

Home of Abdul Baha
Mount Carmel, Haifa, Syria
February 7th 1915

Dear friends!

"Praise be to God, through the Favor and protection of the Blessed Being I am feeling perfectly well. Healing is a bounty to be granted by the Almighty. In these days nothing is left for us to do but pray. Day and night I am praying to Baha Allah to awaken these negligent nations, lead them into the Court of Peace, open ^{their} eyes to the enormity of their deeds, make them conscious of the sacredness of the station of man and suffer them to rise toward the apex of divine contemplation. Thus spoke the Beloved ~~spoke~~ tonight when all the friends were gathered in his Presence.

Doctor Habibullah Khodabaksh arrived this morning from Acheh Senan and Aga Mehdi from Bahajir. Both of them were received by the Master. Before noon he was walking in the garden and a number of us were standing in his presence. It was a beautiful day of sunlight and all of us enjoyed to bask under its rays. "I walked over this morning" the Master said "to the house of Mirza Moheem. I saw Haji Moheem has planted many vegetables, parsley, beans, lettuce, radishes, onions etc and all of them are growing very nicely." Turning to him he said: "Well, tell me Haji Moheem, art thou going ^{to invite} Mirza Ahmad when thy vegetables have grown?" "Yes my Lord?" "Wilt thou invite me too?" "Thou art indeed the host and I am thy unworthy servant." Knowing how it will make him happy, He asked him to go and bring now a little of his vegetables for his lunch. For nearly one hour the Beloved walked in the garden. Realizing that this was an opportune time I went down to my room and brought to him the splendid photograph of Mr Alfred Lunt of Boston sent over by Doctor Getzinger. As soon as he looked at the likeness he recognized the face. "Oh! This is Mr Lunt! He is my son. I love him exceedingly." He exclaimed while kissing it. "He is a sincere servant of Baha Allah and he will be confirmed in many services in this Cause." Then he related for the benefit of others the wonderful meetings which were held

in Boston, Green Acre, and Dublin. Just at this juncture one of ^{the} military officers entered the garden and the Master arose from his seat to welcome him. We retired to the other end of the orange grove and the host and the guest kept an uninterrupted flow of lively talk for one hour. We could hear distinctly the silvery laughter of the Beloved brought to our ears by the roving breeze.

In the afternoon with Doctor Habibollah he took us to a ride in the landau. He said in answer to a question: "I have come to unite the various members of a family with the bond of the love of God. My mission is not to separate and alienate the people from each other. Whosoever desires to enter in the circle of the Bahai fellowship is welcomed. There are no bars and no hindrances. There are, ^{however} some people who through their own deeds excommunicate themselves from the companionship of the elect. The man who is conscious of his guilt, who is branded with the stigma of evil thoughts and criminal broodings will not show his face in the assemblage of pure mind. Baha Ollah has taken a Covenant. His soul is compelled to accept this Centre. It is an act of voluntary allegiance not ^{so much} to the Covenant but to the Command of the Blessed Perfection. I do not say to this person 'come' or to that person 'go' but I make this modest request: 'If thou desirest to connect thyself with the Bahai Cause, live thou in accord with its principles. Let it not be only a profession, a mere makeshift, an excuse to cover thy earthly ambitions. Be a Bahai in reality and not in word. Be detached, be spiritual, love thy fellowmen with a motiveless love. Let thy mind be a palace of universal ideals. And let thy heart be the casket of the jewels of sympathy and affection. Give and not take. Be generous in thought, in act and in feeling. Let thy faith and action correspond with each other.' Those who call themselves Bahais and do not live accordingly are not Bahais but those who apply these principles to their daily lives and do not assume the title ^{of the} Bahais are in reality Bahais. Is this too much to expect? A Bahai must be a symposium of all the highest and noblest aspirations of divine civilization. He must be godlike and celestial. He must ever think of the improvement of the defects of his nature. He must live a pure life and inspire others to do the same. His morning must be better than his evening and his evening better his morning. This world is being ruined by others, I desire that the believers of God

be the builders of the diamond edifice of humanity. The havoc wrought by the heartless destroyers must not dampen their zeal nor stop them from construction. The building spirit of the Bahais must be as great and as irrefragable as the destroying determination of their antagonists. Create, create, my friends. ^{though} the attribute of creation, primarily belongs to God; He has bestowed this marvellous gift on man. Hence 'Creation' in its secondary consideration belongs to man. Not that man is enabled to 'create' the primal elements that cannot be decomposed into simpler substances but through the aggregation of these elements he will build a ^{new} compound and skilfully adapt it to his ^{own} use and ^{the} public. Hence the chief and cardinal characteristic of a Bahai is to mingle and unite the opposite elements, through the power of spiritual chemistry into one harmonious compound. Spiritual chemists are therefore, the Bahais, and if they wished to become competent they should acquire the practical knowledge and the laws of this most important science. Before they arise to teach they must know what is meant by 'teaching.' It does not mean an eloquent review of the various events of the cause or the masterful presentation of the principles of the Movement, or the utterance of a conglomeration of high-sounding words. It means the power of spiritual transmutation, the latent energy of divine metallurgy, the force of ^{the} ~~alchemical~~ regeneration. The words of the speaker must be impregnated with the Fire of the Love of God - so that the lives may be changed, the characters renovated, the customs renewed, the morals readjusted and the whole gamut of life raised to ^{the} highest and loftiest scales and musical tones.

When we reached at the end of the road the Beloved alighted from the landau and walked over the green meadow still talking to us on these topics. Then he filled my hands with Mataliks to be distributed amongst about 150 children - girls and boys and many old women. Again we ranged them into a long line and placed in the palm of each a piece of coin. ^{We had} a hard time to keep the rogues in order, some of them trying to get ^{money} twice. The Master was standing in the far off, watching the distribution. It took me more than a half an hour to go through the turbulent, joyous, frolicsome line of children. It was such a fine, human spectacle that the Master delights to look on. When we rode again in the landau he said: