

Bahai Nest

Mount Carmel, Haifa Syria

February 8th 1914

Dear friends!

It was one o'clock pm and I was sitting behind my table writing. My mind was busy weaving the fabric of new, ever-changing thoughts. Then all of a sudden my hand was stopped as though by an invisible power. I tried to shake off the ^{im}pression but even my mind could not think clearly. I raised my head and my gaze travelled over many a lovely blossoming trees, beyond the house of the Beloved, over the red-roofed cottages of the German colony, past the placid and calm bay of Mediterranean, where the ancient city of Acca is built, across the open plain and over the swaying purple hilltops. Then my gaze turned heavenward and lo, and behold, there was a most wonderful rainbow - the rainbow of the Covenant, the symbol of the Testament of God - stretched over the city of Acca. It was

composed of many colors, violet, rose, yellow, green, deep purple, bright rose and a light shade of faint green. The most interesting thing about the rainbow was that its semi-circle was only large enough to arch the city of Acca. It stayed in the heaven for more than one minute, each color distinct in its line, and then little by little it was vanished away.

Five out of the ever increasing and decreasing band of our Pilgrims departed today, one for Egypt, 2 via Egypt for Saligever and Tajin and two via Damascus and Aleppo for Shah Abad and Khalaj Abad. During the day the Master met them several times and on each occasion he spoke at length. To those who were going to Egypt he said: "On my behalf you will go and visit the tomb of our beloved Mirza Abul Hagh. All the days of his life were spent in the service of the Cause of God. His will and desire were devoted to the promotion of the Message of the Kingdom. He did not think of worldly comfort and tranquillity. He never tried to protect

his life. He was not attached to the ephemeral objects
 of this contingent world. All his thoughts, ideals, con-
 ceptions and aims were centered around the service
 to the world of the Merciful. Praise be to God that
 his intellectual and spiritual life was very fruitful.
 All his books contain incontrovertible proofs and
 evidences concerning this impregnable, blessed
 Cause. Sanctified and holy, divine and spiritual
 he ascended from this mortal world to the realm
 of light. The disinterested actions and free-hearted
 deeds of a person proclaim with the sound of
 trumpet his loyalty and sincerity in the Cause. He
 is in no need of self-justification. He lives above
 and beyond the criticisms of petty and dwarfed
 assailers of the integrity and purity of his motives.
 Their ^{censures} animadversions did not touch him. The
 innate nobility of his soul is not tarnished. The
 glories of his work are not beclouded. The river
 of his spiritual ideality, creative power, and imagi-
 native faculty is not dried up. The sea of his

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sympathy and increasing helpfulness and direct activity
in the Cause is not calmed down. With deep insight,
holy vision and fresh inspiration, he will cause the complete
retreat of his old enemies and with new zest, unflinching
courage and undisturbed spirit he will apply himself to
new victories, new channels of service, ^{broader} fields
of labor, higher planes of triumphs and the solution
of vaster and more intricate problems. Thus, every
stumbling-block placed on his path to dishearten him
from further progress, into a stepping-stone, and ^{advan-}
^{ces} ~~cing~~ with confident steps, ever rising higher and higher,
never looking backward but always forward, setting
aside imperturbably all the seeming difficulties and
finally planting his feet on the summit of the Mountain
of Success, Beatitude and undiminshed Glory.

"Such a man was Mirza Abul Fazel. On such an
unshakable rock every person must lay the foundation
of the palace of his life;— so that the howling of the
winds, the fury of the storms and the onslaught of the
wild elements may not in the least shake it.

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The life of Mirza Abul Faghl was God-controlled and God-propelled. Not for one second did he set his own will above the Will of God. He effaced self and lived eternally in God. For this reason the Journal *Moghhattam* printed in Cairo, although its editor is a Christian and is not pleased to see this Cause making headway in the West, yet in one of the current issues of this week has published a wonderful, significant article eulogizing the priceless character of Mirza Abul Faghl, mourning his loss as a great calamity, calling upon the young men to emulate him in their search after the realities of life and praising most unsparingly his intellectual attainment and literary, philosophic and historical culture. People observe how the ^{rays of the} attributes of sincerity and loyalty illumine the character, causing man to become as a glorious star yet they chase after the shimmering, faint light of the ignis fatuus of their own chimeras and selfish ideas and deprive themselves of the wondrous lights of the Spirit."

In the morning a young English man who has been ³⁸ travelling in India, ^{and} is now visiting the various memorable sites of the Holy land, ~~and~~ is on his way to Egypt, ^{calls} on the Beloved. Four years ago before his departure for India, ^{two men} he had heard about the Cause. He desired to know something about the Principles of this Revelation. The floodgates of the spiritual utterances of the Master were unlocked and for more than an hour and half he spoke, enumerating the various humanitarian teachings and finally giving a detailed exposition of the economic plan of Baha-Allah, which ^{will} shall right all the social inequalities and give to each individual member of ^{the} body-politic his allotted share of comfort and well-being.

In the afternoon he sent for the departing pilgrims and most graciously took them on a long walk. It was Sunday and there were many Carmelite monks ^{going and coming} and nuns, ^{and} the boys and girls studying in various religious institutions were having a joyous picnic under the fragrant ~~apple~~ ^{almost} and ~~almond~~ ^{for} trees in the field.

Many of them knowing the Master stopped and respectfully saluted him. Doubtless many of these monks are waiting for the coming of Messiah. Most of them are sincere in their expectation and yet what would they do with a man if he goes to them boldly and announce^{say} to them "Your promised Lord indeed hath come! the King of Kings hath appeared! the Divine Jerusalem hath descended from heaven! Open your eyes and unstop your ears?"

Then the master pointed to us with his holy fingers the nunnery, a large building at the foot of Mount Carmel. He related the story of their initiation^{2nd} and acceptance into the order. "Most of these girls come from Europe and dedicate their lives entirely to prayer and worship. They are known as the brides of Christ. Once they enter that building they are not allowed to come out. They do not speak with any one and their food is served by an attendant. The rooms in which they live are cell-like and ~~are~~ very dark. Although this custom does not exist

in the religion of God, yet it demonstrates the superlative degree of severance. Were this law sanctioned by divine authority, the spiritual effect of it in the world would have been tremendous. Man must live beneath the shade of the commandments of the religion of God and at the same time soar in such a pure atmosphere of holiness and severance. It is not necessary for him ^{or her} to take the vows of a ^{true} monk or a real nun, but his and her detachment from the things of the world must be like unto theirs. They must breathe the air of severance and be burned with the fire of attraction."

To the believers who were going to pass through Bagdad he said:- "Announce to the friends in Bagdad the most great Glad-tiding of Abdul Baha. Associate with them with the utmost of kindness and deliver unto them my joy everlasting. Make them feel the warmth of your love and affection. Likewise, gladden the hearts of the believers of other cities through which you pass. Suffer them to come into the joy of the Lord when they meet you. Tell them that Abdul Baha ever thinks of

them. Wistfully and tenderly he looks after their spiritual protection." Then he spoke about other things, now about his strenuous trip through the West and again describing in a somewhat humorous manner the art of elocution and oratory as played over the vast audiences in the occident, by national spellbinders and spectacular orators, ^{silver-tongued} (or as he called them ^{who seem to cast spells on their audience} sword-swallowers).

Then he enjoined on our departing Pilgrims to give his greetings to individual Bahai teachers whose names he mentioned. The farewell scene was as has ^{always} been, very affecting, ^{and} the eyes were wet with tears. The Beloved would not let them fall at His holy Feet but he kissed them and embraced them in his heavenly Arms.

The Master sent a Tablet to the believers in Cairo to ^{tell them} take good care of the posthumous writings of Mirza Abdul Fazl.

We followed our dear pilgrims to the pier and ^{when} we returned we felt the great void left by their absence.