

67
Bahai Nest: Mount Carmel
Haifa, Syria

July 10th 1914

Dear friends!

This morning all the Pilgrims and believers gathered in the rose-garden of the Beloved, walking through the various lovely paths, discoursing on spiritual themes and waiting for the Call of the Lord of Service. Eventually the call came and the hearts responded and the signs of happiness appeared on the faces. One by one we entered the room and the Master had us sit down. Tea and bread and cheese were served but all the eyes were centered upon the King of Love. The talk of the Master concerned again the dangers that surround the Cause of God and how the believers must put forward their utmost exertion to protect it from the encroachments of the enemies. "Like unto the deer we are surrounded from the four directions. But we are trusting upon the Favor and Bounty of the Blessed Perfection. He will come to our succor. If we relied on our own powers and resources we could not do as much as a mosquito but God's Confirmations are with us." He spoke for more than ^{an} half hour along these lines illustrating his remarks with various apt and graphic stories. Every one was much impressed.

68
by the earnestness of his voice and the deep conviction underlying every word he uttered. Now he was pleading and again authoritative; then melted by the downpour of supernal feelings and anon counselling and advising. It was altogether a most wonderful meeting and when we left the room our minds were supplied with many suggestive remarks of the Beloved over which we pondered and about which we discussed all day.

At noon, twelve prominent citizens of Acco and Haifa were his guests at luncheon and the Master spoke to them on spiritual subjects, taking, sundry, concrete examples out of the material life to ennoble and magnify the spiritual. "A material man lets himself be worried and harassed by little things but a spiritual man is always calm and serene under all circumstances" he said.

In the afternoon he received several gentlemen of the Turkish army and the subject of discussion was Militarism vs Peace.

About 5pm he came out of the house. He was going to take a walk through the German Colony but as there were many believers in the garden he sat down on the ^{wall of the} low avenue leading to the door and bisecting the garden into ^{two} parts. He spoke in detail about the two kinds of

enmities - religious enmity and personal enmity.

"A person animated by religious enmity subjects us to harsh treatments and persecutions. By doing this he ^{thinks} he is serving his religion, that our sufferings will ^{be} the passport leading him to eternal felicity. To such people we are most thankful, because though misguided in their zeal, they ^{consider} it their religious and not personal bounden duty to harm and vilify us. On the other hand, there are our friends who act as strangers. The enmity of these people are selfish and personal, no matter how kind one has been to them in the past they forget everything and arise in opposition. For example If I say to a ^{particular} believer: Why did you commit such an unseemly act? Why art thou not upright in thy personal life? Why art thou telling falsehood? Why didst thou take money from such and such soul? Why dost thou pollute thy mouth with falsehood? - instead of trying to follow the path of righteousness he will get angry and goes away, joining himself with the forces of darkness and irreligion. But if I over look all his transgressions and evil actions and tap him on the shoulder and say: 'My son! Well done! Thy life is irreproachable, I am most pleased with thee,' he will probably remain with me No one can deny the plain

70
fact that the association of those souls who have deviated from the path of rectitude is harmful. Who will advise you to hug a serpent to your breast or keep a scorpion in your sleeve? We must avail ourselves of the association of the righteous and withdraw our hand and mind from the company of the iniquitous. Of course if wickedness came to us with all its ugly appearance, no one would think to approach it but it generally assumes fair and seductive form. The more I have been patient and long-suffering with such people, the more they have increased their negligence and indifference. Because they see I overlook their sins and faults they add to their audacity and little by little they come to believe that I am ignorant of their foul deeds. They do not say that he (Abdul Baha) is patient, clement, loving, long-suffering, charitable, sin-covering, forgiving. No, they do not think of these things. They would rather address themselves: 'See! how clever, smart and ingenious we are! Look! how we managed to pocket money from this or that person, how we misrepresented ^{and such} such fact to him! how we kept him in the dark concerning the reality of such and such a case! With such or similar thoughts they rub together their hands in glee As long as their "smartness"

is confined to themselves I let them dream these idle sup-
positions, but when their baleful influence starts affecting the
pristine purity of the Cause of God, then it is time to give them
a halt. Would I not be responsible to Baha Ollah if
I stand aloof and do not stop the man who with an axe
in his hand is trying to undermine the foundation
of the religion of God? Should I utter no word and
approve his destructive work? I am not interfering with
the dictates of his conscience. I simply say if he desires to
be a laborer in this edifice he must build and not destroy.
If he is not pleased with this simple injunction he is
perfectly free to leave ~~and~~ let us alone to our work.....
There are a number of souls who believe that God ^{hath} created
them to sacrifice their possession, their degrees, their honor,
their wealth and their lives in the Path of the Blessed
Perfection and no obstacle how insurmountable will
keep them away from this. On the other hand there are
many people who entertain the thought that the Baha
appeared, endured innumerable calamities and hardships
and finally was martyred, that 20,000 people sacrificed
their lives, that the Blessed Perfection underwent
prison and chain and lashes and years of incarceration
so that they may have 'a good time', eating, drinking

amusing themselves and lording over men. And if you address ^{one} of these men and say: 'No, ^{my} friend! No, my soul! these sufferings, these sacrifices, these exiles, these martyrdoms, these tremendous tragedies were not acted for the love of thy large eyes and eye-brows and goat-like, black beard, — he will fume and rage and become rebellious

How cruel and insensate a person must be to make all the ordeals and trials of the Blessed Perfection as stepping stones to the gratification of his growing animal appetites and putrid, sensual desires! Instead of these self-inflicting thoughts he must think of ^{the} self-sacrifice of all the Bahais, of their pure spirituality and attraction, of the long army of the martyrs, how the breast of the Bab became the target of a 1000 volleys, how Baha-Allah underwent all manner of afflictions and tortures in the path of God, how the Kings of the Martyrs was put to pieces, how hundreds of holy souls hastened toward the ^{arena} of sacrifice and how the lives of men became ^{spiritual} through the ethereal influences of these divine heroes! Oh that I may walk in their footsteps! Oh that I may take a few crumbs from their bounteous table! Oh that I may acquire a thousandth part of their severance! These must be his ideals. "