

Home of Abdul Baha
Mount Carmel, Haifa Syria
May 8th 1915

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Dear friends!

Our dear Brother Doctor Habibollah has received permission to be ready to depart for Persia within a few days. He will go by land via Kerkent, Maussel and Bagdad. His departure will be regretted by every one, for he has been a kind attending physician to all the Bahais and they will be sorry to lose his sweet ministrations during these uncertain days of the world. The Master sent for him this morning and while walking in the street of the German Colony thus addressed: "Truly I say this year in Agha Senan thou didst serve the friends with faithfulness. For thee this was a season of seed-sowing and undoubtedly the harvest-time will come. It is the unalterable rule of nature that when the seeds are scattered many crops will be gathered. It is my hope that your services in Beirut and Palestine will be crowned with rich compensations. If the results are not brought forth this year they will appear next year or a year after or sometimes in the course of thy life. The sowing of pure seeds in virgin ground connote a plentiful harvest. God willing the greatest result of thy studies in Beirut will soon become manifest. Trust thou always in God, His Confirmations shall descend upon thee without cessation. It is now nearly a year that thou hast received thy diploma. Thy father and mother expect thy return with patient anticipation. They have grown old and desire the comfort of thy presence. Thy meeting will inspire them with a new spirituality and illumination. Moreover, Persia is an excellent field for medical practice. The people are in much need of skilful physicians, especially a physician like unto thee who art a physical as well as a divine doctor. Thou art attracted with the fragrance of the Merciful. Thy breath is endowed with a healing power. I hope thou wilt upraise the banner of Guidance. Praise be to God that thy object has ever been godlike and thy desire is to promote the Cause of the Almighty. This ideal state serves as a magnet for the attraction of divine assistance. Although one's career

may be fraught with sorrows and tests, yet because they are in the path of God, their bitterness is changed into sweetness,..... The best course to be pursued by you for the present is to leave for Kermanshah, because your father is looking forward to your return."

In the afternoon the Beloved took us for another walk and taking up the thread of his morning talk to Doctor Halibollah he said:- "This journey of thine has been very blessed; for thou didst spend many years in the holy land and visited many a time the sacred Tomb of the Bab and the holy Shrine of Baha Ollah, receiving abundantly the spiritual benedictions of these heavenly places. Thou hast been engaged in the service of the Cause. Although the Bahai students in Beirut are studying yet this very act is considered as divine adoration. Your studies have always tended to the exaltation and glorification of the Movement. Now that thou art leaving I hope thou wilt become the cause of the guidance of many souls; - thus the fire of the Love of God may become ignited in those parts and the rays of the sun of Reality illumine the horizons of the hearts..... The believers of God must teach the Cause not only through words but they must bedeck themselves with the ornaments of deeds, - in order that all mankind may bear testimony to the fact that their aims are universal, their actions disinterested, their purposes inspiring and their objects all-embracing, so that they may observe in your behaviours, manners and conducts, holiness, purity, sincerity and loving kindness of the prophets of God; thus to this noble end you might live ^{and} that the utmost criticism of the outsiders may be this: these people are perfect in all human virtues but what a pity they are Bahais. Tell them to peruse carefully the Persian and Arabic Hidden Words and live and behave in accord with its contents. If a person live one day according to those divine exhortations and Teachings he will be assisted to move the visible and the invisible world. Consider the condition of the majority of the nuns who although uninformed with the teachings of Christ, although ignorant of the Reality of Christ, although unaware of the ideal knowledge of their Master yet based on ^{their} imaginations alone they are consecrating themselves to

and practically entomb themselves ^{for life} in the nunneries, spending their time in constant prayers and uninterrupted adoration. But we who believe in the Blessed Perfection, we who have recognized the reality of the Divine Manifestation, we who have turned our eyes toward the sun of Truth, we who have lived in His days and received His blessings - what must be the measure of our devotion, the degree of our self-sacrifice, the extent of our services?"

Before noon he was walking in the garden. Two sisters of Mercy passed by and he invited them to come in and enjoy the sight of the flowers. They walked in and took seats on the sofa. To each the Master gave a bouquet of roses. They wished him to contribute something toward the alleviation of the wants of the poor. He promised them that he would do this in a few days and then while engaged in weeding out the tares from a piece of ground he said: - "Poverty has become widespread amongst all the inhabitants of Syria and our affairs are in such a confused state that we are also unable to do anything adequately. To help the poor and assist the needy is the most praiseworthy act. Likewise to take care of the orphans and offer a home to the incurables and incapacitated is the most worthy service rendered to the world of humanity. It is like unto watering the parched soil or breathing in the spirit of life in a dead body. It is as the antidote to the poisoned one and like the medicine to the sick. The poor are the trusts of God, although they are lowly in the estimation of the rich and the plutocrats yet they are dear and beloved in the sight of God. Thus one of the titles of the Blessed Perfection was "Darveesh", meaning Poor. His Holiness Christ lived in poverty and lowliness. For this reason he says: Blessed are the poor, but he did not say: Blessed are the rich. Still a wealthy man who looks after the conditions of the poor, who spends his fortune for the alleviation of their needs, who puts aside a portion of his income for the progress of the Cause of God, who serves his fellowmen with his sympathy and money, I say ^{the station of} such a wealthy man is greater than the poor who is patient, for by his generous deeds he has become the manifestor of goodness and the centre of haunts to all the people."