



PARIS. LE *May 18th* 1913

BALTIMORE HOTEL

88 BIS, AVENUE KLÉBER

ADRESSE TÉLÉGRAPHIQUE

BALTIMOTEL - PARIS

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Dear Harriet!

Outside, the world is flooded with ^{the} ~~sunshine~~, the hearts are light and gay, one's longing is to go out ~~in the country~~ lie down on the green meadow, bask under the beneficent rays of the star of the day and breathe the fresh air of the divine Spring; or carelessly ramble along tumbling waterfalls, walk in the ~~cool~~ ^{cool} woods and gather ~~the~~ flowers of many hues, and ~~fragrance~~. Inside, the brilliant sun of the Covenant floods the regions of the minds and ^{the} spirits; the fresh zephyr of the Testament rejuvenates the hearts and the souls; the nightingale of the paradise of Alpha instructs us in the mysteries of love and affection, and the King of the spiritual world rules with the scepter of gentleness and kindness.

2 This morning ⁹ ~~we~~ ^{myself} found ourselves very early in the Presence of the Beloved and as I had received a postal card from Dr Zia Bagdadi I told him about it. ^{He said:} "Doctor Bagdadi" ~~he said~~ "is sincere and faithful in the Cause of God. He is confirmed in the service of the Kingdom. I am well pleased with him. In reality his father was a rare and wonderful soul. Up to the last breath he was faithful to the Covenant of Baha-Ollah. Now, praise be to God that he has left behind three sons, each one of whom is a servant of the Cause."

3 Speaking about Mr Hoar ^{of New York}, he said:—
Mr Hoar is a sincere, true, upright Bahai. I have tested him and have not found him wanting. I have a way of testing the people which always shows their real characters. Mr Hoar is a righteous, just, honest man.

4 About ten o'clock ^{Persians} two French people called on the Master. They asked about his health and whether he will stay long in Pars. ^{He said:} "My health is well but I am not going to stay long here. I have travelled much and I desire to go into a quiet, calm place, away from the



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noise and ~~the~~ hubbub of men. For the last two years and half I have been a wanderer over lands and seas. I have had neither rest nor tranquility. ^{They said, that they} ~~had~~ ^{also} ~~you~~ ^{been} much persecuted by the Persians. The Master said: "We do not look upon these things. We love them just the same. We are commanded to love all, pray for all and beg heavenly assistance for all. We supplicate God to illumine all and to inspire their hearts with divine inspirations. The spirit of this Cause is love, the essence of this Cause is love, the object of this Cause is love. It is the life of this age, the means of the solidarity of the human race and the foundation of the oneness of the world of humanity." ^{not} ~~ceased to~~ ^{They said, they had} ~~always~~ ^{wondered}

that out of Persia such glorious ideals
~~have~~ ^{should} come out. The Beloved said,
 The dawning-point of these lights have
 been always in the East. The holy, divine
 Manifestations, the philosophers
 and thinkers have had their birth-
 place in the Orient. There is an ^{intangible}
 ineffable something in the Atmosphere
 of the Orient that causes the increase
 of spiritual susceptibilities. On the
 other hand, material thoughts are
 predominant in Europe. Life in the
 Orient is very simple, very charming,
 while in the occident it has become
 very complex and wheels within wheels.
 In the Eastern countries, the hearts are
 undisturbed and calm but in these
 regions the minds of men are
 engaged with the solution of civil-
 ized problems. Man is not created by God
 so that he may live a material life
 like unto the animals. The Almighty
 has destined for him eternal life,
 spiritual existence, the perfection
 of the divine world and the
 virtues of the Celestial realm.

5 Later on Mrs Moore, ^{of Green Acre} and



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many other friends came and as this was a Sunday, the large salon was fairly filled. Of course we were so glad to see Mrs. Mow. The Master spoke first about the two aspects of ^{human} relations. ^{He said:} "My primal object in this life is to see the hearts ideally related together. There are two kinds of relations: ~~First, material~~ ^{Material} relation. This is not important. Its equilibrium is disturbed by the slightest mishap. But the ideal relation is permanent. How many ^{seemingly} irrefragable treaties have been established between the various governments, but as soon as their material interests came into conflict, the ^{promises given in} contents of those treaties were not of any worth in their estimation. Likewise there are people who have lived with each other for a long time but having no spiritual

relation, they are separated for the least
cause. But the denizens of the Kingdom,
enjoying the spiritual relation ~~they~~^{are}
are never separated. This relation is
ever-existent. It is not like the relation
which exists between these bouquets
of flowers which ~~as~~^{no} soon ~~as~~^{as} they are
faded, they are separated but it is
like the relations which exists
between the stars of Plurides.
For ages and cycles they have been
clustered ^{and held} together. My hope is to establish
such a relation between the
people of the East and of the West
a relation which is cordial and
heartfelt.

^b Mrs Moore asked a very important
question. "How is it possible to develop
the will-power? And cause it to advance
throughout infinite stages of progress?"
The Master said:- "The will-power exists
both in animal and man. Animals
enjoy only a physical will-power which
is limited in the sphere of its
activity while man holds in
his grasp two kinds of will-power!"



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the physical will-power which is circumscribed by certain limitations, ^{and} the spiritual will-power which transcends all human obstacles. The spiritual will-power is susceptible of ^{such} limitless ^{degree of} progress that man will disregard his comfort, endure ^{very} smilingly all difficulties and forfeit his life for the public weal. Strive that you may obtain this will-power. God has deposited in the brain of man, the seed of such a wonderful will-power, that once grown into full stature, it will not be satisfied with anything. It will spur its possessor to rise higher and higher, to study more and more, to gain ^{more} knowledge and success. Its thirst is never allayed. This is a sign of the signs of God. The bird may rise ^{high} toward heaven but there is a ^{limit}.

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beyond which it cannot soar. It ^{must} return to earth once reached the height. But for the flight of the will-power of man, there is no limit. The higher man soars toward the immensity of space, the greater will be the unfoldment of his will-power. How can we develop our will-power? We develop our will-power through "divine unrest" which causes us to long for the better and nobler ideals of life. We must ^{never} ~~not~~ stop from ^{our} search, neither curb our spiritual ambition. We may spur our physical will-power to the point of walking ten miles instead of our accustomed two miles but then we are overpowered by a complete exhaustion. On the other hand, if you meet any one whom you are not fond of, after ten minutes or half an hour conversation, you start to rub your eyes and try to banish away the ennui and sleep, but if you love the same person, you may talk with him for hours and when the time of departure comes around, you would not like to leave. Now just as the exercise of the influence of the spiritual will-power is unlimited so the



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scope of our search and "divine Unrest" must be measureless. It is only through the display of the spiritual will-power that man is distinguished above the ^{animals}. All the sciences and inventions, all the colossal undertakings and great achievements have been brought into being through the exercise of will-power in the properly-directed channels. That is why Christ says "Thy will be done and not mine," because in the appearance of the will of the Father, all our hopes and longings are obtained.

It is written in the Bible. Let us create man in our image and likeness. What does this mean? It means that the ^{universal} Reality of Divinity is the "Collective Center of all the consummate Virtues." Now, the primal Intelligence - God - willed to create man and make him a "particular Collective Center" of all his own infinite

virtues. For example, one of the virtues of God is knowledge. He deposited a sign of this knowledge in the temple of man. Another virtue of God is life, he has conferred upon man a trace of this virtue. ^{A fluid divine attribute} One of his virtues is power. He has made man powerful. ^{God} He is the all-seeing, he has granted man the power of sight. Another virtue of Divinity is will-power, he has created within ^{man} a symbol of this all-comprehending ^{energy} power. In short, just as these virtues are infinite in the Reality of Divinity ^{man} must likewise strive to become the embodiment of the signs of these infinite virtues. One of the virtues of God is Love, ^{man} he must make an effort to make himself the ~~impersonification~~ ^{the sign of} impersonification of love. Similarly, all the divine attributes of Divinity must become fully revealed in ^{him} ~~man~~ in order that he may become the perfect representative of the Virtues of God. ^{Strive} always that your will-power may be expended in philanthropic.



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Channels. Except humanitarian aims ^{nothing} is productive of any results. The formation of all the sovereign dynasties of the world have been made possible through the determined exercise of the will-power, but as they have not been formed by disinterested people, they are today tottering to the ground. On the other hand, the blessed souls who arose to serve the Cause of God and had no other will except the will of God, they became eternal and everlast^{ing}. Their ^{will} power became the will-power of God. Their traces ~~will become~~ the traces of God. Their thoughts ~~will become~~ the thoughts of God. Ponder over these explanations. And the doors of many significances.

will be opened unto you. ⁸ Why then! ^{is} there no rest in this world? Why then ^{is} there so much bloodshed and discord? Why so much tyranny and oppression? All these ^{things} are because ~~the~~ people do not live according to the will of God. If they lived according ^{to} ~~the~~ ^{will} will, undoubtedly the world would have become illumined and ~~all~~ these difficulties would have been removed. In the world of existence there is nothing more productive of results than the co-ordination of the will-powers of men. If the will-powers of two men co-ordinate with each other, the action will be greater in effect and scope. Likewise if the will-powers of the nations of today co-ordinate with each other in international comity and unification, the happenings of mankind will become unnumbered.

⁸ Just at this time why do we enjoy so much security and safety in Paris? Because the majority of the French people have co-ordinated together in establishing a system of government - Republic -



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which is exercising control over the inhabi-
 tants through their own consent. But as soon
 as the balance of the will-power of the
 majority is disturbed, public order will
 take flight. This is the result of the co-
 ordination of the will-power of men along
 political lines; but if their will-powers
 co-ordinate ~~together~~ ^{along} ~~all~~ ^{all lines}
 you ^{could} ~~can~~ conceive what ~~well be~~ ^{would have been}
 the glorious results! The holy divine
 manifestations have come to teach men
 how to develop their will-powers, so
 that the souls may be united together
 and put in practice those principles
 which will be conducive to the
 prosperity of the world of humanity.
 Then he spoke about Green-Acre.
 How ^{was} ~~to~~ green Acre? he asked Mrs Moore

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When the season will be opened? Green-Acre
is a most delightful spot. I enjoyed my
visit to that charming place. If I go to
America, I will pay a second visit to
Green-Acre. It is a most ideal spot for
the dissemination of lofty ^{principles} ~~ideals~~. In
Green-Acre you must concentrate all
your thoughts around the one all-
important fact - the investigation of
Reality. You must expend all your
thoughts on this thing - so that the
union of opinions and expressions
may be obtained. Green-Acre at
this juncture needs a person who has
a great organizing capacity. He must
collect all the scattered forces and
ideals around one common center
and wield them into one mighty,
active dynamic force. He must be
an extraordinary man; he must have
a reconciling spirit, he must be a lover
of the whole world, he must raise
the standard of peace and reconciliation,
he ^{must} protect the newcomers from
the confusing theories and



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unyielding thoughts. Green-Acre needs
a superior general, a wonderful Commander,
a general that can scatter the forces
of darkness and traditions. An army
without a general cannot achieve
signal victories. If the circle of the
activities of Green-Acre is so expanded
as to have every year, the leaders of
every religion and thought so that
they may associate with each
other with perfect love and
amity - it will be very good.
The aim of those souls who
deliver the principal addresses or
who take part in the discussion
must be solely the investigation
of reality and not the

presentation of dogmas and unprofitable, antiquated theories. They must never enter into any altercation. The chief objects of Green-Acre Conference must be: the furtherance of universal Peace, investigation of Reality, brotherhood, tolerance, sympathy to all mankind, the cultivation of better understanding between the nations of the world, the spread of spiritual culture, the elimination of dogmas and superficialities, the illumination of the hearts with the Light of Truth, mutual assistance and cooperation, social service, the study of the fundamental principles of all the religions and their comparative co-ordination. Green Acre must carry away this palm of victory. The Trustees must not let this wonderful opportunity slip out of their hands. They must forget their personal likes and dislikes and work for the benefit of the Cause.



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Personal ambition must be thrown to the
wind and all the available will-powers
be exercised toward the realization of
these universal objects. If you outline
such a practical, universal, all-inclusive
program and then invite me I will come
again to Green-Acre. You must
lay such a foundation so that
the influence of the confederation
of religions and sects may permeate
to all parts of the world from
Green Acre and Green-Acre for
all the future ages and cycles
may become the standard-bearer
of the oneness of the world of
humanity. I will pray for the
fulfillment of this truth!

After his talk he spoke a long time with
Mrs Lillianthal. Then ^{and} he had his lunch
in his own room. At three o'clock ~~the~~
Master, accompanied by all his Persian ^{servants}
~~drove to Bois de Boulogne.~~ ^{Myself} It was a beautiful
day of sunshine and warmth and thousands
of people were in the Park. The Beloved and
another Persian ^{myself} entered the Longchamps
where they had the horse race. He
watched the race from the ~~great~~ grandstand
and told the story of ^{a horse} the race in Persia, a
race he had seen when he was young.
He was also interested in a military aeroplane
flying ~~electronically~~ over the field. At 5 o'clock
the race was over and the people poured
out. Such fashion and military art seldom
one sees anywhere. ^{and the Master stood aside and watched the race} He returned home
and enjoyed quietly the presence of the
Beloved. At nine o'clock Mon and
Madame Richard came to see ^{him} the
Master and they carried along a very
brilliant, long discussion till nearly
11 o'clock. Mon and Madame Richard are
very sincere and devoted Bahais and
their highest desire is to promote
these teachings to the best of their
ability. Love to all.

Ahmad