and America, giving forth wonderful eco-

nomic teachings. In all his talks he repeatedly said that there shall arise in the future great strikes and deadlocks, struggles and turmoils between the capitalists and the laborers, and if they do not come together in a peaceful and amicable way, thus trying to understand one another, the world will be facing a most tremendous danger. He also stated that the foundation of all economic justice is love and mutual understanding. If the capitalist has not that love in his heart and does not care to understand the side of his laborers, the struggle will continue indefinitely. He stated that there must be a few laws brought into the industrial world; that just as the ancients tried to overthrow their monarchies and establish democracies; just so there is a thought going on now in the religious world to establish democracy of religion, also there is a process of evolution going on in the industrial world. When these have been accomplished, the world will have been relieved of many of its troubles. Capital and labor can have a great congress and their representatives through joint management, through the idea of profit sharing, may easily arrange their difficulties. Abdul Baha said the laborers or the employees must have a vital interest in the plant of industry. Higher wages will not solve their problems, but if above and beyond their annual expenses, they are given a certain percentage of the gross profits of the industry, and then the laborers will put all their interest and all their desire into the efficient organiza-

tion of the factory. He has written detailed laws and you can have them in his books. These laws starting from the agricultural state and then the industrial state, when they are put into practice, much of the stress and storm that is crippling the wings of society at present will be removed. Capital is like the blood that must circulate throughout all the organs and limbs and muscles and capillaries of the body. If all the blood goes to the head or the heart and not to the hands, there is something wrong with the economic system. As long as this blood is equally and happily distributed through all the organs of the body, then each organ will do its distinct function. The eyes cannot become the feet nor the ears become the hands, but each one has a peculiar service to render which is valuable in its own department. The change that must come in our economic system must come by evolution, not by force and violence, because only those changes which come slowly are permanent and valuable and we learn by our mistakes as we go along and walk in the pathway of development. In this world, in brief, we are in need of two things. First, the adjustment of our economic relations so that each individual of humanity may have bread to eat and the comforts of life to enjoy according to the standard of civilization of the country in which he lives; second, the application of the Sermon on the Mount or the divine love which is the solving of all human problems for the equalization of the rights of men from an economic stand-

point is like unto the body of man. The spirit that quickens and vivifies this body, no matter how perfect it is, is the love of God and the love of humanity without which all our economic measures will be fruitless. All our disturbances, deadlocks and strikes that come on the part of the laborers, in the last analysis, are not so much for higher wages as the assertion of manhood and womanhood; that this is an age when these people must be dealt with as living organisms, not as products or commodity to be sold according to the law of supply and demand. In other words, economics is like unto the glass and this spirit of new manhood and womanhood is like unto the light in the glass. The power of the Holy Spirit is flooding the world with a new water of Truth which is capable of washing away all the sins and temptations of humanity. All we have to do in this day is to take this wonderful Water of Truth according to our capacity to receive, and drinking deeply of the divine spirit, bring it into our lives and make it a part of our social and economic relations with humanity; so that from a material and spiritual standpoint the world may receive this balm and this healing spirit thus standing on its own feet, causing its life to be filled with vibrations of love and a dynamic energy of life.

Translated by Mirza Ahmad Sohrab

Lecture
delivered by
Prof. Jenabe Fazel

January 26, 1921, 8 pm
New Thought Auditorium
Seattle, Washington, USA.

The Bahai Movement

The subject to be discussed tonight is "The Bahai Movement". As an axiomatic fact you know that all the spiritual revelations and divine religions have sprung out of the mysterious heart of the East and from there have been promulgated throughout the expanse of the earth. The seven great religions which have directed, uplifted and elevated the hearts and the minds of millions and millions of people toward God throughout the centuries have come out of the Orient.

What has been the primal aim and object of these spiritual outpourings? Unquestionably their primal aim has been to promulgate the laws of morality and ethics and we cannot conceive of the practice of the laws of morality and ethics in this world without their first being centered in the heart of love and unity. As we study deeply and thoroughly the writings of these spiritual founders, we realize more and more that the principles upon which they founded their religious systems were Universal Love and the Unity of Mankind. Notwithstanding the

presence of these religions, as we observe impartially the practices of the children of men, we see that there are conflicts, turmoils, strifes, differences and all kinds of creeds and superstitions. These religionists read their sacred books, and kissing these spiritual volumes, put them on their heads as the sign of respect and honor, after which time they are placed on the shelf and the religionists go out forgetting entirely that they have even read these great spiritual precepts. To illustrate, if the patients in a sanatorium or hospital go into the medical library, read the medical books, praising and glorifying the names and writings of the authors always exclaiming—How wonderful are these laws that these great men have discovered. They have been the benefactors and guardians of the human race—but never thinking to take the medicine that these great physicians have prescribed for their illness, instead using those very books as weapons to wound each other, they will never be benefited by this wonderful knowledge. Nothing is accomplished by discussing the differences of these great masters, or making the titles a subject of dissension.

The ages have rolled on while the people of the earth have been more engaged in praising and glorifying their prophets than in living in accord with the teachings of those same divine beings. Not only have we had to fight again religious differences, but racial, national and patriotic differences have engulfed the world of humanity in an ocean of difficulties, strifes and traditions.

The Bahai Movement comes therefore with a clarion call to unity. The Bahai Movement was founded in Persia seventy years ago. Its watchword is the spread of universal love, the removal of these racial, religious and patriotic prejudices, and the unfurling of the flag of Divine brotherhood in the world of business and religion. The Bahai movement is not a new religion, but a spiritual interpretation of the laws of justice, equity and fraternity, springing out of the hearts of mankind, revealing those inner mystic connections which have been overlooked and hidden under the heaps of creeds and imitations. The Bahai Movement has introduced into the intellectual arena that element of universality that unites all mankind, and from the brain it has sent these wireless messages of unity and spiritual vibrations into the chambers of the hearts, and thus, by connecting the world of the mind with the world of consciousness, and by directing the intellectual and emotional forces, have united them into one and caused them to serve the world of mankind in a practical way.

This Movement was inaugurated in Persia in 1844 by a young man twenty-four years old whom we know as the Bab. From childhood he demonstrated extraordinary signs of intelligence. When at the age of twenty-four he started his spiritual mission and proclaimed before the face of his countrymen that whatever abstruse or subtle questions they might have they could bring them to him and he—although illiterate from a

human standpoint, his heart and mind were the sanctuaries of Divine wisdom—vision-revealed, would write or answer all questions asked him. This he did in the most marvelous and eloquent language. No sooner he put forward this claim than the government authorities and the clerical order prepared great conclaves and gatherings of every kind in which the Bab presented himself. To him they propounded great philosophical and scientific questions. No sooner these questions came from the tongues of the questioners than the Bab took up the pen and without any thought or meditation his hand flew over the paper writing thousands upon thousands of verses. Later on these writings were put into volumes, and have been the source of great inspiration to his followers. He was the harbinger of a new divine springtime; the herald of a new spiritual era. In all his teachings and writings he repeatedly said, "I have come to prepare the way for a great and glorious universal teacher whose name will be: 'HIM WHOM GOD WILL MANIFEST'." Thus he introduced into the religious life of the East a new simplicity. He reformed their creeds and elevated them to a higher plane of spirituality and for six years his principles acted like unto a conflagration, like unto a prairie fire that burns away all the thorns and thistles of human imagination and superstition. At the end of the sixth year of his ministry he was martyred with thousands of his followers. Hence Persia to the outside has become one of the

most interesting arenas for the study of this marvelous movement. That country has produced great spiritual heroes and heroines who have given up their lives as a conviction that they were living at the dawn of a new day for which they were only glad to shed their life-blood. However, the martyrdom of the Bab did not bring to a close this divine chapter; rather it opened it to the attention and the study of the whole world, for Baha'o'llah the great divine spiritual teacher of the age appeared from that land. From the period of his infancy, Baha'o'llah manifested extraordinary power of wisdom and knowledge to such an extent that men of greater age came to him to inquire about their affairs and ask for his opinion and judgment regarding their business. No sooner they departed from his presence than they would proclaim:—This youth is surely going to become the center of the most significant movement of the ages. Baha'o'llah immediately began to proclaim these principles, those ideals which are the very life of this age, the very spirit of this cycle, the very light of this dark gloomy world.

This youth, Baha'o'llah, belonged to the noble family of that land. All his ancestors had served in the ministry and the government. Therefore, when he came forward and stood for these universal principles of Brotherhood, the government being autocratic, though at the same time not being able to do anything with him, put him in prison three times. At last they exiled him from the country of Persia into Bagdad.

There he lived for twelve years and the fire of his teachings burned higher and higher. As the movement became better known, he was again banished from this city to Constantinople, then to Adrianople for five years and finally to the penal colony in Palestine on the shore of the Mediterranean. For twenty-four long years Baha'o'llah and his family were confined within the prison walls of this town, but from behind the walls of this prison he sent into the world his teachings. His tablets and epistles were sent to all the leaders of mankind. His advice to his followers in the Orient was—You must steadfastly, convincingly and persuasively arise in the promotion of these principles of divine brotherhood, and even if you are killed, you must not raise your hand, but know that God will make your cause victorious and triumphant in all the world to come.

In his book Baha'o'llah stated—"Religion is the essential part of the world of humanity. Man has always been religious and will be religious in the future. Religion is the spiritual food for the constitution of man. Religion protects man from passion and lust. Religion brings to the mind of man light, peace and poise. Religion gives to man that character, that nobility, that self-sacrifice, that self-emulation that nothing else in this world will ever give. But what is religion? Religion is turning one's heart toward the Kingdom of God. Religion is to empty one's mind from all blame-worthy notions and fill it with all

praise-worthy ideals. Religion is service to all the world of humanity. Religion is being imbued with heavenly characteristics. Anything other than these is theology, philosophy, creeds, metaphysics and wrangling discussions over this and that, all of which has brought nothing more than wars, carnage and bloodshed into the commonwealth of the world.

Baha'o'llah stated that all religious ideas must be in accord with reasonable and logical precepts. The ideas that do not agree with reasonable deductions of science are ancestral traditions; opinions coming to us from our forefathers. These we must forget as quickly as possible. Religion must establish love and amity, concord and harmony among the people of the world. If it brings hatred, war, antipathy and discord, it is superstition. Such ideas are man-made.

Baha'o'llah likewise taught the universality of the absolute Reality—God—thus doing away with all the limited misconceptions of men in regard to that divine spiritual intelligence. Another principle that he inculcated in his religious system was the immortality of the soul; that the soul of man is everlasting and immortal; that once leaving this body, the soul ascends toward the shining light. Another law was the law of compensation—"As you sow, so shall you reap." Again he taught that paradise and hell are enveloped within man himself. Through his own deeds man can make himself a spacious heaven studded with luminous stars or a dark and gloomy hell filled with all kinds of

poisonous animals and reptiles. Similarly he said—Salvation is gained through the character of man and not through any other source. If a man's character is not pure, is not holy, no amount of water even the waters of the Pacific will cleanse or purify him. He taught the principles of the oneness of the moral and ethical teachings of the religions of the world, saying that they were fundamentally and essentially the same. Hence through his spiritual power, Baha'o'llah was able to unite these contending religions of the East. These religions were so inimical one against the other that if one was thirsty and one of another religion offered him a cup of water he would not drink because he looked upon him as an infidel. With this divine and spiritual love, he brushed aside all their dogmas and traditions which in past ages had kept them apart, establishing in their stead the law of association and love which are the vital principles of life. Likewise, he inculcated in his system an education which must be universal; that is, there must be an international formula and standard so that all the children of the world no matter where they live, in Asia, Africa or in Europe, they may receive the same vocational and industrial education. Similarly he taught the principles of universal equality between men and women which principle was most bitterly fought in the Orient because the Eastern people had not the same regard for those of the female sex as for the male. This one Bahai principle brought that en-

franchisement, that enlargement of opportunity for the other sex which will hasten the true freedom of humanity. He stated that inasmuch as the girls must become the future mothers of the race and must be the true carriers of civilization, they must receive a more thorough education than even the boys, and that equality must go to such an extent between the two, male and female, that the women may finally enter into the Parliament of Men as members and active workers. He likewise taught the establishment of the Higher Court of International justice—The Parliament of Man—seventy years ago from behind prison walls. While in prison he wrote many letters and tablets to the monarchs and sovereigns of the earth urging them to come together and discuss the question of disarmament making an external compact between them, so that in the future there will be no necessity of resorting to the bitter use of the sword for the solution of their disputes. He taught that mankind, no matter where they may live, have the same inalienable rights as regards principles of life and happiness and the enjoyment of the fruits of their labor, and, that no matter to what race, to what religion or to what nation they belong, they must be treated as the children of God and not as inferior races. He also instituted the International Auxiliary Language. Thus all the children in schools of various countries may study in addition to their mother tongue this international language. In this way, when they have grown

up and travel In different parts of the earth, they may be able to be the citizens of the world. Difference between the languages has been the most weighty stumbling block in the path of unity and brotherhood; so when we shall have an international language, the individuals of the world will be looked upon as the members of one family. Once upon a time two men, an Arab and a Turk, were involved in a fight. The Turk was beating the Arab because he thought he had called him—The Bear. A man chanced to be passing who understood their languages and religions. He came forward and said, "What is the cause of this warfare", the Turk replied in angry tones, "This man called me a bear. Look at me! Am I a bear?" The Arab said apologetically, "By God! I did not call him a bear; I called him The Apple of Mine Eye." It seemed the Bear and the Apple of Mine Eye meant the same thing so far as the pronunciation of languages was concerned, but the meaning signified by these similar expressions was vastly different.[1] Simply and unavoidable misunderstanding due to differences in language. Another time four persons, an Arab, a Turk, a Persian and a Greek were traveling together along a dusty plain. They did not know the language one of the other. While walking along they found a piece of coin. The Persian cried out "I want to buy with this Angour." The Arab called to the others, "No, I want to purchase Enab." The Turk said, "It is mine. I shall buy Ouzoum." The

[1] The intended pair is probably Turkish ayı ("bear") and Arabic 'ayní (عَيْنِي, "my eye"). The story's "apple of mine eye" is an idiomatic rendering of the Arabic endearment, not a literal word-for-word translation.

Greek said, "No, we shall buy Estafeel."[1] Not knowing each other's language they fought over the coin. Suddenly an English gentleman arrived on the scene and listening to the argument said, "Will you give me the money; I will bring the thing all of you want." They looked at him with expressions of strangeness as if he were from another world. The Englishman disappeared and soon returned carrying a bunch of grapes which he presented to the puzzled brothers and went on his way. Looking at each other these men exclaimed, "This is just the thing I wanted."

Reality disperses all doubts and differences; names bring division and strife. Mankind has been always trying to find the one reality under different names and as a result for these many past ages they have been fighting over these various names rather than over the reality. All of you who are in this hall, all the people who are in this city, in this country or in the world are seeking God. Not a single soul, if you asked him, would tell you that he is looking for the Satan. All are trying to gain the confirmation of the Holy Spirit, but these names and these differences have stepped in and kept them far away from each other.

If the racial bias could be swept away from amongst the different races; if these religious barriers that we have artificially raised between ourselves could be demolished; if these national greeds and envies could be removed, then we would find ourselves in one assemblage, thinking along

[1] Angúr, 'inab, üzüm and stafýli respectively.

universal lines, practicing the Golden Rule and walking in the Highway of Rectitude and Righteousness. Reality is one and indivisible; imaginations are many and multiple. Imaginations and superstitions come through ancestral traditions and teachings. There are likewise many people who are interested in keeping up these superstitions and creeds, because if they are swept away they have to close their shops and go to work. Having never been accustomed to work it is a hard thing for them to yield to this abolishment.

This is, however, the age of Science. This is the Cycle of Light. This is the period of human enlightenment, and in this epoch we are to do two things—first to remove all these veils and then to polish the surface of the hearts from the dust and rust which has heretofore deprived them from the shining rays of the Sun of Reality. This is the time in which mankind as a whole must take the quintessence of the teachings of all the past prophets, bringing them together like scattered gems and jewels, and make of these precious gems a divine necklace so that the neck of mankind may be adorned with the teachings of all the prophets of the past. This is the era in which, although there may be many races, Mongolian, African, the Oriental and the European, we must look upon all as the various flowers of one Rose Garden. If in one garden there were only white flowers, it would seem very monotonous, would it not?

The Bahais are those people who have been banded together from all the religions and all the nationalities of the world, putting aside all their religious and racial and national prejudices, working along these common universal principles for the salvation and for the betterment of humanity in order that there may be one light, one God, one family and all of them the members and organs of one body. For six thousand years, so far as the recorded history gives us any light, humanity has been divided and subdivided through these three optical illusions—The religious, the patriotic and racial prejudice; all of the three being imaginations having no reality behind them. From the consciousness of men and women, forward-looking men and women everywhere, a great liberalizing energizing sun has sprung, and it is shining with the greatest irradiation upon the conscience of their fellowmen. This sun is dispelling the darkness, the clouds and the gloom of these traditions and making the world one home and the people one family, in spite of all the obsessions and all the seeming turmoils which we have in our minds. This is the era, of which all the bards, poets and prophets of the past have been singing, the Golden Age about which they have dreamed. We are living in the beginning of this glorious age and we know that these teachings have come to liberalize the consciousness of men. This is the age of Internationalism. Any movement which is not international in scope and breadth is doomed to failure.

THE LECTURES PUBLISHED IN THIS AND OTHER PAMPHLETS WERE DELIVERED IN ACCORD WITH THE EXIGENCY OF THE TIME AND THE PLACE.