

Bahai Nest

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Mount Carmel, Haifa, Syria

February 24th 1914

Dear friends!

"Any undertaking started by the believers of God and which directly or indirectly helps the promotion of the Cause and the diffusion of the Principles of Brotherhood between the East and the West - is commendable. This is the standard." Abdul Baha said this morning after dictating a number of Tablets. As this Bahai Cause is in its nascent stage and its basic doctrines are universal, uniformity of rules and forms are not only impossible but undesirable. A Bahai Teacher is a constructionist. He avails himself of the unimpaired materials in the past religions, reinforces the faith of the inquirer by simply holding before his path a greater and brighter light. He has not come to destroy but to build. The inquirer will discard the superannuated dogmas and unnecessary rituals of his former religion along the road of his search.

The teacher holds aloft the 'flambeau' of Truth and little by little the darkness is ^{vanishes} vanished. The teacher, before attempting to take hold of the searchlight of Truth must learn two lessons. First, the art of manipulation and second the inflexibility of Will. Just as the searchlight revolves around its axis on its lighthouse sending forth into every corner of the dark space a continuous stream of white, piercing light, so the teacher must learn how to manipulate the searchlight of truth so as to scatter not only the forces of spiritual darkness but mental, intellectual, social, physical and economic ^{darknesses} as well. A teacher is a physician. A physician does not give the same kind of medicine to every patient. What is good for one may cause the death of another. What alleviates one kind of sickness may aggravate the other. The Pharmacopia of a Bahai teacher must be well supplied. If he sticks to one kind of prescription I do not say that he shall fail but he will not accomplish

universal results. He must be fairly well informed with
the scriptures, the history of the Cause and its principles,
the underlying spirit of this age and the longings of the
hearts for vaster and more spacious fields of noble
labor and elevating thoughts. There is an Oriental
sayings: "There are^{as} many roads to God as the number
of creatures". A teacher must know these roads and
strive to put himself in sympathetic touch with the
weary pilgrims who are struggling along each road
and little by little teach them that what they
call road is not a road ^{at all}, but an unbeaten, hard
trail leading to the jungles and deserts and precipices.
When they are prepared he might, then, cry at the
top of his voice: 'Oh men! the Highway of the Lord
of Hosts hath appeared! The broad Boulevard
of the Kingdom of God is paved. Lo! Behold, There
are many people who have left their trails and are
wandering along this Celestial Path. Do ye not see
them? Are you not learning by their examples? Open
your eyes! Look, look, how many companies of

of people composed of ever so many nationalities
 are thronging the golden Way of the Kingdom! They
 are marching on and on and with every step they
 take, they come nearer the goal. Their Path is strewn
 with the lilies of Love and the hyacinths of affection.
 In their white hands are the harps and lyres of
 divine music and on their lips the songs of
 Thanksgiving and the anthems of glorification.
 Listen, listen, now they are singing in soft, har-
 monious murmur and anon they raise their
 voices, flushed and inspired with rejoicing and
 happiness! Is it not better for thee, my brother,
 my sister, to leave ^{thine} ~~thy~~ ^{own} narrow trail over which
 is grown thorns of dogmas and underbrushes of Creeds
 and walk on this broad, brilliantly lighted
 Path of the Kingdom? Here thou wilt enjoy the
 companionship of spiritually-minded men and
 women who have given up everything to serve
 their God and the world of humanity. This golden
 hour is slipping by; this divine opportunity is passing

away; so avail thyself of it. This is my advice to thee. 77

A number of Arabs and Persians called on the Beha in the first part of the morning. He spoke with them individually and in number and satisfied all with his graciousness and wisdom. Then he dictated many Tablets in Turkish and left the house for a walk.

Mr and Mrs Holback were invited to lunch and so I had the privilege ^{of being} ~~to be~~ present at the table of the Lord. Mrs Holback spoke about ^{the} Druses - a ^{peculiar} sect in Syria. The Master said:- "The Druses never divulge the creeds of their faith and very few know anything about them. In their intercourse with the devotees of other religions they never disagree with whatever is told to them; so it is most difficult to know what they believe and what they disbelieve. They display, however three praiseworthy qualities. 1st Generosity. Second, Valor. 3d, mutual-helpfulness. In their dealing with other communities they are generous; in their association with other sects they are gallant and from a social standpoint they assist

each other and co-operate with each ^{one} other."

Speaking on the effect of morality he said: "When a person's life is purely moral, when his daily actions are propelled by ethical forces he will influence tremendously the lives of those who come in touch with him. The insincere man learns from him the lessons of sincerity; the faithless becomes faithful, the ignorant wise and the coward courageous."

Mr Holback humorously complained that the German hospice where they live offers to them many noises and distractions, such as the joyous uproar of the 80 children, the barking of two big dogs, the cacklings of the geese and ducks and the sound of the sea. ^{Abdul Beha was amused} The ~~Master~~ laughed over his descriptions. "It is all right" he said laughing "you have a concert and vaudeville together."

The lunch being over he retired to rest and I came back to my work, joyous and happy.

In the evening the Pilgrims increased by a young

Jewish Bahai and three others found their way into
 the Presence of the Beloved. His talk was on wealth
 and its impermanency. The subject was suggested to
 him by the presence of Baron Rothschild in the Holy
 land and his white trim ^{yacht} ~~yacht~~ anchoring in the
 Harbor. He landed today in Haifa and staying only for
 an hour proceeded on his journey to Damascus. The
 sands of Jezus had thronged the harbor to welcome
 him and poets sung poems in his praise and
 eulogy.

"Wealth" he said as a preliminary remark "becomes
 the cause of heedlessness to many souls except ^{those} ~~the person~~
 who are believers in God and read the verses of God.
 For this reason His Holiness Christ hath said :- It is
 easier for the camel to enter through the eye of a
 needle than a rich man ^{to} enter the Kingdom of heaven.
 But blessed is the rich man whose wealth and
 opulence do not prevent him from turning his face
 toward God ^{and} whose heart is not attached to it
 Such a rich man is the light of the world.

Today Baron Rothschild has come to Haifa. He is one of the wealthiest men of Europe. He is much interested in the Jewish colonization of Palestine ^{and} is devoting ^{much of} his time and ~~his~~ attention to this problem. Now he has gone to Tiberias. He is busy all the time. He is resting neither by day nor night. He could not stay longer than one hour. He has hardly any time to breathe. All the people are toiling and laboring to attain to the station of a rich man. Life to many a rich man is nothing but a heavy burden. They are wood-carriers. Instead of a blessing, wealth becomes a great calamity to them. The supervision of their colossal fortune and its proper financial administration becomes the sole object of their lives. Day and night, sleep and awake they think and work to make their piles larger and that of the ~~other~~ others ~~follow~~ smaller, till finally they become mere money-machines, devoid of any ^{other} feelings and higher emotions, and wild eyed, ^{hungry} ~~hungering~~

for more. Greed and selfishness become the dominant influence of their lives. Grab, grab, grab, right and left they grab at everything. In the mad rush and struggle for more here, more ^{of the worldly goods} ~~more~~ they walk over the bodies of toilers and children. They become the embodiments of heartlessness and ^{cruelty} ~~inhumanity~~. Pride and haughtiness lord over them and they become the tools in the hand of sordid fiends of passion. Wealth has a tempting and drawing quality. It bewilders the sight of its charmed victim with showy appearance and draws him on and on to the edge of yawning chasm. It makes one self centered, self occupied and forgetful of God and holy things.

On the other hand there are souls who are the essences of existence. In their estimation Wealth does not hold any attractions. If the doors of the heavenly blessings are opened before their faces, if they become the possessors of the riches of all the world, if the mountains of the earth turn into diamond, if the oceans of the globe change

into gold - their spiritual independence will un-
 dergo no change or alteration; their faith in God
 will increase, their mindfulness will augment, the
 heat of the fire of their love for true democracy and
 elevation of mankind will burn away all barriers
 of ostentation and pride. Their intense passion
 for God will wax greater day by day. Such rich
 men are in reality the light-beaming stars of
 the heaven of mankind; because they have ^{been} tried
 and tested, ^{and} they have come out of the crucible as
 pure gold - unalloyed and unadulterated.
 With all the wealth of the world at ^{their} ~~his~~
 feet ^{they are} ~~his~~ yet mindful of God and humanity;
^{they} he spends their acquired riches for the dispelling
 of the darkness of ignorance and employ ^{his}
^{their} treasures for the alleviation of the misery of
 the children of God. The light of such a rich
^{man} ~~man~~ will never grow dim, and the tree of ^{their} ~~his~~
 generosity will grow in size and stature, produ-
 cing fruits in all the seasons. ^{then} For every deed will be as an
 example for succeeding generations.