

Bahai Pilgrims Home
 Mount Carmel, Haifa, Syria
 December 23d 1914

Dear friends!

"Abul-Fazael passed away from this life" was the text of a calligram signed by the Beloved and dispatched to the principal Bahai Assemblies in the Orient and Washington. No one can measure the loss we have sustained by his departure, only the Master knows. We judge everything from our human standard and cannot see things in their divine perspectives. We are surrounded by the cumulative strata of human prejudices and ancient preconceptions, and the range of our vision is obstructed by the barriers of time and space; but the Lord is living in an Eternal Present and the Everlasting Now. He is the true Appraiser of the worth and value of each soul. He keeps the life of all the creatures in His mighty grasp, and rules the universe through the influence

of His unchangeable laws. After dictating the above⁵³ cables he came out of his room and started to walk in the garden. One by one a large number of Pilgrims joined him. Now he was walking in the Court and again amongst the rose-beds. A young man by the name of Mirza Lotfollah who has been here for a month was going to leave in the afternoon for Aleppo, so the Master addressed him saying:- "Now that thou hast decided to live in Aleppo thou must act, speak and conduct thyself with such holiness, sanctity, purity and chastity as to attract to the Cause every one who comes in contact with thee; that every one may testify that here lives in our midst an upright and virtuous man; that he has turned his face toward God; that he is spiritual, celestial and divine. A person through his own actions and deeds makes himself loved or disliked by the people or through his own unselfish conduct and behaviour, refined morality and selfless intention, trustworthiness and rectitude

he suffers himself to become favored and beloved
 at the Threshold of God. There is an ^{of Jewish origin} Israelitish young
 man, in the college of Beirut by the name of Mirza
 Habbibollah Khodabaksh who has fulfilled these
 requirements. Formerly he was not known, but
 now every one knows him through his sanctity,
 purity of life, sincerity of aim, and the beauty
 of Holiness, and he is favored and near the
 Courts of the Almighty, and loved and respected
 by all. From whomsoever you inquire ^{of him} they
 express the utmost satisfaction and pleasure
^{is expressed concerning} about him. Therefore, it is now proven that
 we are ourselves the means of our degrada-
 tion and exaltation, that people are attracted
 to us or repelled from ^{by} us according to the
 attributes and deeds emanating from us. In
 short, I hope that thou mayst live in such
 wise in Aleppo that all the inhabitants
 may exclaim 'this man is not a Bahai in a
 nominal way but in a real manner, that

53

he is a Bahai in deed and not in word alone. For this reason His Holiness Baha-Allah hath said 'My ^{sorrow} is not occasioned by my enemies, but by those souls who attribute themselves to me, but ^{my words} their deeds and actions are conducive to the degradation of the Cause."

Early in the morning we held a meeting of prayer in the Tomb in memory of Mirza Abul Fazl and every one offered supplication at the Threshold of the Almighty. I heard also that the Master has ~~been~~ ^{was} praying till long past midnight, and he was up very early chanting communions in his own ^{room}, his voice reaching to the ears of the members of the Holy Family. There are two persons in this Cause towards whom the Master has shown extraordinary signs of love and spiritual attachment. One was Mirza Abul Fazl, the other Haji Mirza Heydar Ali - two great apostles and heralds of the Kingdom of Abha, - one already gone, the other yet living to bear witness

to the working of the spirit.

While the Beloved was walking in the rose-garden he passed by Haji Mullah Abou Taleb - the very old man with stooped shoulders and long beards. He looked at him, then at others and smiled. "Haji Mullah Abou Taleb is my old friend" he said "He looked just as old forty years ago when he came to this Blessed Spot for the first ^{time}. Now he has come never to return. Are you well and happy? How can you descend and ascend the mountain every day?" Then He came very near to him and looked at his thin and probably soiled overcoat. "Hast thou not received thy new overcoat? I have brought ^{one} for thee. I will send it up for thee. Man must keep his clothes always clean and spotless." He answered: "I am not particular about ^{my} outward clothes, but the robe of the virtue of God is necessary for us." Immediately the face of the Beloved

lighted up. "Thou art right. The believers of God must ever strive to clothe their spiritual bodies with the garment of the virtue of God, the robe of the fear of God and the vesture of the Love of God. These robes will never become threadbare. They will never be out of fashion. Their ^{value} marketability do not fluctuate. They are always negotiable and ever on demand. They are the means of the adornment of the temple of man and woman. But the outward raiments must be ^{also} clean and immaculate, so that the outer may be a faint expression of the inner. Cleanliness is one of the fundamental laws of this religion."

Then he ordered Basheer to bring out a few chairs and he sat in the sun near a rose-bush himself a shining sun and an imperishable rose. To my delight he called me and asked me to bring to him Mr Ralston's and Mrs Ives's letters. I did ^{it} with great happiness. He was made

joyful to hear from these two splendid souls in the far America, and revealed for each a wonderful Tablet. At this time three Turkish officers entered the garden to pay a visit to the Beloved and we were sent away by him.

At noon he went to the Mosque - thus to associate with these narrow sectarians and dogmatists, and infuse into their shrivelled bodies the essence of the Love of God and the fire of human brotherhood. He stands to day amongst us as the greatest link of spiritual unity and affiliation between the people of the East and of the West. Slowly and surely he is bringing to the front those moral and ethereal forces which shall revolutionize the present order of society, making effective those concrete laws for the economic reorganization of the human commonwealth. He is building the future palace of Universal Peace and international community.