



'Abdu'l-Bahá

Extract from a letter from Mírzá Asadu'lláh¹ dated 16 October 1906

“But what you have written concerning the Station of His Highness, ‘Abdu’l-Bahá, and the different opinions and statements regarding this question; requesting that I send you clear texts from the Blessed Perfection (Glorified is His Name) and the Utterances of His Highness ‘Abdu’l-Bahá (May our lives be a sacrifice to Him!) in order that you may print and circulate among the friends,—I mentioned this fact before The Holy Presence. He said: “Write to his honor By “The Branch extended from the Ancient Root” is meant ‘Abdu’l-Bahá. By the verse regarding the Branch is meant ‘Abdu’l-Bahá. No one is permitted to say any other word except ‘Abdu’l-Bahá.” Then He said: “A tablet is revealed lately regarding this question. Send a copy of it to”

Now according to His Holy Command, I enclose for you the copy of that Tablet which was revealed in the name of Persian believers, so that you translate, print, and publish It among the friends.”

Translated by M. Aḥmad Işfahání, Washington, DC.

¹ Mírzá Asadu'lláh-i-Işfahání (c. 1826–1930). He was declared a Covenant-Breaker about 1914,

**Compilation
of utterances from the pen of
'Abdu'l-Bahá**

Regarding His Station

26 November
1906

Extract from a recent Tablet

“But concerning the Station of This Servant: My Station is ‘Abdu’l-Bahá, My Name is ‘Abdu’l-Bahá, My qualification is ‘Abdu’l-Bahá, My praise is ‘Abdu’l-Bahá, and My Title is ‘Abdu’l-Bahá. All the friends must declare this word, so that they may become united upon it. There ought to be no difference whatsoever. Collect, translate, print, and publish all the Tablets concerning this question written by me.”

‘Ayn ‘Ayn

To the believers of God in Tīhrán and throughout the world

He is God

I cry to Thee, O, my Lord, while rolling myself on the dust and expecting the Wonders of Thy Bounties. I place my forehead on the ground entreating Thy Glory and Majesty, supplicating toward Thy Kingdom, invoking to Thy Realm of Might, soliciting Thy Forgiveness and Pardon and begging Thy Beneficence and Favor; and I do not see with what face shall I advance toward Thee; with what heart shall I cling to Thee, and with what spirit do I dare to supplicate between Thy Hand! For no one is worthy to come near Thee, except the attracted countenances; no one merits to look upon Thee, except the beholding eyes; and no one befits the attraction of the Fragrances of Thy Holiness, except the wandering souls in the wilderness of Thy Love. And with this negligence and shortcoming, how am I able to attain to Thy Gift and spiritual ecstasy? By Thy Glory, shame overtakes me when I begin to mention Thee, and contrition overwhelms me when I loosen the tongue to praise Thee. And Thou hearest, O My Beloved One, my groanings in the midst of the night and my lamentations in my loneliness and solitude! I ask and beg of Thee not to make me the object of trials, and the target of the arrows of tests; for I am weak and humble at the Door of Thy Oneness, captive and impotent amidst Thy creatures; and Thou art witnessing, O my God, that my utmost hope, and my greatest desire is Nothingness in The Court of Thy Holiness, and Effacement and Evanescence under the rays of the Sun of Thy Eternity.

O my God! O my God! appoint me a station of utter Non-existence, and make me pure Nothingness; protect me from the doubts of Thy people and the surmises of Thy creatures, until they do not mention me except by this Non-existence; do not praise me except by this Nothingness in Thy most exalted Threshold; do not commend me except that I am a servant amongst the servants; and do not extol me by any attributes, title, qualification, and perfection except,—‘Abdu’l-Bahá.

O my Lord, I am exempt from every mention and praise, except poverty and indigence in this arena of the world, and helplessness and omission in this realm of existence!

O my Lord, confirm Thy servants that they may mention me with that which I desire, neither do they exceed from that which has appeared from my pen concerning these praises. For, truly, I say, my Abode of Paradise, my furtherest Temple, my Sadratu’l-Muntahá, and my ultimate hope is—‘Abdu’l-Bahá.

O my Lord! O my Lord! I am immersed in the sea of shortcomings, plunged in the ocean of non-existence, rolling upon the dust of humility and abasement, and begging Thee at this moment; to encircle me with Thy Mercy and Munificence, to protect me under the Wings of Thy Preservation, to watch over me with the gaze of Thy Providence, to look upon me with the glances of the Eye of Thy Mercifulness, to forgive my sins, to veil my faults, and to remove my sorrows and griefs.

Verily, Thou art The Generous; Verily, Thou art The Merciful, and Thou art The Mighty and The Powerful.

O ye friends of God! This Servant in the attitude of Nothingness, Non-existence, Evanescence, and Inability, requests with the utmost humility from the believers, to believe, obey and follow that which has emanated from the pen of this imprisoned one. Do not declare anything beside it; do not make any praise and commendation; do not seek for station and center, and do not extol and glorify.

But if any soul asks concerning the station of this Servant the answer is—‘Abdu’l-Bahá. If he inquires after the meaning of The Branch, the answer is—‘Abdu’l-Bahá. If he desires to know the significances of the verse regarding the Branch, the answer is—‘Abdu’l-Bahá. If he insists upon the explanation of the meaning of “The Branch extended from the Ancient Root”, the answer is—‘Abdu’l-Bahá.

In brief, the friends must be satisfied with the word of ‘Abdu’l-Bahá. Outside of this Word (‘Abdu’l-Bahá), no other word, even the word of Branch, should they refer to in their writings and their speeches. By no means whatsoever should they exceed from this word, neither ought they harbor any discussion and question. Howsoever, if any other soul declares another word than this, he will make this servant a target for the arrows of opposition and become the cause of my grief. For the utmost desire and the ultimate hope of ‘Abdu’l-Bahá is to be a sincere servant in The Holy Threshold. This Gift is enough for this servant throughout all the worlds.

Praise be to God! In some instances, discussions have arisen regarding the verse of “Turn Your Faces”, but there is no ground or necessity of mentioning this fact. For this servant has not directed the attention of any soul toward that verse in order that they may discuss concerning its details. But ‘Abdu’l-Bahá is summoning all the denizens of the world to the Most High Word, commanding them to the servitude of The Holy Threshold; and encouraging and empowering them to deliver The Cause of God, to diffuse The Fragrances of God and promote The Word of God. And this is from the irrefutable Command of the Lord of Existence. It does not belong to me.

Likewise I request from all the friends of God to live in accord with the Behests and Exhortations of the Blessed Perfection in order that they may ignite a light in the realm of existence, burn away the veils of the nations of the world, be consumed with the Fire of the Love of God; to hasten in teaching the Cause of God; to arise for the unification of souls; to become the manifestors

of beneficence to the enemies, and the Heavenly Table to the foes; to receive the people of oppression with pure faithfulness, be a safety and trust to the traitors; to teach the impostors truthfulness; to become angels with transcendent splendors to the devils. To the bloodthirsty, they must become the remedy of soul and heart; to the despondent ones the mainspring of hope, and impart abundant share to those who are deprived. This is my prayer. This is my praise. This is my hope. This is my desire.

Blessing be upon the one who is assisted by God to these Gifts, and has attained to these unparalleled Bounties. Verily, he is guarded against any evils and tests.

Upon ye be Bahá! Upon ye be praise! and upon ye be greeting from the Beauty of God, The al-Abhá, O ye believers of God.

'Abdu'l-Bahá

(Translated 12 November 1906)

Know thou verily, my Throne is my mat; my glorious crown is my servitude toward God. My standard is the commemoration of my Lord; my hosts are the knowledge of my Master; my sword is the guidance of God; my dominion is my humility; my submissiveness, my lowliness, my supplication, and my beseeching unto God. This is that permanent reign which no one is able to dispute, gainsay or usurp.

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold; and I declare myself innocent of any announcement or praise save that of my adoration in Thy Merciful Presence. I sever myself from every garment save that of humility, lowliness and evanescence before Thy Lordly Oneness. I flee from every station save the arrival to the court of Thy Eternal Majesty.

By Thy Power, verily the sweetness of servitude is the

food of my spirit, and with the fragrance of servitude my breast will be dilated, my being will be refreshed, my mind quickened, my heart purified and delighted, my nostrils will be perfumed, and in it (servitude) is the healing of my disease, the quenching of my ardent thirst, and the soothing of my pain.

Immerse me, O my God, in this most bounteous rolling ocean. Give me to drink of this sweet, abundant water, and cause me to enter this gateway of righteousness. Ordain for me this praiseworthy station, and cause me to obtain this Cup which is overflowing with the pure water Enlighten the crystal of my heart with the Lamp which is pouring forth its brilliant and illuminating radiance, and strengthen me for the service of Thy Cause, O my Lord, the Forgiver.

Accept my servitude in the Court of Thy Holy Oneness, O Thou the manifestor of Mount Sinai, and assist me to abide in its conditions, O Thou the Authority of the Manifestations. Aid me to assist Thy Cause in the East and in the West, throughout the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee by Thy revealed book and wonderful Words, by Thy Hidden Mysteries and confirmed Utterances, to cause me to be firm in Thy Servitude, O my Lord, the Forgiver. Verily, Thou art the Powerful over that which Thou desirest, and Thou art the Merciful and most compassionate, O thou who art Calling to the horizons through the Center of the Covenant.

This servant, according to the clear statement in the Kitáb al-Akdas (Book of Laws), and the sure evidence of the Kitáb al-'Ahd (Book of the Testament), is the interpreter and the explainer of the Words of God. All the ones who are faithful and firm in the testament and covenant of God must not go beyond the clear explanations and interpretations of this servant. If any one misconstrues, he follows his own imagination. This servant gives the true and real meanings.

The very mystery of these statements is servitude to the Holy Presence of the Beauty of Abhá, with perfect

meekness and evanescence before the Blessed Threshold. This is my brilliant Diadem and my glorious crown. With this I will be glorified in the Kingdoms of Heaven and earth, and through this do I attain. Those who draw near to God recognize its beauty. No other interpretation should be given to this, for it is the most evident truth.

O thou who art proclaiming the name of God! The Commentator, thus appointed, is the interpreter of the Words, and He is the servant who is beyond praise, eulogy, attribute and virtue; but my Name, Being, Personality, and Reality is servitude to the Beauty of Abhá, and I am not worthy to be considered as having the shadow of self-glory,—as was said by the Manifestation: “Plant this branch in the hearts, and make it holy above the shadow of arising.”

Thou hast asked in regard to my station; the loftiness of my position and my greatness.

Know thou, verily, that I am ‘Abdu’l-Bahá, (the servant of God), calling into the Kingdom of God, spreading the Teachings of God, and heralding to the people the favors of God.

I am the banner of Peace unfurled over the domes of the Kingdom which gives shelter to the hosts of salvation; I am the Star of Love for the world (the people), which is shining unto the horizons. I am the caller unto Union, Harmony, and Concord among all the nations of the world, summoning them unto the Light of Reality, and the divine Truth; and I hold in my hand the Chalice of Guidance, to give joy unto the people by the Wine of the Love of God, calling the people unto the Kingdom of God, and making firm the Way unto the Lord of Hosts, unto the Supreme Concourse, so that the souls may attain to the divine Lights, the intellect may gain the heavenly attainments, and be trained under the shadow of the Word of God.

The station of this servant is the servitude to the Holy Threshold (Bahá'u'lláh), and I glory and honor in this. 'Abdu'l-Bahá is the standard of the divine love, the sign of the Gift of God, the servant of the assemblage of the merciful Ones, the Light of the Meeting of the Spiritual Ones. He is the Orb of Peace and reconciliation, and the light of Love in the world of humanity He is the Herald of the Kingdom of the Merciful One, and the Promulgator of the Religion of Rectitude and Security.

THIS IS THE STATION OF THIS SERVANT! THIS IS THE TRUTH!

I hope through the divine Grace that the brilliancy of the Love of God will pervade all regions, and that I will remove warfare and strife from the world of existence. Then the human world will become expressive of the unity of the Merciful world, the inferior world will become a clear and purified mirror reflecting the Supreme Concourse, the East and West will embrace each other like unto two longing ones and the North and South will shake hands and clasp each other in the arms like unto two beloved ones. THIS IS THE STATION OF 'ABDU'L-BAHÁ.

Now listen unto what I say, for it is the foundation of success and the basis of righteousness among the people of the world, that you may be obedient unto 'Abdu'l-Bahá in all he wishes and says; verily this is possessing strong faith!

Therefore, know I have sacrificed my soul, spirit, life, mention, honor, attributes; my comfort and my name in the way (path) of God, and I have chosen no dignity or possession save the obedience of Baha (that is, I am 'Abdu'l-Bahá), and no name or title save "'Abdu'l-Bahá" (servant of Bahá). Therefore be content with this and

follow me in my words and wishes, because in so doing the blessed trees of life springing up in the Paradise of God will become green and verdant! If you desire to speak in praise, praise the Beauty of al-Abhá; if you desire to commend, commend the Name of your Supreme Lord; for if you exalt the (tree) you also exalt "The Branch!" If you mention the sea you also are mentioning its gulfs and bays (for they belong to it). Therefore mention the "Beauty of Abhá!" by this sweet command among all people, for in my command is contained His Command, for my attributes are embodied in His Attributes!

If, therefore, you commend a man, you commend all related to him! This is that upon which all the believers will unite and harmonize. Therefore let nothing arise to cause separation among the chosen ones (believers). Because I love you with all my heart; I like you to walk in my footsteps, and follow me in my wishes, my utterance and my address, and thank God for this great bestowal which you have obtained through my writing!

Then know thou, verily the prison is my wonderful paradise, in love for Baha; it is my lofty stronghold, my impregnable mansion and glorious throne. Be not grieved thereat; nay, rather, beg of God to make me quaff the cup of sacrifice in the path of Baba. For through calamity, the heart of 'Abdu'l-Bahá is attracted. Through (suffering) oppression, the breast of 'Abdu'l-Bahá is dilated; through afflictions the faithfulness of 'Abdu'l-Bahá is proven; through imprisonment, the soul of 'Abdu'l-Bahá is cheered; at every moment he wishes to quaff the cup of sacrifice in the path of God.

Fear not if This Branch be severed from the material earth, and cast aside Its Leaves (nay, rather, Its Leaves

will flourish),—for This Branch will grow after it is cut from the earth (world),—will ascend until It shelters the universe; Its foliage will reach to the Supreme Apex and bear fruits imparting fragrance to the world.

As to what thou hast asked concerning Me: Verily, I say unto thee that I am indeed an humble, submissive and imploring Servant of God; a Servant of His beloved; a Messenger of the exaltation of His Word; a Spreader of His Fragrance; an Extoller of the Banner of Love and Harmony; a Promoter of the Greatest Peace among all nations and tribes; a Kindler of the Fire of the Love of God in the hearts of the people; a Runner to the place of martyrdom in the Cause of God; a Yearner for every calamity in the Love of God; a Longer for suspension upon the Cross for the Love of the Beloved; a Herald of the Kingdom of God among the sects of all horizons (or religions).

This is My Station and Condition; this is My Blazing Crown; this is My Glorious Throne,—because My Servitude to the Holy Threshold is My Brilliant Light, My Shining Star, and My Drawn Sword, and beside this I have no station.

Then know that for the Dominion of the Reality of Christ there is no beginning and there is no end; everlastingly that Luminous Entity has been sitting on the Throne of Might, and everlastingly It will have a penetrating dominion over the world of existence. This Dominion is Eternal and Everlasting and has no abrupt end.

My Name should be confined to 'Abdu'l-Bahá in all writings. This is the Collective Name which will gather all the people, and It is the Strong Fortress and Protection of the cause of God. The beloved ones must limit themselves to this. However, you may mention Me as the

Light of the Love of God, the Flame of the Guidance of God and the Banner of Peace and Harmony. I trust in God that you may ever be confirmed through the Holy Spirit.

You must know this,—that the principle of the Divine Foundation is love, unison, oneness and the purity of intention. When love is attained, the mystery of truth will then become manifest. No one should adhere to different titles; one title (or station) is enough, and it is “‘Abdu’l-Bahá”. All must agree in this Word, until the difference of opinions may be entirely removed from their midst. But that which is essential to the acknowledgment of this word (i.e., ‘Abdu’l-Bahá) is attraction, the Love of God, service to the Cause of God, diffusing the Word of God, severance from all else save God,—affinity, union, oneness, humility, meekness, nothingness and servitude to the beloved of God. If one does not become characterized with these attributes, he has not acknowledged the Title (or Station) of ‘Abdu’l-Bahá. Because ‘Abdu’l-Bahá is the Banner of the Love of God, the Lamp of the Knowledge of God, the Herald of the Kingdom of God, the Commander of the hosts of Peace and Reconciliation, and the Orb of Union and Harmony amongst all the nations of the world. Consequently, every one in whose heart the Love of ‘Abdu’l-Bahá has irradiated must act in this manner; and when persons walk and move in This Path, all differences shall be removed.

The final result of all the influence, and deception, intrigue, and machinations planned by the people of conceit (an-Náqiḍín) will be this: To cause the few drops of Abdul Baha’s blood to be shed, and thus be delivered from this narrow and degraded world to soar up to the Court of the Greatest Mercy in the Shadow of the Kingdom of al-Abhá. They desire to cause My death, al-

though the endurance of this material body of 'Abdu'l-Bahá is a strongly fortified Fortress for their protection; and every knowing one testifies to this.

O, my friend, isolate all your faculties and senses from every other mention and thought, and follow the example of Abdul Baba in servitude to the Holy and Exalted Threshold. Hasten to the field of sacrifice, craving for the most great martyrdom; expend thy life and all of thy grades in love for God, and in attraction to the Beauty of al-Abhá.

'Abdu'l-Bahá, the Servant of Bahá, has clad Himself in the mantle of servitude and devotion, for the beloved of al-Bahá; truly, this is a Great Victory!

O maid-servant of God! Speak of my servitude unto God, of my humbleness and submissiveness to the beloved of God, and of my evanescence, nothingness, and utter meekness to the Threshold of Bahá.

Verily, I am the servant of Bahá, the slave of Bahá, and the captive of Bahá. I have no grade but this, and I do not possess anything for myself.

Therefore, mention me in my pure servitude; this is that by which my heart is dilated from every maidservant who speaks the praise of God.

As to the critical period (this year, 1901): Know thou, that, verily, 'Abdu'l-Bahá dominates every critical period, through the confirmation of Bahá, nor is He dominated by any critical period. And as proof of this, 'Abdu'l-Bahá has withstood all critical periods and great dangers since

His earliest childhood to the present day, through the assistance of the Supreme Lord.

Deliver my praise to the maid-servant of God, —, and say unto her, “Verily thou hast seen the physical picture of ‘Abdu’l-Bahá printed by the rays of the phenomenal sun, (the photograph), and thine eyes became overflowing with tears. Beg thou of God that He may show thee His (‘Abdu’l-Bahá’s) Spiritual picture printed by the rays shining forth from the Merciful Kingdom. Then the attraction of God shall overtake thee, and make thee as a spark of fire aflame with the Love of God.”

Verily, know that the Letter (Book) of ‘Abdu’l-Bahá and his Address, is a hidden mystery and concealed fact; no one is informed of its greatness and importance at these times. But in the course of times and future centuries, the signs thereof will be manifested, the lights thereof will dawn forth; the fragrances thereof will be diffused and the greatness, the importance thereof will be known. The truth I say unto thee, that each leaflet from ‘Abdu’l-Bahá will be a widespread book;—nay, rather a glistening gem on the glorious Crown. Know thou its value and hold great its station!

Know, verily, that ‘Abdu’l-Bahá hath spiritual speeches, heavenly conversations and revelations of the heart!

Verily, I address through the Bounty of al-Bahá, in spirit and in vision, whosoever addresses me, and this is known unto him from whose eyes God has raised the gloomy cover.

O servant of God, when ye gather in the spiritual assemblies and commemorate God, by His Greatest Name

the Divine, verily 'Abdu'l-Bahá associates with ye in spirit and prays to God to grant your prayers through His Eternal Grace!

If thou ask my name and title, it is 'Abdu'l-Bahá, and any name beside this is unknown here. Whosoever call-eth me with this name, accept from him,—otherwise reject.

The letter thou hast written is received and its contents noted. Thou knowest how kind is 'Abdu'l-Bahá to thee. I supplicate the Merciful Lord that thou mayest become the sign of benedictions and the receptacle of Providence of the Beauty of al-Abhá. Regarding the questions thou hast asked: know you that now their answers will produce confusion among the believers and will end in strife and discord, causing sadness in the hearts;—therefore, we do not pen the replies. Only I say that the mention of 'Abdu'l-Bahá must be the origin of no inharmony among the beloved of God, because my desire is to be the means of concord and harmony among all mankind, and all depends upon all the believers saying the same as is revealed from my pen, and not surpassing one word. My mention must be "'Abdu'l-Bahá" and that is all. Beside this there has been no word written by my pen nor uttered by my tongue. The friends must be content with this name. Whosoever asks you what is my station, say "'Abdu'l-Bahá" and no more. No matter how much you may be urged to speak, you must say, "We are commanded to obey and acknowledge what he says, therefore his station is 'Abdu'l-Bahá."

Oh, my dear, how much I would like to answer your questions, hut wisdom does not permit. Upon thee be greeting and praise!

As to my Praise and Glorification: It is the Word “‘Abdu’l-Bahá”, even as I have explicitly written. This is My Heavenly Crown! And you must limit yourselves (or be sacrificed) with the same Word, so that the Unity of Word may stir (or move) the regions; and that all the beloved and the maid-servants of the Merciful, following ‘Abdu’l-Bahá, may arise to servitude, ministry, steadfastness, and sacrifice of life in the Divine Threshold. I hope they may be strengthened in this.

Thank God for that He disclosed from before thy sight the cover, confirmed thee in discovering the Countenance of ‘Abdu’l-Bahá, and in comprehending realities and mysteries concealed from the eyes of the people, even from the possessors of intelligence.

Thou realized the Meeting (or Visit), though thou art in the country of America, and wert not hindered after witnessing the display by the distance. This is from the Favor of thy Lord, the Merciful, the Clement!

Convey to the maid-servant of the Merciful the Bounties of the Garden of Paradise, and say: “I am associated with thee in Spirit. I know in what condition thou art; and there is no need of writing.”

The angels of the Highest of the Kingdom have called in the ears of the inhabitants of the earth and heaven with a loud and melodious voice, saying: “This is the city of God and His residence with the holy and sanctified souls of His servants. He shall live with them, for they are His people and He is their God.” He has wiped away their tears, lighted their candles, given peace to their hearts and dilated their breasts; therefore, the roots of

death were rooted out, sorrow, wailing and crying have ceased, and the lesser King of Majesty occupies the Throne of the Kingdom and renews the performance of untold actions. This is the absolute truth, and of a higher certainty than what was said in the Revelation by St. John: "He is the Alpha and the Omega." This is He who quenches the thirst from the spring of life. This is He who heals the sick with the antidote of safety and confirms with a flood of grace from this Kingdom. He is of the greatest heirs to the apostles and saints, the Lord is His God and He is His dearest Son.

My assistance is the assistance of the Blessed Perfection. If all the world should gather together against me, I would still possess this, and all the world could not take it from me. I have a weapon to fight with forever and ever. With it I am always victorious. It is a sword which can never be dulled; a magazine which will always be full.

We are all the servants of the threshold of Baba, and the one who serves most in His Holy Threshold is the most beloved. My greatest wish and desire is submissiveness and servitude at His Holy Threshold. My name, Abdul Baha, means the Servant of God ; my heart is the Servant of Baha, and my spirit is the Servant of Baha, and rejoices only in this name. My purpose is love, not only by word but by action.

Therefore, in order that there may be no discord, all of the believers in the truth must not mention me except as 'Abdu'l-Bahá, the Servant of God. The essential thing is love. I must love you and you must love me. Such is the meaning of the Truth, while untruth means rancor,

discord and hatred. All else save love is merely outwardly uttered words.

HE IS AL-ABHÁ

O My! know in the indubitable truth my name indeed is Abdul Baha.

My Deportment	is 'Abdu'l-Bahá
My Qualification	is 'Abdu'l-Bahá
My Title	is 'Abdu'l-Bahá
My Celebrity	is 'Abdu'l-Bahá
My Reality	is 'Abdu'l-Bahá
My Existence	is 'Abdu'l-Bahá
My Essential Property	is 'Abdu'l-Bahá
My Mystery	is 'Abdu'l-Bahá
My Reveability	is 'Abdu'l-Bahá
My Outwardness	is 'Abdu'l-Bahá
My Inwardness	is 'Abdu'l-Bahá
My Beginning	is 'Abdu'l-Bahá
My End	is 'Abdu'l-Bahá
My Heart	is 'Abdu'l-Bahá
My Spirit	is 'Abdu'l-Bahá
My Soul	is 'Abdu'l-Bahá
My Body	is 'Abdu'l-Bahá
My Discernment	is 'Abdu'l-Bahá
My Hearing	is 'Abdu'l-Bahá
My Utterance	is 'Abdu'l-Bahá
My Thought	is 'Abdu'l-Bahá
My Renown	is 'Abdu'l-Bahá
My Vigilance	is 'Abdu'l-Bahá
My Comprehension	is 'Abdu'l-Bahá
My Imagination	is 'Abdu'l-Bahá
My Kingdom	is 'Abdu'l-Bahá
My Power	is 'Abdu'l-Bahá
My Humanity	is 'Abdu'l-Bahá
My Divinity	is 'Abdu'l-Bahá

My Godliness	is ‘Abdu’l-Bahá
My Ka’aba	is ‘Abdu’l-Bahá
My Alighting Place	is ‘Abdu’l-Bahá
My Sacred Territory	is ‘Abdu’l-Bahá
My Qibla is ‘Abdu’l-Bahá	
My Mashwar (Council)	is ‘Abdu’l-Bahá
My Muná (Desire)	is ‘Abdu’l-Bahá
My ‘Arafát	is ‘Abdu’l-Bahá
My Holy Mosque	is ‘Abdu’l-Bahá
My Extreme End	is ‘Abdu’l-Bahá
My Lotus Tree	is ‘Abdu’l-Bahá
My Refuge	is ‘Abdu’l-Bahá
My Protection	is ‘Abdu’l-Bahá
My Cave	is ‘Abdu’l-Bahá
My Virtue	is ‘Abdu’l-Bahá
My wish is to be called ‘Abdu’l-Bahá	

My Solicitude is to be celebrated as the slave of al-Bahá’s Slave

And that is my belief, religion, state, knowledge, stability, confirmation, and confession. As the Sayer² (the Arabic Poet) said:

“Stopped will be mine ear,
 If called by my name;
 And verily, if called, O H’s servant
 The servant of GOD will hear.”

‘Abdu’l-Bahá

² Shá’ir (“poet”)?