

Moonlight Bahai Calm 21
Aham Seran Acaa, Syria
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Dear friends!

Spiritual solitude, a deep and reverent searching into the things of God, a whole-minded concentration, the development of the latent abilities of the soul, the downpouring of supernal strength and Grace, the gathering up of the power of life and light, the inner illumination, the emerging out of solitude and entering upon a vast arena of ideal, intellectual and physical activities in the service and for the progress of mankind - have been, more or less, the gradual steps in the unfoldment of the divine life of every divine Man. Far away from the hustling and bustling of mankind they stand and work, waiting patiently for their destined time; - so that they may come out and occupy themselves in the service of their fellowmen. These are the most extraordinary beings, whose bodies, brains and hearts, seem to have been created out of other texture than mortal clay. They are in every sense the accredited Ambassadors of the Most High sent to the warring nations to settle their disputes and extinguish the fire of their chronic differences. As such their authority is supreme, forming the supreme Court of Justice for the people of the world. If we look into the nature of their laws and precepts we clearly see they were intended for the protection of mankind and not for their destruction, they were revealed for the advancement of real civilization and not the fostering of anarchy, they were proclaimed as antidotes and not ^{as} poisons to undermine the constitutions of humanity. If in certain instances the latter has been the result, we owe it principally either to the misguided zeal or the ignorant interpretations of their narrow-minded followers who prefer sectarianism to universalism, love of community to love of humanity, the puerile joy of dogmatic privileges to the radiant bliss of celestial brotherhood, the dim light of the candle to the world-illuminating rays of the sun. The primary teachings of these god-men were truly intended for all mankind and each in his own age and cycle stood ^{as} the prototype of all-goodness, all-justice and all-mercy. Whatever is asserted to the contrary they had no love of preference or distinction. They did not come to establish their own claims - because that was not necessary - but they came to educate the people and teach them how to love God and each other and live in ~~unity~~ ^{unity} and peace as the members of one family.

Taking up the premises laid down in the first part of this letter and looking for a moment into the recorded history of the prophets of God - we see that Moses left his people in the wilderness and ascended the Sinaitic Mountain, there to speak with Jehovah and receive the Tablets of decalogue, engraved upon them with the fingers of 'I am that I am,' those simple, eternal laws which have been considered the very corner stone of civic and moral life. When Gautama evinced that preoccupation with the suffering of all sentient beings he left his palace, wife and son and all the pomp of royalty off a throne - in order to retire under the 'Bodhi druma' [the tree of intelligence]. Here he sat for weeks plunged in profound meditation on the cause of things, fighting with Mara or the Prince of darkness till at last he emerged into that state of inner enlightenment and mystic illumination in which he understood, according to the Buddhist historians, the cause of sufferings and consequently its cure. It was after this spiritual unfoldment that Siddhartha became The Buddha - 'The Awakened, The Enlightened'. The solution of his problem or in other words, the world's problem having been vouchsafed, he spent the last forty years of his life travelling and preaching his gospel. His Haliness Christ spent forty days in the wilderness, preparing himself for his world-wide mission of love and light. Satan took him on the top of the mountain, showed him the Kingdoms and principalities of this earth and offered them to him if he would fall on the ground and worship him. But Jesus resisted this temptation and at the end of forty days came out amongst his fellowmen and started his Ministry and the announcement of the Kingdom of God and the ringing message of 'life, life more abundantly.' Before Mahamad reached his fortieth year he sought the solitude of a Cavern on Mount Hara, about three leagues North of Mecca, ^{where} he would remain days and nights together, engaged in prayer and meditation. Here his fervent and enthusiastic spirit labored with conceptions too great for mortal thought. Here he became convinced of the gross idolatry of the Arabs and his divine heart was inspired with the idea of religious reform. In this state of solitary and mental abstraction he spent many months, especially the month of Ramazan, sacred to all the Arabs.

At last the hour of inner illumination and heavenly annunciation arrived and a flood of spiritual light encircled him. His understanding was instantly brightened with celestial splendor and he also left his Cave and commenced his god-given work amongst the Araks, purging his country from the evil practice of polytheism and heinous customs and raising the Flag of the Oneness of God. On October 14th. 1853, Baha Olla and his family were exiled from Teheran to Bagdad. He was then 37 years old. A year after his arrival in Bagdad he retired for prayer and contemplation to the Mountains of Kurdistan. In the vicinity of Soleymanieh he lived in a cave for two years. Here he thought over his future Cause, laid its foundation upon the firm rock of his capacious heart and prepared himself for the great universal work which was going to usher in the age of brotherhood. Here in the evening he would sing out his pains and sorrows and all the shepherds in the surrounding hills, attracted by the rich symphonies of his life, gathered to listen to his melodious voice. Here he immersed himself in the sea of Universal Love, walked in the rose garden of Universal Peace, basked in the sunshine of Universal Truth, perfumed his inner being with the flowers of Universal Ideals, communed uninterruptedly with the Universal Intelligence, drank deep from the Fountain of Universal Beauty, and feasted his soul at the banquet of Universal Mind. Then having been fully equipped with these sharp weapons of realities and his heart enkindled and illuminated with the Fire of the Holy Spirit he left his retirement and came out into the world of men to help and assist them not only with His Law but with His majestic Presence. The rest of His divine Life was spent in the education and enlightenment of the world, while undergoing for the sake of His Principles calamities and banishments, till at the early dawn, on the 28th of May 18⁹², he ascended to the Supreme Horizon, while living in the mansion of Bahajee, outside of Acrea.

After the ascension of the Blessed Perfection Abdul Baha, the Centre of His Covenant, retired for about 40 days to the Cave of Elijah.

and communed with the spirit of prophesy. Alone and in the solitude of the sacred cave he prayed and reinforced himself from the centre of all-power. Here he dreamed of the general promotion of the Teachings of His Kingly Father and here he evolved out of those Teachings his matchless addresses and talks now extant in every part of the world.

Similarly the Bahais who have received the essences of the teachings and wisdom of the past prophets and are anxious to serve mankind must of a necessity acquire this illumination, receive this spiritual baptism and gain this initial admission. This mystic enlightenment is not a matter of training or education; it is a pure Gift bestowed by the Almighty upon whomever He willeth. But our task is to purify the vessels of our hearts, to cleanse the dust off the surface of our souls, to cleanse the interior chambers of our minds and forget self and its enticements. In other word, if we have ^{ability} or capability we must create it by a process of refinement, consisting of prayer, supplication, contemplation, meditation and activity, and trust in the Illuminator of the hearts, knowing full well that He will never disappoint His suppliant servants standing at His Door. He has reserved our hearts for the thrones of His Presence but we have invited the strangers in. He comes to take His place but finding another He returns to His Supreme Abode. He pays us calls at the early dawn but discovers us in deep slumber upon the couch of negligence; then swifter than the nightingale, he flies back to the rose-bush of eternity.

Today we did not see the Beloved. It was a windy day and therefore did not come out. In the afternoon Mirza Badi and Doctor Habibullah returned from Haifa and brought us the good news of the recovery of Haji Mirza Haydar Ali. In the evening there was a meeting and the Master was present. He said: "One hour in the life of Haji is a rare jewel." Then he urged the friends to show firmness and steadfastness in the face of the present difficulties and let not outward circumstances disturb their