



The Writings and Utterances of the Central Figures of the Bahá'í Faith

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 120:

Writings and Utterances of Abdu'l-Baha, 1900, part I



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Series preface

This series of volumes presents, in approximate chronological order and, where possible, in parallel-text format, the available writings and reported utterances of the three Central Figures of the Bahá'í Faith: the Báb (1819–1850), Bahá'u'lláh (1817–1892), and ‘Abdu’l-Bahá (1844–1921). The majority of the texts appear here in English for the first time.

What follows is an independent scholarly and documentary undertaking, with the purpose of facilitating closer engagement with the textual record of the Bahá'í Faith by readers working across Arabic, Persian, Ottoman Turkish, and English. It is not prepared under the direction of Bahá'í institutions and does not constitute an official edition of the texts. The relevant Bahá'í institutions are the final authority with respect to authenticated texts and authorized translations. Accordingly, this series is envisioned as a provisional research aid and reference tool—a scouting expedition to uncharted domains, that defers to finalized texts and translations wherever these are available.

Altogether, the series comprises over 29,000 authored works and reported utterances spanning the years 1843 to 1921. Despite its length—over 10,000,000 words without double-counting the translations—it is not a comprehensive corpus. Rather, it represents the material presently known to the compiler to be publicly obtainable in the original and/or in translation. It is estimated to represent somewhat more than half of the known total, the remainder being held in the International Baha'i Archives in Haifa, Israel.

The series proceeds on a principle of maximal inclusion within the constraints of public accessibility. It therefore brings together texts of unequal status and differing degrees of reliability. Some items are authenticated; others are not. Some survive in stable typed or printed form; others are preserved through imperfect transcription, excerpted publication, or secondhand report. The reader should therefore approach the corpus with appropriate source-critical caution. Inclusion in the series should not be taken to imply authenticity, completeness, or accuracy.

Where authorized English translations issued by the Bahá'í World Centre are available in full, they are rendered in blue text and can be regarded as possessing a distinct status from other translations in the series. Such translations embody a high degree of fidelity, terminological consistency, and editorial care. Readers new to the Bahá'í writings are well advised to begin with the World Centre's own published collection of authorized translations, among them the one-volume thematic anthology *Bahá'í Sacred Writings*, available at bahai.org/library. In the present series, newly published authorized translations will be incorporated as they become available. When only a portion of a translation is authorized (individual sentences or paragraphs), it will be demarcated at the paragraph level, although work on this is ongoing.

The remaining translations in the series are provisional. Some are taken from older publications and documents where the English translation may be the only available text; a few are the work

of human translators working independently; the majority have been produced with the assistance of large language models and subsequently reviewed to varying degrees by the compiler. Given the scale of the corpus, the extent of detailed human oversight has necessarily been uneven, and readers should not assume uniform quality across the series. These translations are offered not as definitive renderings but as provisional points of access intended to invite a deeper study of the texts. In the case of difficult, textually uncertain, or context-dependent passages, the original sources should always be consulted where available.

The series will be of greatest benefit to readers able to work comparatively between the English and the original Arabic, Persian, or Ottoman Turkish. Towards this end, translations and original texts have been aligned at the paragraph level where possible. The paragraphing of provisional translations should also be treated as tentative and subject to future revision.

Items representing reported utterances are distinguished typographically—rendered in grey text—from items transmitted as authored texts. This distinction assists the reader in quickly assessing differences of textual status. It does not by itself resolve questions of authenticity or historical reliability, which require separate evaluation.

The original-language texts reproduced here may also contain errors, lacunae, or other imperfections inherited from manuscripts, printed editions, digital transcription, or optical character recognition. This is particularly true of texts deriving from difficult or damaged manuscript sources. The present series is not a critical edition and makes no claim to establish definitive texts through comparison of multiple manuscript witnesses. Rather, it reproduces and organizes the best textual forms available to the compiler, in whatever state, at the time of compilation.

Each item is identified by a code assigned in the Partial Inventory project, including the initial letters BB for the Báb, BH for Bahá'u'lláh, and AB for 'Abdu'l-Bahá, and the optional letter "U" to indicate reported utterances. These codes provide a stable means of reference across the series. Volume assignments, paragraphing, metadata, and translations may change in future revisions, but the Inventory codes are intended to remain constant. A cumulative catalog appended to the end of the series records these items in sequence and may also include further information such as abstracts, notes, subjects, and musical interpretations.

For further technical notes and cautions on the texts and translations, see the appendix to volume 1 of this series.

The volume introductions and study guides which serve as bookends to each volume have also been prepared with the assistance of large language models, and as such merely offer potentially useful points of entry into an otherwise overwhelmingly vast collection of material.

This series is conceived as a living scholarly instrument, subject to continual correction and expansion as new material becomes available and as errors in existing entries are identified. Corrections of significance may be communicated to the compiler at loom.of.reality@gmail.com. Revised versions of individual volumes will be issued as corrections are incorporated. The latest versions can be downloaded at blog.loomofreality.org.

Series outline

The present volume forms part of a larger series arranged, in approximate chronological order, by author, period, and, where useful, by major work or thematic grouping. The outline below is intended to help readers locate the volume within the overall architecture of the series. Titles, chronological placements, and volume divisions remain provisional in some cases and may be revised as the corpus is refined.

The Báb

I. First period (Shiraz, Bushihr and the Hajj)

1. Pre-declaration writings (to May 1844)
2. Qayyumu'l-Asma' (Commentary on the Surah of Joseph, May 1844)
3. Early post-declaration writings (mid-late 1844)
4. The Hajj and Bushihr (late 1844–July 1845)
5. Kitab-i-Ruh (Book of the Spirit, composed at sea)
6. Shiraz: Later writings of the first period (June–August 1845)
7. Shiraz: Period of retirement (later 1845)

II. Second period (Shiraz and Isfahan)

8. Shiraz: Early writings of the second period (early-mid 1846)
9. Tafsir-i-Suratu'l-Kawthar (Commentary on the Surah of Abundance, April 1846)
10. Shiraz: Middle writings of the second period (April–August 1846)
11. Tafsir-i-Suratu'l-Va'l-Asr and Nubuwwat-i-Khassih (Commentaries on Surah of the Afternoon and Specific Prophethood, late 1846)
12. Isfahan: Late writings of the second period (Aug 1846–March 1847)

III. Third period (Maku and Chihriq)

13. Bayan-i-Farsi (The Persian Bayan, Maku 1847)
14. The Seven Proofs and the Arabic Bayan (Maku 1847)
15. Maku: Early writings of the third period (Maku 1847)
- 16–17. Commentary on the Qur'an I and II (Maku 1847?) (place-holder volumes)
- 18–19. Kitab-i-Asma' (The Book of Names, Chihriq 1848–1849)
20. Kitab-i-Jaza' (The Book of the Reckoning, Chihriq 1848)
21. Themes of declaration, affirmation and negation (Chihriq 1848–1850)
22. Writings on Tabarsi and Zanzan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

I. Baghdad period

- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

II. Edirne period

- 33. Istanbul and early Edirne (mid-1863 to March 1866)
- 34. Middle Edirne and the year of withdrawal (March 1866–Sept. 1867)
- 35. The Kitab-i-Badi' (1866)
- 36. Late Edirne (Sept. 1867–August 1868)
- 37–39. Edirne, year unknown (1864–1868) I-III

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 123–124. Letters and utterances in the year 1901 I–II
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 120

This volume, comprising letters and recorded utterances of Abdu'l-Baha from around 1900, belongs to a moment when the Baha'i community was becoming unmistakably transnational. Its governing concerns are the consolidation of the Covenant, the moral training of new believers, the interpretation of earlier scriptures for Western seekers, and the management of an expanding correspondence that now linked 'Akka with both East and West. The arrival of further groups of Western pilgrims is especially visible in the repeated counsels addressed to American believers: they are urged to combine zeal with humility, to avoid contention, to value unity above personal distinction, and to teach through character rather than disputation. The pilgrim notes ABU0115, ABU0696, ABU0169, and ABU0050 are especially characteristic: they treat the American community as young, promising, and vulnerable, requiring tenderness, discipline, spiritual self-effacement, and freedom from dissension if it is to withstand the inevitable storms of opposition.

Several pieces are doctrinally important. AB00068 is a substantial letter answering four questions and is among the most conceptually rich items in the volume. It reintroduces Baha'u'llah's image of the divine physician to explain religious difference: the world, like the human body, changes in condition and therefore requires different remedies in different ages. The letter distinguishes immutable spiritual principles from changeable social laws, assigns many such mutable regulations in this Dispensation to the House of Justice, and closes with a strikingly abstract account of the afterlife: the soul, as an incorporeal reality, is beyond time and space and therefore cannot be mapped by ordinary concrete imagination. ABU0299, addressed to Lua Getsinger, gives another notable doctrinal synopsis through the "circle of existence," presenting a compact cosmological scheme in which existence descends through mineral, vegetable, animal, and human conditions and then ascends spiritually toward God, while rejecting a crude doctrine of reincarnation.

A second major strand is the interpretation of biblical prophecy and symbolism for a Christian or biblically literate audience. ABU1188 reads Isaiah, Jeremiah, Romans, and the history of Palestine and 'Akka as a providential sequence culminating in Baha'u'llah; ABU1009 treats incarnation, return, and "overshadowing" by using the scriptural symbol of the tree, vine, branches, and leaves; ABU0747 gives detailed chronological exegesis of Daniel, Matthew, and Revelation; and ABU1641 clarifies "return" through the example of John the Baptist and Elijah, distinguishing physical identity from the return of spiritual reality. These notes show 'Abdu'l-Baha adapting the Baha'i message to the expectations and categories of Western pilgrims, especially those trained to look for fulfillment in biblical prophecy.

Finally, the volume registers the practical burden created by this new global expansion. AB01869 is particularly revealing: 'Abdu'l-Baha explains that although he longs to gladden each believer through direct correspondence, the multiplication of duties, troubles, and letters from both East and West has made individual replies impossible to sustain. That note, together with AB00069

and related letters of encouragement, marks the transition from a relatively intimate network of believers to a widening international community requiring delegation, disciplined teaching, and a shared ethic of service. The volume thus stands at the threshold of the Western spread of the Faith: doctrinally expansive, pastorally urgent, and administratively strained by the very success it records.

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ABU0115

*Words to "the first American pilgrims",
spoken on 1900-Jan-09 in Akka*

The following Notes are the words of Abdul Baha, taken from "A Message from Akka," the first message to come through the first pilgrim from America to Akka, Mirza Anton Haddad, January 1900.

"The field in America is now likened unto a field of land in which are planted small trees having not the powers within themselves to stand any assault or attacks from outside, or to repel the powers of storm and wind. Therefore, it is very necessary at first to treat such trees very mildly and take much care of them until they become very strong, solid and firm. Consequently the guides and teachers who are in charge of this field must first deny themselves and

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"The field in America is now likened unto a field of land in which are planted small trees having not the powers within themselves to stand any assault or attacks from outside, or to repel the powers of storm and wind. Therefore, it is very necessary at first to treat such trees very mildly and take much care of them until they become very strong, solid and firm. Consequently the guides and teachers who are in charge of this field must first deny themselves and practice chastity, purity, and love all sincerely, cut their hearts from the world and not care for the comforts of their bodies or for any other worldly thing. And they must also abolish from their minds the word "ego" or "I" and be servants unto all, faithful and honest shepherd, watching very strictly day and night, putting all their efforts to the care of the sheep and secure them inside the fold. If any of the sheep go astray, they must do their best and not rest until they find it. They have to serve the worshipers of God, for He (praise to Him!) is not in need of our service, our submissiveness or prayers, our kindness or assistance, etc., but those who are in need of such things are the worshipers of God, and by this they will please God the Almighty. Jesus said, and whomsoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, it is as though he had given it to me, Verily, I say unto you, he shall in no wise lose his reward.

Everyone of us, and especially the guides or the deliverers of the truth, must know that what he does or acts, he does only to himself and none will profit but himself, and in giving the truth none will enjoy but himself.

The singer who has a sweet, soft and gentle voice, will, when he sings, please himself far better than he please his audience, and therefore his pleasure and delight is confined to himself. It is so in the case of the artist, the photographer and the inventor. Each of them has a special delight in himself—in the thing he does—more than others have in their works. The same is true with the deliverer of the Truth. There is nothing in these days

more important than the delivery of the truth. It is the best thing and the greatest, because the future happiness of man and his comfort, the highness of his position and exaltation, depends on his delivering the truth to the worshipers of God.

The guide will not be confirmed by God unless he is a sincere and faithful servant to God. It might be that sometimes it happens that the guide be successful, but it is only for a short time, but at last he will fall down if he is not thoroughly sincere, even if he is the greatest philosopher and the most learned man. It happens sometimes that the simple surpass and excel the intelligent and bright.

Beside my real knowledge, I have realized by experience that the sincere servants of God have in many cases excelled the learned, and although ignorant and simple, they were confirmed by God owing to their sincerity and to such an extent that it made others astonished and perplexed. There was a certain riddler once in Persia of low breed, simple and ignorant of everything, but owing to his pure sincerity to God, he was confirmed by God and became one of the greatest; so that he was envied by even the most learned men in Persia, through the wonderful knowledge given to him by God. Take as an example: The disciples of Christ were fishermen of the lowest and meanest, simple, ignorant and despised by everyone of their time, but owing to their pure sincerity they became the greatest and are even now worshipped by kings and emperors; their names are highly honored and respected by the great men of this age. As it was in the past, so it will be in the future.

Live in peace, love, union and agreement, and overlook the faults and defects of others and to see only their good actions and not their bad ones. These are things that will lead to perfect success and thorough happiness.

Once on a certain time when Christ and his disciples were travelling from one place to another, they came near a dead dog. One of the disciples said: "How offensive and putrid he is, another, "How bad" and another, "Fie on him, how abominable." On this Christ was anxious to show to them something that was good in that dog, thus to teach them that first they should look for the good things without caring in the least for the bad, and in some manner, he made the dog's teeth to appear, saying to his disciples, "How white and beautiful are his teeth." This made the disciples ashamed, realizing at the same time that they were mistaken and that what they said was wrong. This lesson teaches us how to behave toward each other and how to view and treat each other, i.e. to look for the good things in each other, caring not for the bad.

Tell the believers that if they hear some day that something has happened to Abdul-Baha. Whether killed or crucified, they must not fear or feel broken-hearted, sad, or afflicted, but on the contrary should strengthen and comfort each other, stand firm and continue working in the field of God, teaching and delivering the truth to all the people.

Tell El Ahbab [the loved ones] in America, that it is very necessary in these days that they should not notice the bad things of others, nor mind the small, trifling, worldly things, but seek the spiritual, which tends to their strengthening and confirmation, for these days are the days of persecutions, dangers and perils, and accordingly they must unite with each other, for union is power, and let them take as their example in everything, Abdul-Baha.

Perhaps you have heard something about Ibn-Abhar. He is a Persian teacher and one of the greatest in knowledge and spirituality and holds a very high position among the believers' still, when asked by anyone about any other certain believer he generally replies, "I am not worth to unloose the latchet of his shoes." This teaches us humility and that we ought to speak very well of others, even to prefer them to ourselves, that we should not boast by saying, "I am the man and nobody else." The believers should be thankful to the guide or teacher, and faithful to him for what he has done for them, in giving them that treasured thing which could not be estimated or re-compensated.

What use will it be to you if you are an extinguished lamp and the other lamps are bright and brilliant, or what harm will it do you if you are bright and the others dark? What profit will you get if you are poor and others rich, or what harm will it do you if you are rich and the others are in need of you? And so on in all cases. Under these circumstances, everyone should at first reform himself and better his condition; when this is settled with himself he will do much good to others and be competent to fulfill many very important duties, and then his words will have a great effect on the hearts of others. I love every one of you and therefore I wish you to love each other sincerely.

Tell the believers that I want the strong ones among them to strengthen the weak, just as Mary Magdalene did after the death of Christ. On that famous even the disciples of Christ became very weak and disappointed, and some of them were full of doubts and were likely to disbelieve in him. At last they went to Mary and said to her, "Do you not know he is dead." She replied, "Well it does not matter was the soul killed or the body?" They answered "the body" Then she said to them,

“Do not fear, he is still alive and will be with us always, and is ready at all times to help us, Go, be firm and strong, and do not let small things trouble you or fill you with doubts. Go and preach the word of God to everyone with sincere faith and you will be confirmed by the Holy Spirit. So they were encouraged by her and when on preaching and teaching, thus she was the cause of strengthening them and promoting the truth among all the people.

Fear not any trouble, persecution or calamity which may befall you, for it is said that when the flag of truth appears it will be cursed by the people of the east and the west; just as it was in the past, so it will be now without the least difference.

“Seek ye first the kingdom of God.” One of the believers in Akka spoke to me (Abdul-Baha) that the only desire he was begging to attain was to get bread and water only without taking any thought for good clothes, and to devote himself for the service of his Lord; but owing to his sincerity, God the Almighty, has given him, without knowing how, instead of bread and water on his table, more than ten kinds of good food. I have received news from Persia that someone there has imitated the picture of the Manifestation and sold it to one of the believers there for 200 dollars, thus be careful not to be deceived by anyone, for the real picture is not in the possession of anyone but Abdul-Baha.

(signed) Anton Haddad.

January 9th, 1900

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ABU0696

Pilgrim notes of Anton Haddad, Jan. 1900 in Akka

Disagreement among the believers is likened unto the clouds which prevent the rays of the sun from reaching the space they cover although in a short time, the power of the rays will undoubtedly disperse the clouds, yet the clouds will stop the rays for awhile and temporarily deprive the creature of God from the privilege of enjoying the beauty of the Sun.

Disagreement among the believers has the same effect and result. It prevents the confirmation of God for a while. There

will be no confirmation for any one as long as disagreement is in existence.

But know, the Cause of God can never be demolished or destroyed and no one is able to prevent its appearance and spreading. It may become latent or delayed for one, two, or three months, but at last it will appear in spite of all the hindrances, difficulties and impediments that come in its way.

Every one of you is aware that the tree has a special time for its leaves to come out, another for its flowers, and another for its fruits; but it may happen that icy weather and intense cold may prevail for a while and prevent the Tree from blossoming in due time.

Do you think that if all the people in the world should unite that they can stop the coming of the Spring! No, it must perforce come! Though the circumstances are not suitable, still the trees bring forth leaves, flowers and fruits. So it is also in the Cause of God. Though delayed for a time, nothing can prevent its appearance and development for God is able to raise up those who will bring forth fruits in due time but great calamity will befall the souls who were in existence during the time of disagreement, because they will be deprived of all the benefits that were offered to them.

Thus they will be the losers and the souls coming after them the gainers. Disagreements may be likened unto the destroyer of homes. It is an old saying that one thousand builders are not equal to one destroyer: how much more if there is but one builder and a thousand destroyers!

You are a small army and very few in number in comparison to those around you. If dissension is existing among you and your opinions are different, everyone of you wishing to fight with a special sort of arm,s i.e. some with swords, some with rifles, some with spears and some with guns, what will be the result? Defeat! And you will never see victory. But if you will unite together with one heart, one mind, one opinion, and one word, you will be able to fight all the armies of the world, and stand firmly before them. Truly, you have before you all the different armies of the world and you have to fight them. You will overcome them if you unite and receive the confirmation of God. When in Persia we were few in number, but owing to our unity and harmony, and our fighting with one kind of arms, we stood before our numerous enemies, fought and at last defeated them and gained the victory.

“There are before you so many temptations, trials, calamities and difficulties because you have to be purified through fire and sifted through the sieve in order to separate the wheat

from tares. Verily I say unto you none will be saved but the believers, and from the believers only the sincere, and even those are in great danger, especially in such a time.”

PN_1900 p072

ABU0169

Pilgrim notes of Anton Haddad, Jan. 1900 in Akka

Let no seditious rumors prevent you from coming into the kingdom of God and receiving the spirit of confirmation. Take for an example of Jesus Christ, when he was here on earth 1900 years ago, how he was despised by the people to an extent unimaginable. How the Jews and even the Romans refused to have him buried in their cemeteries, and at last he was interred in a dung-hill which they now call Golgotha. How in the second century after Christ some of the so-called learned people sprang up and wrote many books in which they denied Christ and his appearance among the people—that there was no person such as Christ, and, in fact, there was no one by this name, that it was only the invention of Peter and Paul, and so many other things besides. But look at the result now, and see! Consider how powerful is the cause of God! Be firm in the faith and let no doubts come to your mind, for this century is the most important of all. He who pronounces one word of truth no, that word will continue to wave and vibrate without end and will never be annihilated; but no so the contrary. The same results follow those who commit good deeds and bad deeds.

Think of the actions and deeds done in the time of the prophets and apostles, and consider—what they were? They were nothing but trifling things in comparison with those done after their times; but we know very well that these small things became known to everybody and will be forever and ever; while the great things done after the times of the apostles were known for a short time only and then were forgotten. What was done by some of the women and men mentioned in the Scriptures, in the time of the apostles? They did nothing of great importance. Some of them received the apostles in their houses, others rendered them service, while others gave them protection and assistance. But after the time of the apostles many built churches, others spent all their money in a charitable way, but

nothing is now known about them. What a great difference there is between their works.

Look at the time of Christ! What of the two thieves crucified with him? Each pronounced but one word, and these two words became known for many generations up to the present time, and will still linger in the memories of those who will come after us, although a great many people did greater things after the time of Christ, they were not to be compared with the words of the thieves. Why is this? It is because that took place in the time of Christ and apostles was done in the time of their appearance, the time of distress and persecution. This is the case at present. He who does a very small thing now, that thing will be remembered forever by everyone, but the things done after this time, however great they may be, will never have the same effect, but will be remembered by some and last only for a short time. To do now is of greater preference and importance than hereafter, owing to the paucity of the number of believers and the circumstances they are surrounded with; for after this time the believers will number millions and millions and they will be majority everywhere. You are the pioneers and have to work very hard.

You have to be firm and solid. If success in the worldly things (which are nothing in comparison with spiritual) depends on firmness, how much more is the spiritual? He who stands firm will succeed, but the cowards who draw back will never see success. Disagreement is just like poison—whenever the poison enters the body it will kill it at once, notwithstanding its vitality and strength. So beware not to let this kind of poison enter your heart.

The kingdom of God is also likened unto the temple of man. We know very well that such temple is composed of many members which differ greatly in shape, form, action and office, and when these different members act in harmony with each other and have the real perfect affinity and attraction among them, they form together that temple which will be thoroughly ready to receive the spirit—although so various and different. We cannot say that one member is preferred to another, or is of greater importance in the formation of the temple. No, we cannot say that, for each member has its own office and by the action of all in harmony and unison, a perfect result is produced. So is the case with the kingdom of God, which kingdom is composed of different members, and if these members, although differing in quality, form, shapes and characters, act in harmony with each other and in perfect agreement, they will form the kingdom of God and will be ready to receive the confirmation of his Spirit. But if disagreement falls among them and each one wants to

make himself greater than the other, thinking of his high office and importance, the kingdom of God will not be formed of such members and they will never be ready or worthy to receive the confirmation of his Spirit.

The kingdom of God is also likened into a garden of trees. We all know that a garden in order to be beautiful must contain a good number of trees, various in size and different in colors, flowers and fruits. Some of the trees are tall and some short, some bear good and sweet fruits, some sour and some bitter, but all these trees are necessary to form a garden. No tree can say to the other, "I am the most important organ of the lot." Or "I am more profitable than you." Not so whatever. Because all the trees in that garden are watered by the same Hand, having the same sun and the same breeze passing on them. If any distinction is to be made among them, such a distinction must belong to the owner of the garden and not to the trees themselves.

So is the kingdom of God. He is the owner and lord of the kingdom, and everything relating to the members of the kingdom is in his hands and belongs to him only, although the members are not equal in everything, but different in size, disposition, quality, character, conduct, color and fruit. Yet all of them are necessary to form the kingdom, but they cannot make any distinction among themselves. High distinction belongs only to the Lord of the kingdom. No one can prefer himself to others, because all are watered by the same hand, having the same sun, the same breeze of air passing over them; therefore, they should be as one, loving and respecting each other and considering themselves as brothers and sisters and even more, for in spirituality, kinship is not to be considered whatever. Jesus Christ said, "He who hears my word is my brother, sister and mother."

Agreement, union, affinity and attraction have a great effect on the universe. Take our glove, for instance. It became so large through the great and perfect union, cohesion, affinity and attraction among the different ingredients and particles of which it is composed, but the small things which we see could not be any larger, owing to the lack of affinity between their and other substance. Thus affinity has a great effect in the enlargement of anything. So also among the believers. It should be the most important factor and the basis of their growth, otherwise they will go asunder if they ever meet with collision or difficulty.

Tell my beloved that great persecutions and troubles are awaiting them. They have not seen anything yet. They will be attacked by all the people around them, ridiculed and despised

for his sake. A great many books will be written against them and the papers will attack them very severely. A woman of great ability will write an article against the believers full of lies and false things, but they ought not to let these things trouble or give them the least doubt or fear. They will gain the victory and receive his confirmation and strength if they only listen to his words and unite together as one soul and spirit.

PN_1900 p073

ABU0050

Words to Anton Haddad ca. 1900 in Akka

To live in peace, love, union, and agreement, and overlook the faults and defects of others and to see only their good actions and not their bad ones. These are things that will lead to perfect success and thorough happiness.

Fear not any trouble, persecution or calamity which may befall you, for it is said that when the flag of the truth appears it will be cursed by the people of the east and west; just as it was in the past, so it will be now without the least difference.

Every soul is commanded by God to deliver the Truth and work out His Cause, and those who comply with His High Command should, FIRST, characterize themselves with the best characteristics, and THEN try to deliver the Truth to the people, who undoubtedly, under such circumstances, be attracted by the words of such teachers, if those be truth-seekers. Otherwise his words will not have the least effect in the hearts of the worshipers of God.

God, the Forgiving, the Merciful, also teaches you that those who do wrong and oppress others, and at the same time command the people to be just, will, by the words coming out of their mouths, be accused of lying and declared to be liars by the people of the Kingdom, and by those who go about the Handsome Throne of Thy Lord.

Oh, ye people, commit not what will make you lose your honour, dignity, and the sanctity of the Cause before the worshipers. Be careful not to come near anything shunned by your minds. Fear God and follow not the unmindful. Do not be unfaithful to the property of the people. Be faithful and honest

on this earth. Do not deprive the poor people, or exclude them from what was given to you from the Bounty of God, and He will give you double of what you have and possess, for He is the Donor, the Bestower and the Generous.

Say! We have pre-ordained the delivery of the Truth through eloquence and demonstration; therefore beware not to dispute or argue with anyone, and he who wishes implicitly and sincerely to receive the Truth for the sake of the Face of his Lord, will be confirmed by the Holy Spirit and inspired with what will enlighten the heart of the world, how much more the hearts of the seekers!

Oh, people of Baha! Make submissive the Cities of the Hearts with the Sword of Wisdom and Explanation; and those who argue in accordance with own desire and wish, they are in obvious wrong.

Say! The Sword of Wisdom is stronger than the summer and sharper than the Sword of Iron, if ye are knowing. Draw out that sword in My Name and Power, then invade with it the Cities of the Hearts of those who are fortifying themselves with the fortification of Desire, also, ye were commanded by your God, El-Baha, while He was sitting under the swords of the disbelievers, that if ye know of any sin or wrong committed by others, do not make it public, and do not reveal it to others in order that He may not reveal you, for He is the One who veils often-the Possessor of the Great Bounty.

Oh rich people! When you see a poor man, do not grow proud and haughty and despise him, but think from what you were created, for each one is created from despised water. Be truthful and sincere to Him and your temples will be decorated and your name elevated and your positions grow higher and higher among the people, and you will have before God the True One, a great reward.

A TABLET TO GUIDE THE GUIDES

He who wishes to deliver the Cause of his Lord must at first deliver it to himself, and then to others, in order to have their hearers attracted to what they say. Otherwise, their words will not have the least effect in the hearts of the truthseekers.

O People! Beware of being of those who command OTHERS to be righteous, and at the same time they forget themselves, for what which comes out of their mouths will declare them liars. Not only that, but they will be accused of lying by the facts of things, and by the angels who are near. But if it happens that the words of such guides do take effect in the hearts of any certain ones, it is not in reality from them, but from what was

pre-ordained in the words by the Almighty, the Wise. Such guides will be likened unto a lamp from which the worshipers received light while it burns in itself, and at last is burned out.

O ye people! Commit not what will make you lose your honour and dignity, and the sanctity of the Cause before the worshipers. Be not sowers of discord, and be careful not to come near anything shunned by your minds. Turn aside sin and avoid iniquity, for it is forbidden by God in the Book, which could not be touched by any but by those whom God has purified from corruption and made them pure. Be just to yourselves, then to other people, so that the traces of Justice will, through your actions and deeds, appear before the sincere worshipers. Do not be unfaithful to the property of the people. Be faithful and honest amongst them and do not deprive the poor people of what was given to you from the Bounty of God, and He will give you the double of what you have and possess. There is no God but He, and in Him is the Creative Power and Command. He gives to whom He wishes and forbids whom He desires. He is the Donor, the Bestower, the Invincible, the Generous.

Say, oh people of Baha! Give the word of God, for God has commanded that it is the duty of every soul to deliver His Word, and it is the best thing and the greatest thing to do; as no soul will be accepted unless it knows God, the Almighty, the Powerful. It is pre-ordained to deliver the Truth through explanations and demonstrations and not otherwise.

It is also commanded by the Power of God, the Supreme, the Wise, not to argue or dispute with any soul, but remind that soul with good explanations and admonitions. If that soul is mindful, it is well. If not, leave, and do not argue. Do not argue about the world and its vanities, nor what was pre-ordained to anyone in this world, for God has left the world to its people, and He does not wish anything out of it but the hearts of the worshipers.

It is also commanded by God, El-Baha, the Almighty, the All-Knowing, to have mercy upon yourselves, then upon those near you, and then upon the sincere worshipers of God. If you come in contact with a certain low and contemptible person, do not grow haughty and despise him, for the Sultan of Glory and Grandeur will pass near him in these days and nobody knows how, but only the one whose will is the will of your Lord, the Almighty, the Wise.

O people of wealth and riches! If you see a poor man suffering from any calamity, do not run away from him, but sit with him

and ask him about the things heaped upon him from the seas of determination and predestination.

By God, under this circumstance, the people of the High World will testify for you, pray for you, ask forgiveness for you, mention you and glorify you with pure, holy, and eloquent tongues. Blessed is the learned man who does not boast of his knowledge and despise those who are under him. How good is the charitable man who does not ridicule the one who disobeys and who does not make public the faults committed by that man so his sins and crimes may not be unveiled by God, who is the Best Veiler.

O people, be veilers and forgivers so that God may forgive you from His own Bounty, and overlook the trespasses of others, so that God may overlook yours and clothe you with the beautiful garment of Kindness. If any one of the believers asks you for protection, have him protected and do not deprive him of what he wants if you are able to do it, so that God may protect you in the shadow of His mercy, on that day in which the bosoms heave, the hearts burn and the elements of all creations shake and tremble.

Say, O people! Tell the pure truth always, for it is the thing which will decorate yourselves and elevate your names and make your positions high and supreme amongst all the people in this world; and in the world to come a great reward from your God, the Truth. Also advise those who have believed and admonish them; perhaps they will accept the advice given to them in the Book of God and come to the Right Path.

The Kingdom of God is also likened unto the temple of man. We know very well that such temple is composed of many members which differ greatly in shape, form, action and office, and when these different members act in harmony with each other and have the real perfect affinity and attraction among them, they form together that temple which will be thoroughly ready to receive the Spirit - although so various and different. We cannot say that one member is preferred to another, or is of greater importance in the formation of the temple. No, we cannot say that, for each member has its own office and by the action of all in harmony and unison, a perfect result is produced. So is the case with the Kingdom of God, which Kingdom is composed of different members, and if these members, although differing in quality, form, shapes and characters, act in harmony with each other and in perfect agreement, they will form the Kingdom of God and will be ready to receive the confirmation of His Spirit. But if disagreement falls among them, and each one wants to make himself greater than the

other, thinking of his high office and importance, the Kingdom of God will not be formed of such members and they will never be ready or worthy to receive the confirmation of His Spirit.

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So is the Kingdom of God. He is the Owner and Lords of the Kingdom, and everything relating to the members of the Kingdom is His Hands and belongs to Him only, although the members are not equal in everything, but different in size, disposition, quality, character, conduct, colour, and fruit. Yet, all of them are necessary to form the Kingdom, but they cannot make any distinction among themselves. High distinction belongs only to the Lord of the Kingdom. No one can prefer himself to others, because all are watered by the same Hand, having the same sun, etc. Therefore, they should be as one, loving and respecting each other and considering themselves as brothers and sisters and even more, for in spirituality, kinship is not to be considered whatever. Jesus Christ said, "He who hears my word is my brother, sister, and mother."

Every man wishing to turn his face to the Supreme Horizon must purify his inside and outside and abstain from what is forbidden in the Book of God, and do in accordance with what was descended in the vision, to-wit: 'Say! He is God, them, in their ford let them play hopelessly.' He ought to consider everything besides God as a handful of dust. Also, the Lights of the Cause on His Return has shown from the Horizon of Heaven in accordance to the will of God, the Almighty the Invincible, the Bestower; and he who wishes to deliver the cause of his Lord has to decorate his head with the crown of devotion and his body with purity and godliness. In another place, 'Every guide has to overlook everything in his possession and in that of others, and look only to that which is in the possession of God, the Everlasting, the Unchangeable.'

We have said, and what We say is the Truth, 'It is not the calamity that I have been imprisoned and persecuted by My enemies, but it is caused by those who relate themselves to Myself, and at the same time commit what will make My Heart mourn and My Pen lament.'

(It is here plainly outlined that the greatest enemies are those who sow discord as believers, not those who are unbelieving opposers of Truth.)

BSTW#037

AB00068

To: Mubid Bahman Farsi, in Tihiran

Date: 1900-Jan-14

- 1 O pride of the wise ones! We have read what thou didst write with thy musk-scented pen, and have lifted up our voice in praise at the threshold of the Lord that the radiance of the celestial Sun hath so brightly shone as to cause the dawn of hope to break in the hearts of the friends. Glad-tidings have come, saying: O longtime friends! Arise in excitement and proclaim, speak and hearken, for the Lord hath raised high the pavilion of the ancients, exalted the standard of the Persians, and made bright the star of the Iranians. The autumn hath passed and winter hath ended; the spring breeze hath arrived and the musk-laden rose garden hath blossomed, that the captives might become joyous and the destitute might become guides, that every rootless one might find roots, and the ruined nest might become the lofty palace, that the ancient dwelling might become a supreme paradise, and the abode of sorrowful birds might become a delightful garden.

- 2 Therefore, in gratitude for this bounty of the Lord of creation, we must strive until all the friends enter beneath the shade of the divine pavilion, and the grandeur of the celestial realm might be unveiled, that the face of the earth might become a mirror of the exalted heaven, and the lower world might reflect the splendors of the world above.

- 3 O Pure Lord! Keep not this ancient servant in sorrow. Bestow heavenly joy and divine glory. Make him a brilliant star and a flower of the rose garden. Make him the pride of Thy threshold and place upon his head the crown of the supreme realm. Make

1 ای سرور هوشمندان آنچه بقلم مشکین نگاشتی خواندیم و باستان یزدان زبان ستایش گشادیم که پرتو خورشید آسمانی چنان درخشید که در دلهای یاران سپیده امید دمید و مژده رسید که ای یاران دیرین بجوشید و بخروشید و بگوئید و بشنوید که یزدان سرپرده پیشینیان را برافراخت و پرچم فارسیان را بلند نمود و اختر ایرانیان را روشن کرد خزان گذشت و دی بسر آمد باد بهار رسید و گلشن مشکبار دمید تا اسیران سرور گردند و بینوایان رهبر هر ری سر و سامان سر و سامان جوید و لانه ویران ایوان کیوان گردد کلبه دودمان دیرین بهشت برین گردد و آشیان مرغان اندوهگین گلگشت دلنشین

2 پس باید پیاداش این بخشش خداوند آفرینش کوشش نمود تا همه یاران در سایه سرپرده یزدان درآیند و بزرگواری جهان آسمان رخ بگشاید تا روی زمین آئینه چرخ برین گردد و جهان پستی پرتو جهان بالا گیرد

3 ای یزدان پاک این بنده دیرین را اندوهگین نخواه شادمانی آسمانی بخش و فر یزدانی بده ستاره روشن نما و گل گلشن کن سرور آستان نما و افسر جهان بالا بر سر نه رویش را بدرخشان

his countenance radiant and scatter his jewels. Make his soul musk-laden and his heart a flower garden, that the fragrance of his good character might revive the soul and his radiance might exceed that of the moon and stars. Thou art the Kind, the Bestower, and the Mighty.

و گوهرش را بیفشان جاننش را مشکبار کن و دلش را گلزار نما تا بوی خوی خوشش جانپور گردد و پرتو رویش افزون از ماه و اختر توئی مهربان و توئی بخشنده و توانا

4 O old friend! Thou hadst asked several questions.

4 ای یار دیرین پرسش چند نموده بودی

5 The first question was why the religion of the Prophets changes, and the way of the Manifestations varies like a chameleon. The Chief of the Israelites had His way, the Star of the Christians had His radiance, the Pride of the Arabs had His commandments, and the Sun of the supreme heaven had His religion and effulgence. The words, deeds, religion, way and commandments of each one were different. What is this hidden and concealed mystery? For the commandment of God should be of one way so that the bounty of heaven might be unveiled.

5 پرسش نخست این بود که چرا آئین پیغمبران دیگرگون گردد و روش و خشوران مانند بوقلمون مهتر اسرائیلیان را روشی بود و اختر عیسویان را تابشی و سرورتازیان را فرمایشی و مهر سپهر جهان بالا را آئین و درخششی گفتار و کردار و آئین و روش و فرمایش هر یک دگرگون بود این چه رازی است نهان و پنهان زیرا باید فرمایش یزدان بر یک روش باشد تا بخشش آسمان رخ بگشاید
انتهی

6 Know that the world and all that is therein is transformed every moment and altered with every breath, for change, transformation and transition are essential requirements of the contingent world, while immutability and changelessness are characteristics of the realm of divine necessity. Hence, were the condition of the phenomenal world to remain constant, its essential requirements would likewise remain unchanged. Since change and transformation are ordained and established, its necessary relationships must also undergo alteration and transition.

6 بدان که جهان و آنچه در اوست هر دم دگرگون گردد و در هر نفس تغییر و تبدیل جوید زیرا تغییر و تبدل و انتقال از لوازم ذاتیه امکان است و عدم تغییر و تبدل از خصائص وجوب لهذا اگر عالم کون را حال بر یک منوال بود لوازم ضروریّه اش نیز یکسان میگشت چون تغییر و تبدل مقرر و ثابت روابط ضروریّه اش را نیز انتقال و تحوّل واجب

7 The contingent world is like unto the human body, which does not persist in one state but rather transitions from one condition to another, from one temperament to another; various symptoms appear and diverse ailments arise. Therefore, the wise physician and skilled doctor changes the remedy and alters the treatment. Observe with seeing eyes that in the mother's womb man subsists on blood, in the cradle he is nourished by milk, and when he grows and develops he partakes of every kind of food at the Lord's table of bounty. Childhood has its requirements, infancy its sustenance, maturity its demands, and youth its strength and vigor, while weakness and old age bring lassitude and decline.

7 مثل عالم امکان مثل هیکل انسانست که در طبیعت واحده مداوم نه بلکه از طبیعتی بطبیعتی دیگر و از مزاجی بزمجای دیگر انتقال نماید و عوارض مختلف گردد و امراض متنوع شود لهذا پزشک دانا و حکیم حاذق درمان را تغییر دهد و علاج را تبدیل نماید بینه ملاحظه کنید که انسان در رحم مادر خونخوار است و در مهد و گهواره شیرخوار و چون نشو و نما نماید بر خوان نعمت پروردگار نشیند و از هر گونه طعام تناول نماید زمان طفولیت را حکمی و دم شیرخواری را رزقی و سن بلوغ را اقتضائی و جوانی را قوت و قدرتی و ضعف و پیری را فتور و رخاوتی

8 At each stage man has his requirements and for each ailment there is a cure. Likewise, summer has its demands, autumn its peculiarities, winter its cold, and spring its fragrant breezes and perfumed air. Universal wisdom requires that with changing conditions laws must change, and with varying ailments treatments must vary. The wise physician prescribes for the

8 در هر درجه انسانرا اقتضائی و دردش را درمانی و همچنین موسم صیف را اقتضائی و فصل خزان را خصوصیتی و موسم دی را برودتی و وقت بهار را نسیم معطری و شمیم معنبری حکمت کلیّه اقتضای این مینماید که بتغییر احوال تغییر احکام

human body a remedy for every illness and a cure for every disease, and this change and transformation is the essence of wisdom, for the ultimate purpose is health and well-being. When he alters the treatment, the ignorant one says this proves the physician's ignorance - if the first medicine was appropriate, why change it, and if it was inappropriate, why prescribe it initially? But the wise patient acknowledges this and increases in certainty.

حاصل گردد و به تبدیل امراض تغییر علاج شود پزشک دانا هیکل انسانرا در هر مرضی دوائی و در هر دردی درمانی نماید و این تغییر و تبدیل عین حکمت است زیرا مقصد اصلی صحت و عافیت است و چون علاج را تغییر دهد نادان گوید این دلیل بر نادانی حکیم است اگر داروی اول موافق بود چرا تغییر داد و اگر ناموافق بود چرا در آغاز تجویز کرد ولی رنجور دانا اذعان نماید و بر وجدان بیفزاید

- 9 Know thou that the divine law is of two kinds. One is concerned with the material world, and the other with the realm of the spirit and heart. The foundation of the spiritual law is changeless and immutable from the beginning of creation until the Promised Day and unto all eternity. It has been and will remain constant, and that is the virtues of the human world - the true, eternal, everlasting divine law and the eternal path and command of the Lord of Creation.

9 و این را بدان که آئین یزدانی بر دو قسم است قسمی تعلق بعالم آب و گل دارد و قسم دیگر تعلق بجهان جان و دل اساس آئین روحانی لم یغیر و لم یتبدل است از آغاز ایجاد تا یوم میعاد و تا ابدالآباد بر یک منوال بوده و هست و آن فضائل عالم انسانیست و آئین حقیقی دائمی سرمدی یزدانی و روش و فرمایش ابدی خداوند آفرینش است

- 10 That portion of the law which pertains to the physical realm changes according to the requirements of every age, every season, and every stage of development. In this Most Great Cycle and new Dispensation, most subsidiary physical laws are referred to the House of Justice, for this Cycle has a mighty duration and this Dispensation has boundless scope and eternal continuance. Since change and transformation are among the essential characteristics of the contingent world and an inherent necessity of this realm, the specific physical laws will be determined and arranged according to the exigencies of time and circumstance. However, the fundamental basis of the divine law has never changed and never will.

10 و قسمی از آئین تعلق بجسم دارد آن بمقتضای هر زمانی و هر موسمی و هر درجهائی در سن تبدیل و تغییر یابد و در این کور عظیم و دور جدید تفرعات احکام جسمانی اکثر به بیت عدل راجع چه که این کور را امتداد عظیم است و این دور را فسحت و وسعت و استمرار سرمدی ابدی و چون تبدل و تغیر از خصائص امکان و لزوم ذاتی این جهان است لهذا احکام جزئیة جسمانی باقتضای وقت و حال تعیین و ترتیب خواهد یافت اما اس اساس آئین یزدان را تغییر و تبدیلی نبوده و نیست

- 11 For instance, praiseworthy characteristics, admirable virtues, the way of the pure ones, the deeds of the noble, and the conduct of the righteous are among the requirements of divine law, and these will never change. But physical laws will certainly change in every cycle and dispensation according to the requirements of the time. Consider with fairness: in this age and era when the world has become entirely new and the body of creation has attained incomparable delicacy and grace, is it possible for the laws and ordinances of former times to be fully implemented? No, by God! Furthermore, if in the manifestation of the Holy Ones a new law were not established, the world would not be renewed and the temple of creation would not be adorned in a fresh garment.

11 مثلاً خصائل حمیده و فضائل پسندیده و روش پاکان و کردار بزرگواران و رفتار نیکوکاران از لوازم آئین یزدان است و این ابداً تغیر ننوده و نخواهد نمود اما احکام جسمانی البته باقتضای زمان در هر کوری و دوری تغییر نماید شما ببصر انصاف ملاحظه نمائید در این عهد و عصر که جهان جهانی تازه گشته و جسم امکان لطافت و ملاحتی بی اندازه یافته آیا ممکن است که احکام و آئین پیشینیان بتمامه مجری گردد لا والله و از این گذشته اگر در ظهور مظاهر مقدسه آئین تازه تأسیس نگردد جهان تجدید نشود و هیکل عالم در قیص تازه جلوه نماید

- 12 As to your second question, know that by books and scriptures the Prophets intend meanings, not words; reality, not metaphor; essence, not form; pearl, not shell. That reality of universal meanings which guides the Prophets is one, and that is the guide for all. Therefore, in truth, every Prophet is aware of the mysteries of all other Prophets, even if outwardly He has not seen their Book, heard their words, or studied their physical laws, for the ways, conduct, mysteries, realities, and spiritual laws of all are one.
- 12 جواب پرسش ثانی بدان که پیغمبران را از کتب و صحف مقصود معانیست نه الفاظ و مراد حقیقت است نه مجاز ماده است نه صورت گوهر است نه صدف آن حقیقت معانی کلیه که رهبر پیغمبران است یکی است و آن دستورالعمل کل لهذا فی الحقیقه هر پیغمبری بر اسرار جمیع پیغمبران مطلع ولو بظاهر کتاب او را ندیده و سخن او را نشنیده و آئین جسمانی او را نسنجیده زیرا روش و سلوک و اسرار و حقائق و آئین روحانی کل یکی است
- 13 As to your third question regarding the preparation and burial of souls who have ascended to God, you asked which of the various laws revealed in the heavenly Books is better and which is correct and true. The later law abrogates the former law, and when you observe with clear vision, you will see that this is so.
- 13 پرسش سوم در خصوص تجهیز و تکفین نفوس متصاعده الی الله سؤال نمودید که در کتب سماویه مختلف نازل کدام یک بهتر است و کدام یک درست و صحیح آئین پسین ناخ آئین پیشین است و چون بدیده بینا نظر فرمائید ملاحظه میکنید که چنین است
- 14 As to your fourth question concerning the state of souls after their departure from the body, know that the soul is one of the abstract realities, and abstract reality is sanctified beyond time and space, for time and space pertain to the physical world and to that which occupies space. How can abstract reality, which hath neither body nor form, be confined by time or space? It transcendeth both. It is spirit, not matter—a heavenly grace, not earthly dross. It is light, not darkness; soul, not flesh. It belongeth to the realm of the All-Merciful, not to the mundane sphere. Its station is sanctified above all places, and its rank is exalted beyond all stations. Lofty and sublime is it! The vault of heaven is but a prison for its majesty, and the supreme firmament is the nethermost earth compared to its exalted palace.
- 14 و اما سؤال چهارم سؤال نموده بودید که ارواح بعد از صعود اجسام در چه مقامی قرار خواهند یافت بدانکه روح از حقائق مجرده است و حقیقت مجرده مقدس از زمان و مکان است زیرا زمان و مکان از لوازم حقائق جسمانی و متحیزه است و حقیقت مجرده را چه زمانی و چه مکانی جسم و جسمانی نیست تا از برای او مکانی تعیین کنیم لامکان است نه امکان جان است نه تن لطیفه الهیه است نه کثیفه جسمانیه نور است نه ظلمت جان است نه جسد از عالم یزدانست نه کیهان مکانش مقدس از امکانه و مقامش منزّه از مقامات بلند است و مرتفع متعالی است و ممتنع کاخ عظمتش را ایوان کیوان زندانست و قصر مشید متعالیش را چرخ برین اسفل زمین و
- 15 As to the body, it is but an instrument for the spirit, for it is the spirit that moveth, acteth, acquireth, committeth both good and evil. Sin and righteousness, cruelty and kindness spring from the soul and spirit, not from the helpless body. Thus, just as torment and punishment, joy and sorrow, grief and gladness are felt by the spirit, so too are reward and recompense, retribution and requital—which are the consequences of one's deeds—visited upon the spirit and not the body. No sword is called to account for slaying the innocent, and no arrow is reproached for wounding the helpless, for these are but instruments, not agents; they are governed, not governors; they are subdued, not subduing.
- 15 اما جسد آتی است از برای روح زیرا متحرک و مرتکب و مکتسب و مسیء و محسن روح است نه جسد گنهکاری و ستمکاری و خوشخوئی و نیکوئی منبعث از جان و روان است نه تن ناتوان لهذا همچنان که عذاب و عقاب و سرور و اندوه و حزن و طرب از احساسات روح است کذلک پاداش و ثواب و عقاب و جزا و مکافات که از نتایج اعمال حاصل راجع بروحست نه جسد هیچ شمشیری بجهت کشتن بیگانهی مؤاخذه نگردد و هیچ تیری بجهت زخم

اسیری معاقبه نشود چه که آلت است نه فاعل
محکوم است نه حاکم مقهور است نه قاهر

16 And the Glory rest upon thee.

ADMS#122x, ADMS#255x

و البهاء علیک 16

INBA72:001, INBA59:280, INBA75:109,
BRL_DAK#0646, MKT1.452, MKT2.064,
MILAN.038, DUR3.140x, DUR1.559x,
DUR1.531x, ADH2_2#25 p.135x,
MJMJ1.112x, MMG2#396 p.443x,
YARP2.312 p.260, NVJ.024

AB11001

To: Maryam Khayrullah

Date: 1900-Jan-18?

1 O thou white pearl in the shell of the love of God! God hath favored thee and opened unto thee the portal of His greatest mercy, and distinguished thee with His knowledge from among the women of those regions. Then the lights of recognition shone forth upon all regions.

1 هو ایتها الدرّة البیضاء من صدف محبة الله انّ
الله قد فضل علیک و فتح علیک باب الرحمة
الکبری و اختصک بعرفانه من بین نساء تلك
الجهات ثم اشرق انوار العرفان علی سائر الجهات

2 'Abdu'l-Baha 'Abbas

ع ع 2

3 18 January 46 of the Era of Splendor

3 ۱۸ كانون الثاني سنة ۴۶ من سنة الاشراف

INBA59:187b

AB05397

To: Ibrahim Effendi Khayrullah

Date: 1900-Jan-18?

1 O beloved spiritual friend and divine companion, may God assist and strengthen you! You have departed and my heart is occupied with your remembrance, and my spirit beseeches God for your success. Hope is firm that through the blessing of the Spirit you will gather together with hearts expanded by the holy fragrances wafting from the Most Glorious Kingdom.

1 ايها الحبيب الروحاني و الانيس الرحمانى ايدک
الله و شيدک قد ذهبت و القلب مشغول بذكرک
و الروح يتضرع الى الله لنجاحک و الأمل و طيد الله
ببركة الروح تجتمعون منشرحين الصدور بنفحات
القدس المنتشرة من الملکوت الأبهى اذا ضاقت

Whenever your hearts become constricted there, you are welcome to come visit the Holy Shrine at any time you wish - you will be most welcome, and we will be delighted in spirit and rejoice in heart at seeing you.

- 2 Convey my spiritual greetings to my dear respected son Dr. Getsinger and kiss his cheeks on my behalf with all spiritual and heartfelt longing. Also convey my loving heavenly greetings to my two spiritual daughters, the illumined leaf Madame Nabiha and the assured and tranquil leaf Madame Labiba. I beseech the True One, glorified and exalted is He, to keep you forever gathered beneath the shade of the Tree of Oneness in complete spiritual divine fellowship, as though you were one spirit dwelling in multiple bodies.

3 'Abdu'l-Baha

4 18 January 46 of the Baha'i Era

صدوركم هناك في اي وقت شئتم الحضور لزيارة
الروضة المقدسة فأهلاً وسهلاً ونحن نطيب نفساً
ونفرح روحاً برؤياكم

2 بلغ تحيتي الروحية على ابني العزيز دكتور جتسنر
المحترم و قبل من قبلي وجنتيه بكل اشتياق
روحي قلبي و بلغ ايضاً تحيتي الشوقية الملكوية
لبنتي الروحيتين الورقة المنورة امة الله نبيهة و
الورقة الموقنة المطمئنة امة الله ليبيبة و اسئل الحق
سبحانه و تعالى ان يديمكم مجتمعين تحت ظلال
الشجرة الوحدانية بكل الفة روحية رحمانية كأئكم
روح واحد حل في اجسام متعددة و دتم

ع ع 3

4 ١٨ كانون ثانی سنة ٤٦ من تاريخ الاشراف

INBA59:206a, MJZ.047

AB01869

To: Baha'is of Nayriz et al.

Date: 1900-Jan-23

- 1 O Lord, Lord! Thou seest me drowning in seas of occupations and troubles, captive beneath chains of problems and calamities, with affairs rushing like ocean waves and tasks following one after another like attacking armies at the frontier. Nevertheless, each one of your loved ones wishes that I correspond with them continuously and directly. And You know, O my God, my inability to do this and my meager resources in this regard. I beseech You by Your power through which You strengthened the weak, and by Your aid through which You revived limbs and powers, to assist me in serving Your loved ones beyond what they desire. Verily You are the Ordainer, the Fashioner, the Confirmer, the Generous, the Bountiful in bestowal.

- 2 O friends of God! Though 'Abdu'l-Baha's ultimate desire is to gladden the hearts of the friends and bring joy to the souls of the loved ones, and it is certain that the more correspondence there is, the more the doors of joy are opened, yet due to the

1 ربّ ربّ تراني غريقاً في بحور المشاغل والمتاعب
واسيراً تحت سلاسل المشاكل والمصائب و
الأمر هاجمة كامواج البحور والأشغال متتابعة
كافواج مهاجمة على الثغور معذلك كلّ واحد من
أحبائك يتننى ان اخاطبه مستمراً رأساً و انت
تعلم يا الهى عدم تمكّن من ذلك و قلة بضاعتى
فيهذا اسئلك بقدرتك التي قويت بها الضعفاء
و مددك الذي احيت به الأعضاء والقوى ان
توفّقني في خدمة أحبائك فوق ما يتننى أنك انت
المقدر المصور المؤيد الكريم الجزيل العطاء

2 ايدوستان الهى هرچند عبدالهآ را نهايت آمال
تفریح قلوب دوستان است و شادمانی جان و
روان یاران و این مسأست که آنچه مخايره پیشتر
گردد ابواب فرح گشوده تر شود ولی از کثرت

multitude of occupations and troubles, the onslaught of important matters, the abundance of corruption and sedition from people of vain desires, and the emergence of endless difficulties, there is absolutely no opportunity to write letters.

مشاغل و متاعب و هجوم مهم امور و كثرت فساد و فتنه اهل هوى و ظهور مشكلات بيمتهى ابدًا مجال نگارش نامه‌ئى

- 3 Despite this, correspondence with East and West continues constantly, but it is not possible to maintain continuous correspondence with each of the friends in every location. "Our Lord! Lay not upon us that for which we have no strength." Therefore, the friends of God must excuse this servant, for by the grace and favor of the Most Glorious Beauty, may my spirit be sacrificed for Him, the horizons are in motion and movement, and each day numerous souls in various regions are entering beneath the Word. Given this, how can one correspond with each person?

3 نه باوجود اين مخابره با شرق و غرب مستمر است ولى ممكن نه كه با هر يك از احبّا در هر نقطه مخابره مستمره جارى گردد ربّنا لا تحمل علينا ما لا طاقة لنا به بناءً عليه بايد دوستان الهى اينعبد را معذور دارند زيرا به فضل و عنایت جمال ابهى روحى له الفداء آفاق در جنبش و حرکت است و در هريومى نفوس كثيره در اطراف و اكثاف در ظل كلمه وارد باوجود اين چگونه توان با هر يك مخابره نمود

- 4 Nevertheless, night and day supplications and entreaties are raised to the threshold of Oneness that each of the loved ones may become like a brilliant lamp, a radiant star, a shining orb, and a clear sign, and that the outpourings of the Most Glorious Kingdom may arrive successively one after another. And the Glory be upon you and upon all who are firm and steadfast in God's Covenant and Testament.

4 ولى شب و روز بدرگاه احديت تضرّع و ابتهال ميگردد باينكه احبّا هر يك چون شمعى لامع و نجى ساطع و كوكبى باهر و آيتى واضح گردند و فيوضات ملكوت ابهى متتابع پى در پى رسد و البهاء عليكم و على كلّ ثابت راسخ على عهد الله و ميثاقه

MMK6#066

AB11517

To: Charlotte E Dixon

Date: 1900-Feb-01+

O my God, direct and keep Thy Servants to accomplish any deeds acceptable before Thee in the Cause of Thy unity. Verily Thou art the Generous, the Merciful.

ربّ وفق امتك على كلّ عمل مقبول فى باب احديتك انتك انت الكريم الرحيم

HUV1.022

AB00069

To: *Mirza Ali Ashraf Lahijani Andalib, in Shiraz*

Date: 1900-Feb-27

1 I will supplicate unto Thee, O my God, and I will implore Thee, prostrate and contrite before Thy most exalted Kingdom, the Dominion of Thy most sublime Invisibility, Thy loftiest Summit, and Thy remotest Goal, that Thou mayest shower all Thy blessings, salutations and bounties upon those among Thy servants who have remained firm in Thy Covenant, who have aided Thy Word and diffused Thy verses. O Lord! Lord! They are the poor at the gate of Thy oneness, the lowly in the court of Thy divinity and the precincts of Thy lordship. Clothe them with the robe of ancient glory through Thy sovereignty, and adorn their brows with a magnificent crown of luminous, radiant and peerless pearls upon the throne of Thy supreme bounty in Thy other worlds, in the most exalted Kingdom. O Lord! Illumine their foreheads with manifest light, give them to drink from cups of pure water, cause them to enter the garden of delight, make them guides to Thy straight path, defenders of Thy impregnable fortress, archers against the vacillating apostates, and guardians of Thy mighty edifice, until their faces shine like stars in the east and west of Thy earth, and through them the fragrances of Thy holiness are wafted throughout its dawning-places and regions. Verily, Thou art the Confirmer, the Almighty, the Powerful, the Generous.

2 O Lord! Make every loved one a partner with this servant of Thine in servitude at the threshold of Thy sublime sanctuary, and in utter lowliness before the gate of Thy oneness, which transcendeth all praise, attributes and glorification. O Lord! Make me evanescent, devout, prostrate, humble, serving, submissive, reverential, with face pressed to the dust, steadfast in true, essential, innate, inward, outward, primary, ultimate, eternal, everlasting servitude, for this is my highest summit and the utmost ascent to the apex of my greatest virtue. This is my eternal life, my everlasting existence, my joy, my gladness, the solace of mine eyes, the healing of my breast, the cure of my illness, the cooling of my burning, the rest of my spirit and my greatest victory. O Lord! Cause the hearts of Thy loved ones to be united in this supreme sincerity and in this acceptable belief at the gate of Thy supreme bounty, that they may utter this clear text without interpretation, explanation, exposition or allusion. Strengthen me in this and confirm me in steadfastness therein. Verily, Thou art the Confirmer of

1 لا يبتلن اليك يا الهى واتضرعن بين يديك متذللان
منكسراً الى ملكوتك الاعلى وجبروت غيبك
الاسمى وذروتك العليا وعدوتك القصى ان
تنزل كل بركتك وتحييتك وموهبتك على الذين
ثبتوا على ميثاقك من ارقائك ونصروا كلمتك و
نشروا آياتك رب رب انهم فقراء باب احديتك
واذلاء فى رجة الوهيتك وساحة ربوبيتك
البسهم رداء العزة القديمة بقيوميتك وزين هامتهم
باكليل جليل من الفرائد التواء والخرائد الغراء
واليتيمة العصماء على سرير موهبتك العظمى فى
عوالمك الاخرى فى الملكوت الاعلى اى رب
نور جبينهم بالنور المبين واسقهم كؤوساً من ماء
معين وادخلهم فى جنة النعيم واجعلهم هداة
الى صراطك المستقيم وحماة لحصنك الحصين
ورماة للردة المذبذبين وحراساً لبنياتك العظيم
حتى تلوح وجوههم كالنجوم فى مشارق ارضك
ومغاربها وتنتشر بهم نفحات قدسك فى مطالعها
ومناطقها انك انت المؤيد المقدر العزيز الكريم

2 اى رب اجعل كل حبيب سهيماً لعبدك هذا
فى عبوديت عتبة قدسك السامية البناء والتدلل
من جميع الجهات باب احديتك التى تنزهت
عن الحمد والتعوت والثناء اى رب اجعلنى
فانياً قائماً ساجداً متذلاً خادماً خاضعاً خاشعاً
مكباً بوجهه على التراب ثابتاً على عبودية حقيقية
كينونية ذاتية باطنية ظاهرية اولية آخريه سرمدية
ابديه لان هذه هى ذروتي العليا ومنتهى عروجي
الى اوج بروج منقبتى العظمى وهذه حياتي
الابدية ونشأتى السرمدية وسرورى وحبورى و
قوة عيني وشفاء صدرى وبرء علتى وبرد لوعتى
وراحة روحي واعظم فتوحى رب اجعل قلوب
احبايك تتعقد على هذه الصراحة الكبرى و
العقيدة المقبولة فى باب موهبتك العظمى حتى
ينطقوا بهذا النص الصريح من غير تأويل او
تفسير او تشریح او تلويح وايدنى عليها ووفقنى

whomsoever Thou wilt unto whatsoever Thou wilt, and Thou art the Almighty, the All-Powerful.

- 3 O thou who art firm in the Covenant! That which thou didst write was read and found sweet to the taste. Like drops from the clouds it watered and refreshed the rose-garden of hearts, for it brought tidings of the kindling of the Sinaitic Flame in the homeland of the Primal Point, may my spirit be a sacrifice unto Him, and signified the diffusion of the divine fragrances in those regions.

- 4 Convey greetings and praise to the true friend Mirza Ali Akbar Khan and say: O friend, divine confirmations led thee through plains and wilderness, mountains and valleys, until they brought thee to the Living, Self-Subsisting Fountainhead and bestowed upon thee the water of life. They showed thee the path of salvation, made manifest the clear signs, and preserved thee from the arrows of doubt. Therefore, give thanks unto God, for verily He is thy Guardian in this world and the next, thy Helper, Protector, and Intimate Companion in the hours before dawn.

- 5 Convey my greatest greeting to the flower of Muhammad's rose-garden, the grandson of the late Aqa Mirza Ali, his honor Aqa Mirza Abu'l-Qasim, and likewise to his respected uncle, and say: We have read thy brilliant ode and unique, radiant poem. How excellent! How eloquent and profound it is! Like pure water poured from heaven and choice, refined honey. Thou hast been concise yet matchless, expansive yet delightful. Verily, 'Abdu'l-Baha desires pure, absolute, supreme servitude in all aspects in that lofty and vast arena. If thou wishest my heart to soar with joy, my back to stand straight with delight, my vision to brighten with gladness, and my soul to quiver with elation, then always let thy tongue speak in the field of my servitude, my evanescence, and my utter nothingness in all things and conditions. Then wilt thou be moved by my rapture, drawn by my joy, soar with my wings, ascend with my flight feathers and pinions, and flutter in the highest heaven through thy servitude to the All-Merciful Presence in this human existence, which is an existence whose morning is radiant and whose dawn is brilliant in the world of being and appearance.

- 6 Convey My greetings to the two sons of Aqa Mirza Husayni-Jarrah and say: O ye two sons, like the Twin Stars of the zodiac! Praise be to God that, like birds at dawn, ye have taken wing with your father and soared into the boundless realm of divine knowledge. Therefore, in gratitude for this grace and

على الثبوت فيها أنك انت مؤيد من تشاء على ما تشاء وأنك انت المقتدر القدير

- 3 ای ثابت بر میثاق آنچه مرقوم نموده بودید تلاوت شد و مذاق حلاوت یافت گلشن قلوب را چون رشحات غیوم سقایتم نمود و طراوت بخشید زیرا بشارت توقد شعله سینا در موطن نقطه اولی روحی له الفدا بود و دلالت بر انتشار نفحات الله در آن اطراف

- 4 بیار حقیقی میرزا علی اکبر خان تحیت و ثنا برسان و بگو ای دوست توفیقات الهیه تو را در دشت و صحراء و کوه و هامون بگرداند تا بسرچشمه حی قیوم وارد کرد و از ماء حیات روزی بخشید سبیل نجات بنمود و آیات ینات مشهود کرد و از سهم شبهات محفوظ داشت فاشکر الله علی ذلک انه ولیک فی دنیاک و اخراک و نصیرک و مجیرک و سمیرک فی الاسحار

- 5 گل گلشن جمال محمدی حفید مرحوم آقا میرزا علی جناب آقا میرزا ابوالقاسم را تحیت کبری برسان و همچنین عم محترمشان را و بگو قد تلونا قصیدتک الغراء و خریدتک الفریدة الزهراء لله درک ما افصحها و ابغها کانها ماء زلال مسکوب من السماء و شهد فائق مصفاء اوجزت و اعجزت اسببت و اطربت و ان عبدالبهاء یتنی العبودیة الصرفة المحضة العظمی من جمیع الجهات فی الساحة السامیة الشاسعة الارضاء فان كنت احببت ان يطبر قلبی فرحاً و یستقیم ظهری سروراً و ینجلی بصری ابتهاجاً و یهتر نفسی انشراحاً اطلق اللسان دائماً فی میدان عبودیتی و فنائی و اضمحلالی فیکل الشئون و الاحوال عند ذلک تطرب من طری و تنجذب من فرحی و تطیر بجناحی و تتعارج باباهری و قوادمی و ترفرف فی الاوج الاعلی عبودیتک للحضرة الرحمانیه فی هذه النشأة الانسانیة انها نشأة لامعة الصبح ساطعة الفجر فی عالم الکیان و العیان

- 6 و بدو ابناء آقا میرزا حسین جراح تکبیر برسان و بگو ای دو پسر چون دو پیکر منطقه البروج الحمد لله چون مرغ سحر همپر پدر شدید و بفضاء بی پایان عرفان طیران نمودید پس بشکرانه این

bounty, loose your tongues in praise and be thankful to your father. And upon you both be glory.

فضل و کرم زبان بگشائید و ممنون پدر گردید و
البهاء علیکم

- 7 Convey My utmost longing to the beloved and cultured Aqa Mirza Aqa, the physician, and say: O healer of spiritual ills! Human souls have become sick and afflicted. Apply the swift-acting remedy and bestow the divine elixir. Administer the sovereign antidote and offer the pure chalice, that every poisoned soul may, through this fragrant medicine, attain eternal health, and every deprived one may receive an abundant portion of this grace.

7 و بحیب ادیب آقا میرزا آقای طبیب کمال
اشتیاقرا ابلاغ دارید و بگوئید ای طبیب علل و
امراض روحانی نفوس انسانرا مریض و علیل
نموده معجون برء الساعه بکار بر و مفرح لاهوتی
مبذول دار دریاق فاروق بده و کأس راوق
بنوشان بلکه هر مسموم از این طبیب مشموم
صحت ابدی یابد و هر محروم از این فضل نصیب
موفور یابد

- 8 And likewise convey the divine salutation to the skilled physician, the sincere friend, the agreeable companion, Mirza Muhammad-Rida the doctor, and say: Tincture is in Cathay, and jadwar in China, and musk in Khotan; yet all the remedies, swift in their effect and healing for every sickness and infirmity, are to be found in the Blessed Spot, the Vale of Ayman, the Sinai of the Mount, the White Spot, the Land of Promise, the wilderness of Tur—each one of which vanquisheth tincture, awakeneth jadwar, and becometh the envy of musk. O thou wise physician! Make this remedy the medicine for every pain, and apply this balm as the dressing for every wound, that souls and horizons alike may attain perfect health and complete well-being.

8 و همچنین حکیم حاذق و حبیب صادق یار موافق
میرزا محمد رضای طبیب را تکبیر برسان و بگو
تطور در ختاست و جدوار در چین و مشک در
ختن ولی جمیع عقاقیر سریع التاثير شافی امراض
و علل در بقعه مبارکه وادی این طور سیناء
بقعه بیضاء ارض میعاد صحرای طور موجود
که هر یک تطور را مقهور کند و جدوار را
بیدار نماید و رشک مشک شود ای پزشک دانا
این درمانرا داروی هر درد نما و این مرهم را
ضما هر زخم کن تا انفس و آفاق صحت تامه
و عافیت کامله یابد

- 9 Convey to his honor Shams that the true Sun, the Most Glorious Beauty, hath shone upon all horizons. The star of the ethereal sphere hath become insignificant and poor, for its rays are confined within a limited circle while His effulgence in this infinite space is boundless. The orbit of the ethereal star is small, while the Greater Luminary encompasseth both small and large orbits. Now, as thou art named Shams (Sun), transform the sultry heat into illumination, and make the dusty earth a verdant realm.

9 و بجناب شمس ابلاغ فرما که آفتاب حقیقی
جمال ابدی بر آفاق بتافت کوکب فلک اثیر حقیر
شد و فقیر گشت زیرا پرتو این در دائره محدود
و اشراق آن در این فضای غیرمتناهی نامحصور
دائره کوکب اثیر صغیر است و دائره نیر اعظم
محیط بر دوائر صغیر و کبیر حال چون موسوم
شمسی از حرارت دمسی بنما و رمس غبراء را
فضاء خضراء کن

- 10 And to the other spiritual friend, his honor Muhammad Karim Khan, convey My longing greetings and say: O kind friend! The divine light hath illumined hearts, the fragrance of the All-Merciful hath turned souls into rose gardens, the breeze of grace is wafting, and the sweet scents from the gardens of bounty are life-giving. The verses of unity are being chanted and the banners of sanctity are being unfurled. The true dawn hath illumined the horizon of creation, the life-giving breeze from the Sheba of the Most Glorious Kingdom hath passed over the dusty earth. Creation hath been renewed and all beings have been clothed in a wondrous garment. Praise be to God that thou hast received thy portion of this abundant grace and taken thy share of the apportioned sustenance, and with

10 و دیگر یار معنوی جناب محمد کریمخان را تکبیر
مشتاقانه برسان و بگو ای دوست مهربان پرتو
یزدان دلها را روشن نموده رائحه رحمن جانها
را گلبن و گلشن کرده نسیم عنایت میوزد و
شمیم ریاض موهبت جان میبخشد آیات توحید
در ترتیل است و آیات تقدیس در تشریح صبح
حقیقت افق امکانرا منور نمود صبای جاتبخش
از سبای ملکوت ابدی بر بسط غبراء مرور نمود
کون خلق جدید گشت و کائنات بقمیص بدیع
محشور شد حمد خدا را که از این فیض موفور
نصیب مفروز داشتی و رزق مقسوم بردی و

eternal fervor thou hast taken his honor, the prayer leader, to the mosque.

- 11 Convey the longing of 'Abdu'l-Baha and say: This is the time of supplication and beseeching, of melody and music, of song and the high notes of the reed. Thou art a falcon of glory—give forth a cry! Thou art a peacock in the gardens of servitude—spread the wings of sanctification! And upon thee be glory.

- 12 His honor, the distinguished Janab-i-Ra'is is ever the companion of 'Abdu'l-Baha and constantly his intimate friend. Day and night he prayeth for success, that through assistance from the Supreme Concourse and through a gift from the Most Glorious Kingdom of the invisible realm, all senses and powers of those who are captives to self and passion may be directed toward the Most Glorious Paradise. Verily...

- 13 May his Lord aid him and make him victorious through hosts ye cannot see and successive mighty armies from the Concourse on High! If it be deemed wise to depart from that region, it would be better to hasten to the realms of Iran, for in that land a great receptivity has been achieved, especially in Tehran where there is such fervor and enthusiasm as cannot be imagined. If they arise to serve the Cause of God in that city for a brief period, ears are attentive and souls are expectant. It is harvest time and the season for the manifestation of divine bounty and blessing.

- 14 Convey greetings to his honor Shaykh Muhammad Fadil and say that it is the time for service and the season for diffusing the divine fragrances in that land. Now in that place which is the native land of the Exalted One (may my spirit be a sacrifice for His loved ones), the Cause of God has gained strength and has become the cause of 'Abdu'l-Baha's joy, for this was the ultimate hope—that in that land which is the Dawning-Place of the resplendent Sun, the lights of truth would be diffused. If you and his honor the Chief and his honor 'Andalib were to travel from that region, perhaps some slackening in strength might occur. God willing, it will be made possible at the proper time.

- 15 O honored 'Andalib! Your answer was given in this letter. I swear by your melodious voice that, due to severe calamities, multitude of occupations, and attacks by the people of languidness and the sedition and corruption of the people of pride, 'Abdu'l-Baha has no opportunity to write even a single line to pen a special letter to each of the spiritual friends and heavenly companions. Therefore, they must surely excuse me, but at the Sacred Threshold I beseech confirmation for each

حضرت پرنیاز جناب پیشنماز را با حرارت ابدی در مسجد بردی

- 11 ابلاغ اشتیاق عبداله‌آء بنمائید و بگوئید وقت عجز و نیاز است و طرب و ساز و آهنگ و آواز و بلندی شهنواز باز اوج عزّتی صغیری بزن و طاوس ریاض عبودیتی شهر تقدیسی بگشا و الهاء علیک

- 12 حضرت جلیل جناب رئیس دائماً انیس عبداله‌آء و دمدم پیادشان همدست و شب و روز طلب توفیق مینماید تا بنصرتی از ملأ اعلی و بموهبتی از ملکوت غیب ایمی جمیع حواس و قوای اسرای نفس و هوی را بجنت ایمی متوجه فرمایند

- 13 آن ربّه یؤیده و یوقّه بجنود لم تروها و جیوش عمرمرمة متباعدة من الملأ الاعلی اگر حکمت در حرکت از آن ولایت داند بهتر چنانست که باقالیم ایران بشتابند چه که در آن کشور استعداد عظیم حاصل شده و بالاخص در طهران چنان جوش و خروشی است که تصور نتوان اگر مدتی قلیله در آن مدینه بخدمت امر الله قیام نمایند آذان مستعدّ است و نفوس منتظر وقت خرمن است و هنگام ظهور فیض و برکت

- 14 و الهاء علیک و بحضرت شیخ محمد فاضل ابلاغ فرما که وقت خدمت است و هنگام نشر نفعات در آن مملکت حال در آنجا که موطن حضرت اعلی روحی لاجبائه القداست امر الله قوامی یافته و سبب سرور قلب عبداله‌آء گشته زیرا نهایت آمال این بود که در آن کشور که مطلع مهر انور است انوار حقیقت منتشر گردد اگر شما و حضرت رئیس و جناب عندلیب از آن اقلیم سفر کنید شاید رخاوتی در قوّت پیدا گردد انشاء الله در وقتش میسر خواهد شد

- 15 ای حضرت عندلیب جواب شما در این ضمن داده شد باواز هزارالحات قسم که عبداله‌آء از شدّت غوائل و کثرت مشاغل و هجوم اهل فتور و فتن و فساد اهل غرور فرصت نگارش سطرّی از سطور ندارد تا بهر یک از یاران روحانی و دوستان رحمانی نامه مخصوص نگارد لهذا البته معذور دارند ولی در آستان پاک طلب تأیید بهر

one. Be confident that confirmations will arrive successively. هر یک مینمایم مطمئن باشید که تأییدات متتابعاً
And upon you all be the Glory. میرسد و البهاء علیکم اجمعین

INBA87:629, INBA52:673

AB01873

To: Grace Eunice Miss Griswold

Date: 1900-Mar-28

Your letter was received and its contents were noted. Indeed, you have fallen into severe tests and have endured trying hardships. These tests are according to consummate wisdom, and it is better and more pleasing that one endure them. Consider Job, what tests, trials and afflictions he endured. But these tests were like fire, and Job was like pure gold. Surely gold increases in refinement in fire, and if it contains any impurity or cloudiness, this is removed. Thus severe tests become the cause of eternal glory for the righteous and the cause of extinction and obliteration for the wicked.

All these tribulations that befell you had the wisdom of making you ready and prepared for this Cause, and awaiting the attainment of the supreme guidance, for they were prerequisites for entry into the highest paradise and preliminary steps for attaining this supreme result.

Until the winter season comes, and lightning strikes, and thunder peals, and snow and rain fall, and ice and storm occur, and the intensity of cold exerts its influence, the life-giving spring does not arrive, and the perfumed breeze does not blow, and moderate weather does not come, and flowers and fragrant herbs do not sprout, and the earth's surface does not become supreme paradise, and trees do not blossom and bring forth leaves and fruit. That intensity of cold and snow and storm and tempest were prerequisites for the appearance of these flowers and fragrant herbs and blossoms and flowers and fruits.

Therefore, do not be saddened by those hardships that have passed, but rather arise in thanksgiving that they led to the attainment of this supreme gift and arrival at this greatest bestowal of the Lord of Glory. So now you must strive until the result is achieved and the fruit obtained and the lamp of eternal life is kindled and the gifts of the Lord of the Kingdom become manifest, and again engage in worship of the Lord of

Hosts with utmost joy and delight. And upon you be greetings and praise.

BSTW#188

AB03614

To: Sarah J Farmer, in Port Said

Date: 1900-Apr-01

- 1 O maid-servant of God, thou who hast given up thy life to the service of the Kingdom of God! 1 يا امة الله التي وفقت حياتها لخدمة ملكوت الله
- 2 I have read the signs of thy thankfulness to God for guiding thee to the way of the Lord, to the path of salvation which leads to the Tent of the Testament behind the Tabernacle in the Capital of the Kingdom. Know in the reality of assurance that every true woman who is attracted by the fragrances of holiness in this most glorious age will surpass even the most developed men of previous centuries. 2 اني تلوت آيات شكرك لله بما هداك الى سبيل الرب طريق النجات الموصلة الى خيمة العهد خباء الشهاده في عاصمة الملكوت اعلى حق اليقين ان كل حقيقة منجذبة بنفحات القدس في هذا القرن المجيد يفوق فحول الرجال الذين مضوا في القرون الاولى
- 3 It is incumbent upon thee to make thy greatest effort; to put forth thy full strength; to supplicate and to worship, and to be careful to put thy full trust in the Kingdom of the Lord Most High. Make ready thy soul that thou mayest be like the light which shineth forth from the loftiest heights on the coast, by means of which guidance may be given to the timid ships amid the darkness of fog and the heaving of the sea. Then gain the knowledge of godliness and learn the exact facts from the revered Abul Fazl, and, if it be possible, remain there a few months. 3 فعليك بالجهد البالغ و عليك بالسعي الشديد و عليك بالتضرع و الابتهاال و عليك بالتوجه و الاتكال الى ملكوت الرب المتعال هيئ نفسك لتكوني كالضياء الساطع على اعلى مراكز السواحل تهتدي به السفن الخائضة في ظلمات الغيوم في غمار البحار ثم اكتسبي التعالم الالهيه و تعلبي حق التعلم من حضرة ابي الفضل ولو تمكثين عدة اشهر هناك
- 4 With regard to thy friend, send her to the sea coast or accompany her to Marseilles and return to Cairo that thou mayest learn the necessary proofs. 4 و اما رفيقتك شيعيا الى ساحل البحر او وصلها الى مرسيليا وارجعي الى مصر حتى تتعلمي التعالم اللازمه
- 5 Then return to America—this is in case it is possible for thee. If anything happens otherwise, the way is open and it will be made convenient for thee—say always in the name of God—and rely upon Him; but to understand the teachings regarding the Truth is absolutely required. And upon God let thy confidence rest. 5 ثم ترجعي الى امريكا هذا اذا كان ممكناً لك والا كيفما وجدت السبيل مفتوح و التسهيل موجود قولي باسم الله و توكل على الله ولكن تعلم التعالم فرض واجب و على الله التكلان ع و اما مادام جسم جاكسن لها اذن الحضور

TAB.278-279

وحدھا مع الخواجه جبریل اذا امکن والا مع
رفیقہا والسلام

MKT2.317

AB09647

To: Joseph Stauss, in Cincinnati

Date: 1900-Apr-22

O thou fortunate and righteous, sincere and pious! Thank thou God for that by reason of which the breath of God hath awakened thee and the spirit of God hath quickened thee and raised thee from among the dead with a joyful spirit of life.

In my prayers I supplicate God to bestow upon thee in all cases and aspects an influential and penetrating power that thou mayest be a firm, faithful and successful servant in the garden of El-Abha, and a skillful laborer in the vineyard of God.

TAB.120-121, BSC.477 #909x

AB10232

Date: 1900-Apr-30+

O joy and gladness of My heart! Thy letter was received. Its contents are most pleasing. It conveyed inner meanings and happiness and renewed the promise of friendship. It was an unknowable sign, imparted spiritual feelings and it was a verse of divine knowledge. Praise be unto God, the Beneficent, that the friends are affectionate toward each other with heart and soul and are manifestations of the bounty of the All-Merciful. Although the body is remote, the hearts and the souls are companions. Convey My greetings to everyone. May My Lord crown your endeavours.

روح و ریحانم بنم تحریر کرد آندی مضمونی نہایت
لطیف اولوب در معانی ایلہ مشحون ایدی
مسرت ویردی عهد مودتی تجدید ایلدی نشانہء
بی نشان ایدی حسیات وجدان ایدی آیت
عرفان ایدی ربّ منانہ حمد اولسون کہ یاران
ہمدل دل و جان درلر و دوستان مظهر فیض
رحمان درلر جسم و تن ہرنہ قدر بعید ایسہ جان
و دل قرین و ندیم در جملہ یہ سلام ربّ موفق
بیورسون

MJT.124

AB07236*To: Khursand, Rustam et al., in Yazd**Date: 1900-May-30+*

- 1 O servants of God! Merciless oppressors like unto ravening wolves have torn at the breasts of the gazelles of the field of God and drunk their blood. But soon like rabid beasts they shall flee to a hole in the ground where they shall quarrel and rend one another. Forever shall they live in torment and remain trapped and disappointed by the flames of bitter remorse and abject misery.

1 ای بندگان الهی ظالمان ستمکار مانند سگان
خونخوار آهوان دشت یزدانرا سینه دریدند و
خون آنمظلومان نوشیدند ولی ستمکاران مانند
کلاب عنقریب بحفرهء تراب گریزند و بایکدیگر
بستیزند و در عذاب ابدی زیست نمایند و در
حجم پشیمانی نومید و ناکام بنکبت ابدی گرفتار
گردند

- 2 As for the gazelles grazing in the field of heavenly bounty, they shall unseal the musk-scented flask and perfume the celestial realm therewith. God cherisheth love and union, and He abhorreth enmity and oppression. Upon you be salutations and praise.

2 اما آن آهوان الهی در دشت آسمانی نافهء مشکین
بگشایند و عالم بالا را معطر نمایند خداوند محبت
و پیوند خواهد نه ظلم و ستم و علیکم التحية و
الثناء

ALPA.068a, NANU_AB#18, YARP2.080

p.114

AB08492*To: James B Thornton Chase, in Chicago**Date: 1900-Jun-01*

O my God! O my God!

I am a servant, abject, lowly, humble and submissive at the door of Thy Oneness, supplicating unto Thee, with a heart charged with Thy love and a countenance illuminated with Thy glad-tidings. O Lord! Make me to be one of those who are attracted to Thy light and abhor the darkness; whose hearts overflow with the splendours of Thy love amidst mankind; whose tongues are loosened to extol Thee in gatherings held for Thy commemoration; whose breasts are dilated with Thy knowledge whensoever they make mention of Thee; whose eyes are solaced by beholding evidences of Thee on every hand; whose feet are firm in the Covenant which Thou didst establish by the Pen of the Most High; and who spread its mysteries to those who have grown heedless of them, and have allowed their vain

imaginings to shut them out as by a veil from Thee. Thou, verily, art the God of power, of strength and of bounty.

TAB.330-331

AB00418

To: Unknown, in Port Said

Date: 1900-Jun-05

- 1 O thou who art attracted by the brilliant lights of the Merciful One, shining from the Supreme Kingdom! 1 أيها المنجذب بتجليات رحمانية من الملكوت الأعلى
- 2 I opened thy letter with the greatest happiness and considered the meaning of thine address; but sadness became most intense within me when I learned about the dissensions among the brethren in those countries. By the life of God! "This is a wonderful thing!" 2 أنى بكل فرح فحت كتابك وتمنعت في معاني خطابك واشتدت على الأحران لما أطلعت باختلاف الاخوان في تلك الأفطار لعمر الله أن هذا شيء عجاب
- 3 Verily, the mission of all the prophets, the relation of all the scriptures, the diffusion of the instructions of God and the descent of His law, were all in order to establish agreement and union and to strengthen love and harmony among nations of different customs and thoughts, of diverse beliefs, doctrines, rites and habits; of various classes, tribes and races. So likewise, as thou seest in this beautiful religion, verily, men of different beliefs, creeds and religions, of contrary ideas and thoughts, of various races, languages and natal land—whether from East, West, North or South—all have entered under the shade of this Blessed Tree, planted, grown and reared in the midst of Paradise, and are formed into a single nation and religion in mutual union and agreement, ready to sacrifice their souls and bodies, each to the other. This harmony is not effected but through the influence of the Word of God and is circulated and spread in all directions among the believers of God, who are firm in the Covenant. 3 لأن بعث الرسل وازال الكتب ونشر تعاليم الله ونزل شريعة الله مبني على تأسيس الألفة والاتحاد وتأييد المحبة والاتفاق بين امم مختلفة العوائد والأفكار متنوعة العقائد والرسم والعادات متعددة الأنواع والشعوب والأجناس كما ترى في هذا الأمر البديع بأن ملأاً مختلفة العقائد والمذاهب والأديان متباينة الآراء والأجناس والأفكار والألسن والأوطان شرقية وغربية وجنوبية وشمالية دخلوا في ظل هذه الشجرة المباركة الناشئة النامية المغروسة في وسط الفردوس واتحدوا اتحاد الماء والراح والقلوب والأرواح واصبحوا ملّة واحدة وامة واحدة يأثفون ويتحدون ويتفقون ويفدون بعضهم بعضاً بالجسم والروح ولم يكن هذا الا بقوة كلمة الله كما شاعت و داعت هذه الوحدة بين احباء الله الذين ثبتوا على الميثاق في الآفاق
- 4 The dissensions prevailing in those parts (America) is altogether to surprising and strange; and I entreat God to purge it out through the power of unity and oneness and unite the congregations and gather together the dispersed multitude. Verily, He is powerful in all things! 4 والعجب كل العجب من التفار الواقع في ذلك الأطراف و اسأل الله ان يزيله بقوة التوحيد و قدرة التفريد و يجمع الشمل ويلم الشعث انه على كل شيء قدير

- 5 But for thee, leave such matters and disturbances and withdraw from those districts and places and turn thy face sincerely to God; take His instructions and be expanded through the breaths of God. The Spirit of God shall assist thee and His angels will confirm thee; the life of holiness of God will be breathed into thy mouth and thou wilt find thyself in a position free from these ideas and thoughts resulting from worldly grades. (Verily, these are disgraces to all who are in the habit of reading the verses of unity in the assemblies of existence!) Seize the opportunity, use every effort and depend not upon circumstances which produce no fruits. Spend thy days, with all joy and fragrance, in speaking to the praise of God, being gladdened through His good tidings, in rejoicing through His graces and in spreading His breaths. Then thou shalt, with the eye of joy, see the banners of the Covenant fluttering above all stately mansions. Verily, God effecteth that which He pleaseth; naught can annul His Covenant; naught can obstruct His favor nor oppose His Cause! He doeth with His will that which pleaseth Him and He is powerful over all things! At that time thou wilt find the waverers in manifest loss.
- 6 As for the instructions: They will be revealed to thee and spread all through those regions by the translation of the divine verses.
- 7 As for the symbol of the cross, appointed in former times: Know verily, that the cross form is a wonderful figure and consists of two right lines placed crosswise—one perpendicular to the other—and this figure exists in all things.
- 8 Meditate upon these words and pay attention to the tissue in all existing substances, either plant, animal or man, and thou wilt see that they all are formed of the cross figure or two crosswise lines. Consider this intently with true meditation. Then thou wilt be taught by the Holy Ghost that it is for this reason that God hath chosen this symbol to be displayed as the token of sacrifice in all periods of ages.
- 9 I will explain to thee, in future time, the mystery of sacrifice. There is nothing more beautiful than this tree united with the cross. Verily, this tree is a type of the Tree of Life in conjunction with the cross; in this, the mystery of sacrifice.
- 10 As for the crescent: It hath reference to the beginning of the religion of God which shall grow to be a full moon.
- 5 ولكن أنتك انت دع هذه المشاغل و الغوائل و تنح عن هذه الموارد و المناهل و اخلص وجهك لله و خذ تعاليم الله و انشر بنفحات الله ليعضدك روح الله و تؤيدك ملائكة الله و تنفث في فك روح مقدس من عند الله و تنظر نفسك في مقام منزّه عن هذه الأفكار الناشئة عن شؤون الناسوت و انها ذلة للذين اختلفوا بترتيل آيات التوحيد في صوامع الوجود فاغتنم الفرصة و ابدل الهمة و لا تلتفت الى الأحوال التي لا تحصل منها ثمرة و اقض ايامك بكل روح و ربحان ناطقاً ببناء الله مستبشراً ببشارات الله مبتهجاً بمهبة الله ناشراً لنفحات الله فسوف تنظر بعين السرور ان رايات الميثاق تحفق في مشارق الأرض و مغاربها فوق كل صرح مجيد و ان الله فعال لما يريد لا ناسخ لعهد و لا مانع لفضله و لا مقاوم لأمره يفعل ما يشاء بارادته و انه لعل كل شيء قدير و عند ذلك ترى المتزلزلين في خسران مبین
- 6 و اما التعاليم ستوضح لكم و تنتشر في تلك الأقطار بواسطة ترجمة آيات الله
- 7 و اما علامة الصليب التي وضعت من قبل اعلم ان شكل الصليب شكل عجب لانه عبارة عن خطين مستقيمين متقاطعين عموداً احدهما على الآخر و هذا الشكل موجود في جميع الأشياء
- 8 تمن في هذا القول و تأمل نسيج وجود كل الأشياء من النبات و الحيوان و الانسان ترى كله في شكل صليبي اي خطان متقاطعان و تفكر حق التفكير يعطيك الروح القدس فلاجل ذلك اختار الله هذا الشكل ان يكون معرضاً للفداء في كل دور من الأدوار
- 9 و سأشرح لك سرّ الفداء في المستقبل من الزمان و ما ابدع ذلك الشجر الملتف بهذا الصليب لأن ذلك الشجر رمز عن شجر الحياة الملتف بالصليب و هو معرض سرّ الفداء
- 10 و الهلال اشارة الى بداية امر الله و سيصير بديراً كاملاً

- 11 As for the stars: They are types of the guides; for, verily, the star is a guide to people, even in the most gloomy darkness, on both land and sea. In former centuries, people were guided by the pole-star in whatever direction they went.
- 12 Verily, I supplicate God to raise the instrument of sacrifice in those regions and to reveal there the mystery of sacrifice; to cause the crescent of the religion of God to rise until it groweth into a shining full moon; it brighten the stars of guidance and guide all through it; and I beseech Him to assist those brethren to promote His Word in those most distant places, cause them to be servants to His precious olive-garden, keepers of His inaccessible fortress and guides to His straight path!
- 13 May glory be unto thee and unto them!

11 واما النجم هو رمز عن الهادي الى الله فان النجم كان يهdy الناس في الظلام الديجور في البر و البحر في القرون الأولى لأنهم كانوا يهتدون بالنجم القطبي الى كل جهة قصدوها

12 واتي ابتهل الى الله ان يرفع في تلك الأقاليم آلة الفداء و يظهر هناك سر الفداء و يلوح هلال امر الله حتى يعود بدرأ كاملاً منيرا و يضيء نجم الهدى و يهتدوا به جميعاً و اتضرع اليه ان يؤيد تلك الاخوة على اعلاء كلمته في تلك العدو القصبوى و يجعلهم خدمة كرمه الكريم و حفظة حصنه المنيع و هداة الى الصراط المستقيم

13 و البهاء عليك و عليهما ع ٦ صفر ١٣١٨

TAB.596-599, LOG#1718x, BSC.470 #881-882x, BLO_PT#214

BRL_DAK#0708

AB05714

To: *Abdu'l-Majid Tabib (Maraghih), in Ridaiyyih*
Date: 1900-Jun-13

- 1 O thou who sharest with Abdul-Baha in servitude at the Divine Threshold! Your scroll was perused. Its contents were a sealed nectar, and its meanings were honey and sweetness. Spiritual joy appeared, for praise be to God, that plain is the promenade of spiritual ones and those mountains and wilderness are the rose garden of divine ones.
- 2 In any case, such a spirit and fragrance so encompassed heart and soul in remembrance of the names of the friends that despite a hundred thousand preoccupations, engagements and troubles, and lack of time to write even a single word or letter, I have taken up the pen and, in accordance with your request and the approval and endorsement of His Holiness the Guide, written a special letter for each one individually. Observe how Abdul-Baha is intoxicated with the wine of love for the servants of the Beauty of Abha.
- 3 Through God's grace and favor, I hope that the doors of guidance will be opened so wide that all Iranians will enter beneath

1 اى سيم عبدالبهاء در عبوديت آستان كبرياء رقى منشور ملاحظه گرديد مضمون رحيق مختوم بود و معانى شهد و شكرين سرور روحانى رخ نمود كه الحمد لله آن دشت گلگشت روحانيان است و آن صحراء و كهسار گلزار ربانيان

2 بارى روح و ريحان چنان دل جان را بذكر اسماء ياران احاطه نمود كه باوجود صد هزار شواغل و مشاغل و غوائل و عدم فرصت تحرير كلمه نى و حرف واحد خامه برداشته و از براى هريك بالانفراد بموجب خواهش شما و تحسين و تنسيب حضرت هدى نامه مخصوص نگاشته ملاحظه نماييد كه عبدالبهاء چگونه بادهء محبت بندگان جمال ابهى سرمست است

3 از فضل و عنايت حق اميدوارم كه ابواب هدايت چنان گشوده و باز گردد كه جميع

the shade of the tent of the All-Merciful in the nearest time. ایرانیان در سایهء خیمهء رحمانیان باقرب اوقات
 درآیند
 Abbas.

MKT8.114

AB03262

To: James F Brittingham, in United States

Date: 1900-Jun-17

O thou who art attracted by the Breaths of God!—may God confirm thee!

Verily I read thy letter, which contained expressions like as of “the pure sealed wine,” showing what throbs of the thoughts of the love of God in the mind of that righteous one (thyself) and that which shines of the lights of the knowledge of God in the heart of that beloved one.

I beseech God to ordain thee as a sign of His great signs, to confirm thee to shine as a light in the lantern of America; to cause thee to be stripped and cut from all positions, to announce the good tidings of God, to diffuse the breaths of God, to speak the praise of God and to turn thy face to the Kingdom of ABHA, to be freed from depending on this world, to be kindled by the fire of the love of God, to be adorned with the ornament of perfection; to be the center of those virtues and characteristics wherewith the inner qualities of man are ornamented, to be confirmed by the breaths of the Holy Ghost, to call on the name of God.

O my beloved one! It is incumbent upon thee to be firm in the Covenant and to stand up and serve the religion of God. Verily, this is the magnet of confirmation and assistance, the attracter of all success and the leader of hosts of gifts.

May God protect thee from all accidents! May the Glory of ABHA be upon thee!

Convey my greetings to the spiritual leaf, the servant of God, thy honored wife, the esteemed ..., and say unto her: “Serve in the olive garden of God, that God may help thee by those confirmations by which intellects are astounded and the perceptions are cleared.”

TAB.172-173

AB06529*To: Unknown, in United States**Date: 1900-Jul*

Give my salutations and praise to that assembly who are firm in the Covenant of God, and say:

O ye whom God hath chosen from among those who are called (know ye that many are called but few chosen); upon whom he caused the evident light to descend; whom he guided into the right path and to whom he gave the glad tidings of the great success—ye must be sincere and faithful, ye must follow the ordinances which refer to the Covenant of God, which is the solid edifice.

O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickens the hearts which are overflowing with the love of the glorious Lord. Verily, it is the power which penetrates into the hearts of the people of the world! Your Lord has assuredly promised His servants who are firm and steadfast, to render them victorious at all times, to exalt their word, propagate their power, diffuse their light, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (teachers) to conquer.

SW_v08#16 p.217x

AB01330*To: Arjumandi Maryamabadi, Jamshid Khudadad (Pilgrim), in Yazd**Date: 1900-Jul-25*

¹ O heavenly Zoroastrian and radiant Baha'!

² That which thou didst write was observed. All the tracings of the letter bore the imprint of a love-nurturing Pen; nay rather, each line was as pearl and gem, for it was a signal proof of thy treading the path of God. Blessed art thou, for by such a bestowal thou hast been honoured, and with such a diadem thou hast been exalted.

¹ ای زردشتی بهشتی و بهائی سنائی

² آنچه مرقوم نموده بودی ملاحظه گردید جمیع نقوش نامه آثار کلک مهرپرور بلکه در و گهر بود زیرا دلیل جلیل بر سلوک در سبیل بود خوشا بحال تو که بچنین بخششی سرفراز گشتی و بچنین افسری سربلند شدی

- 3 Thou hadst written concerning the “stopping of the sun”, that in the book of the Zoroastrians it is recorded that at the end of the cycle it is ordained that this “stopping” shall occur in three Manifestations: in the first, the sun will remain ten days at the meridian of the heaven; in the second, twenty days; and in the third, thirty days.
- 4 Know thou that the first Manifestation mentioned in this prophecy is the Manifestation of the Messenger of God, Muhammad – upon Him be peace – for in that sign the Sun of Reality abode ten “days”, and each “day” is a century. Thus ten hundred years, which by this reckoning amount to a thousand years. This was the Muhammadan cycle and age: from the setting of the stars of Divine Authority until the appearance of the Bab there elapsed a thousand years.
- 5 The second Manifestation is the Manifestation of the Primal Point – may my soul be a ransom for Him – for in that dispensation the Sun of Reality abode in that Point for twenty years: its beginning was in the year sixty [1260 A.H.] and its ending in the year eighty [1280 A.H.].
- 6 And in the Dispensation of the Blessed Beauty, since the Sun of Reality arose and shone forth in the divine sign which is the very “house of the sun”, the period of Its abiding was the number thirty, which is the utmost limit of the sun’s stay in a single mansion of the zodiac. Its extension is therefore very great – at the least, five hundred thousand years.
- 7 As to thy question concerning the death of a child before attaining the age of maturity: although a child be only called to account after reaching maturity, yet some children, even in the days of tender infancy, are suckled at the breast of guidance. Such children are, assuredly, manifestations of the grace and bounties of the All-Glorious.
- 8 And as to thy third question – whether the appearance of His Holiness Zoroaster was before Moses or after – Zoroaster was of those Prophets who were raised up after Moses; and this, moreover, is established by the explicit texts of history.
- 9 There is in truth no leisure; nevertheless, out of the intensity of ‘Abdu’l-Baha’s love for the Persian friends, this brief reply hath been written. “And an excuse, in the presence of the noble, is accepted.”
- 10 And upon you be the Glory of God. We yearn, with soul and heart, after all the spiritual friends.
- 3 در خصوص توقف آفتاب مرقوم نموده بودی که در کتاب زردشتیان مرقوم است که در آخر دوره مقرر است که این توقف در سه ظهور واقع گردد در ظهور اول ده روز آفتاب در وسط آسمان توقف نماید در ظهور ثانی بیست روز در ظهور ثالث سی روز
- 4 بدان که ظهور اول در این خبر ظهور حضرت رسول است که شمس حقیقت در آن برج ده روز استقرار داشت و هر روز عبارت از یک قرن است و آن صد سال باین حساب هزار سال میشود و آن دور و کور محمدی بود که بعد از غروب نجوم ولایت تا ظهور حضرت اعلی هزار سالست
- 5 و ظهور ثانی ظهور نقطه اولی روحی له الفداست که شمس حقیقت در آن دور بیست سال در آن نقطه استقرار داشت بدایتش سنه شصت هجری بود و نهایتش سنه هشتاد
- 6 و در دور جمال مبارک چون شمس حقیقت در برج الهی که خانه شمس است طلوع و اشراق فرمود مدت استقرارش عدد سی بود که آن نهایت مدت استقرار آفتاب است در یک برج تمام لذا امتدادش بسیار اقلاً پانصد هزار سال
- 7 و اما سؤال از فوت طفل [حین] بلوغ هرچند طفل مکلف بعد از بلوغ است ولی بعضی از اطفال در صغر سن از پستان هدایت شیرخوارند البتّه این اطفال مظهر فضل و مواهب یزدانند
- 8 اما سؤال ثالث که ظهور حضرت زردشت آیا پیش از حضرت موسی بوده یا بعد حضرت زردشت [از پیغمبرانی] بودند که بعد از حضرت موسی مبعوث شدند و این بنصوص تاریخ نیز مشهور
- 9 ابداً فرصت نیست با وجود این از شدت حبّ عبدالبهاء پیاران فارسیان این مختصر جواب مرقوم گردید و العذر عند کرام الناس مقبول

10 و البهاء علیکم جمیع دوستان روحانی را بجان و
دل مشتاقیم

MKT2.075, MILAN.046, AVK2.068.05x,
AVK2.214.13x, YARP2.152 p.163

AB06514

To: Peter M Bender

Date: 1900-Oct-01

O thou who hast confessed and believed in the Words of God!

Thank God, for He hath uncovered the veil from before thine eye, and that thou hast witnessed the great signs of the greatest glad-tidings which have been revealed in the Gospel, Bible and the Psalms; and wert confirmed that verily those glad-tidings have allusions to the appearance of the Kingdom of God during this time, and that the horizons shall brighten through the light of the effulgence in this age, which is the age of the lights and the century of thy God, the Powerful, the Almighty!

What a great gift is this guidance, the standards of which are raised, the traces of which are published and the breeze of which has blown, the garden of which is ornamented, the basins of which have poured out, the birds of which have sung and the joy of which is completed!

I beg God to cause thee to be a crier unto His Kingdom in that region, wherein the Sun of Truth hath newly commenced to disseminate and the dawn of guidance hath risen from its horizons.

TAB.475

AB08371*To: Joseph Stauss, in Cincinnati**Date: 1900-Oct-01*

O thou who art awakened from the sleep of negligence and forgetfulness! Thank God for that He hath awakened thee from thy sleep, found thee after thy being lost and quickened thee after thy death. Verily, I beg God to confirm thee by a power by which thou mayest be enabled to worship God and to serve His Cause and to be submissive and lowly before the beloved of God.

Verily, I remember thee in my prayers and in my invocation, beseeching the Heavenly Father, the Lord of Hosts, to confirm thee by a power and cause thee to be firm and to work and serve in the olive garden of God and to be lowly and submissive before His Holy and Exalted Threshold.

TAB.120

ABU1641*Words to E.C. Getsinger, spoken on 1900-Sep-29 in Akka*

September 29th Enoch prophecied of the coming of Baha'u'llah in Jude chapter 1, verse 14.

The whole chapter 30 of Isaiah of the coming of Baha'u'llah especially verse 26, where the Son shall be as the Father and the Father shall be perfect in the sevenfold light of the seven cycles. The Moon gets its light from the Sun by reflection. The seven days mean seven Appearances.

Joel Chapter 2, verse 1: The coming of Baha'u'llah. The trumpet is the Declaration. The same prophecy appears in the Koran. Verse 5: the fire means calamities preceding the coming of Baha'u'llah. Clouds mean the Body of the Manifestation.

Isaiah 28, verses 4 and 5: The Glorious Beauty of God is veiled by a body. Verse 11, prophecies of the Manifestation speaking Persian, the Hebrews knew of no other language or tongue in those days but their own so it is known that God would not again speak in Hebrew. The old Hebrew Bible says that it is a strange tongue. Baha'u'llah did not speak one word in Arabic,

although He wrote it. The Persian tongue sounds as if one stammered in comparison to the Hebrew language.

Isaiah 62, verse 1 and 2: Gentiles will seek God in Zion-Palestine. The prophecy that Acca and Palestine will be called by a new name, was fulfilled when Baha'u'llah called that valley "Land of Desire," and "God shall so name it with His Mouth", which could not be done without the flood. Verse 4: The land was forsake and desolate when Baha'u'llah arrived in Acca and now it is in a garden wedded to the Lord by love.

PN_1900 p040

ABU1188

Words to E.C. Getsinger, spoken on 1900-Oct-01 in Akka

October 1st The Curse of Palestine

Isaiah 34: Refers to the prophecy of the degradation of Palestine and Elom until the end of days, and began at the time of the entrance of Titus A.D. 70. Then again Omar desolated it 635 A.D. Then the crusaders entered 1096 A.D. and made war with Islam, which lasted until 1272 A.D. but the conflict between Islam and Christianity lasted until 1844.

Napoleon entered Acca in 1812. The one to drive the crusaders out of Acca was Bebers, King of Egypt, Malik-atharhir. He found 3000 Mohammedans in the same prison where Baha'u'llah was first imprisoned. Afterwards Egypt and Syria were governed by the Manaleak (slaves), the great oppressors, of Egypt. This fulfilled the prophecy of the ruin of Palestine.

The appearance of Baha'u'llah changed all things to a condition of improvement. Acca was considered a most terrible place. The atmosphere was considered to be so poisonous that no bird came there. The Prime Minister of Turkey who sent Baha'u'llah to Acca feared that his escort, who was Omar Boy, the major of the Turkish Army, might die after arrival with the exiles, because the air in Akka was so polluted. The prime minister was Ali Pasha.

Isaiah 34, verse 16: Refers to the beginning of improvements and the coming of the Holy people. Chapter 55 refers to the restoration.

Bosrah is near Jerusalem and was noted for a centre of the dyeing industry. Jeremiah 31: The Restoration, verses 7 to 10 is a prophecy concerning the present time, when the believers are going to Acca. Ephraim is Mt. Shighon. Verses 6 and 31 they will come with weeping of joy and supplications. Jacob means all the people of God in Truth. Verse 27 and 31, refers to the restoration of the real Jews and making a new covenant with them. Verse 31 to 38, verse 38 refers to the time of the Jews when they built towers of defence, the Tower of Hannanell which was near Jerusalem. Verse 40, the Valley of Dead Bodies is between Tyre and Haifa in Galilee or Ashor. Romans Chapter 11, verse 1 and 21. The preservation in Israel of 7,000 men. Verses 11 to 15, the Hebrews fell so that the Gentiles would come to salvation. Gentiles mean Europe. Verse 26 refers to Baha'u'llah and the great deliverance.

PN_1900 p040

ABU1009

Words to E.C. Getsinger, spoken on 1900-Oct-02 in Akka

October 2nd Activities in the Cause after death as a spirit through God's Bounty

Incarnation, return, overshadowing

In the Gospel it is said "I am the Vine, the Father, the Husbandman." Mohammed said that god is as a tree. Baha'u'llah said that He was a Divine Lote Tree. In the time of Moses God appeared to Moses as a Bush of Fire, but was not consumed. The meaning of this, is that all Prophets have likened the Cause of god unto a tree. Baha'u'llah said that He was the Lote Tree and the teachers and prophets the Branches and the believers, the leaves. Moses was the Tree, the prophets such as Joshua, Elias, were the Branches, his followers were the leaves. Mohammed was the Tree and His Caliphs and successors wore the branches, His believers the leaves. So with Christ, He was the Vine, the disciples the branches and the followers the leaves. The Manifestation said that "When I say that I am going to plan this tree again," that it will mean that

it will be the identical tree, hence if Baha'u'llah says that He will plant this Tree again, it will be the identical Tree again as its spiritual type only, and there will be a difference in the physical construction of the Tree, as there will also be a difference in the material tree, just as there was in the previous life of that tree, but no difference in the Spirit. The Master continued, saying, it was so in the times of John the Baptist when he was asked if he was Elijah, he said "No." But Christ said "yes". One answered from a physical standpoint, which the Jews understood as a physical resurrection from the grave, while Jesus answered from the return of the spirit and that standpoint. If the Czar of Russia should say that He was Alexander, he would be right, because in power and greatness he is the same, but different in bodies. But in the other worlds we will all have our own identity.

This Day is the last cycle, the day of resurrection. The Manifestation said that he who is dead in the spirit in this time, will never be alive again of the spirit, and the one who is confirmed in this time will never be dead again spiritually. Baha'u'llah said that this cycle of Baha'u'llah would last about 400,000 years.

St. John, chapter 9 verse 29: Jesus said He came to judge the world. Epistle of Jude, Chapter 1, verse 14. Enoch foretold that Jesus would judge the world. Verse 3 and 4, judgment in the time of Christ.

PN_1900 p041

ABU0747

Words to E.C. Getsinger, spoken on 1900-Oct-03 in Akka

October 3rd

Revelation 6: "Measure of wheat for a penny."

May be fulfilled about 1335 A.D. or 1917 and means that wheat will be very dear and scarce, because a handful for a penny is a small amount and else a penny in the time of John was a large coin, eight dirhams at the time of John was about eight drams. In this time the wheat was cheap so that in the future wheat would be very dear.

Daniel Chapter 8, verses 13 and 14 : How long shall the sacrifice be interfered with 2,300 years. Verse 15 to 17 says it will be fulfilled in the end of time, which means the Appearance of a Manifestation, the end of a cycle.

Matthew, chapter 24 verse 15 to 16: Abomination of desolation is Titus and when he came Judea's Christians fled into the mountains of Leganan and to owe that remained were killed and in that time Mt. Lebanon was give its glory. When Abul Fadl was in Samarghand, he asked nine learned persons among the Jews to meet him and consult about the real date of the events of this prophecy concerning the invasion of Titus and the prophecy of verses 13 and 14. This was in 1892. In these dates they differed 10 years as to the time, because some said that the temple was built by Ezra and destroyed 420 years and some said 430 years after Ezra built it.

The vision seen by Daniel in Babylon. He remained in Babylon 70 years. The return from captivity of the Jews to the destruction of the Temple by Titus, the Roman, is 430 years. From this time of the destruction of the Temple to the time of the departure of Baha'u'llah is 1822 years, making it a total of 2322 years. The twenty two years are the years which intervened between the coming of Baha'u'llah to Acca and His final departure and Ascension.

The Temple of Jerusalem was rebuilt in the 20th year of the reign of Artaxerxes II King of Persia, which corresponds to 299 years of the time when Rome was built.

Nehemiah Chapter 2, verse 1: This is agreed by the Jesuits of 9th chapter Daniel and by the European historians, that is, that Rome was built 754 B.C. plus 299, equals 455. Chapter 9 verse 24 70 weeks equals 490 years. Jesus lived on earth thirty-four years. 490 minus 34 is 456 from the time when the temple was built to Christ. 1844 plus 456 equals 2500 years, and died at the time of the Bab, Wednesday, May 23, 1844.

The soul or the energy which we possess is an abstract essence, separable from the material body as to its identity, or form, but in reality it is inseparable as to its actions or power.

In every one of the worlds there must be a body suitable to the conditions of such a world. The spirit develops many qualities or degrees of bodies after death or decarnation, and progresses after demise from world to world, and refines the quality of the spiritual body from time to time without over incarnating again in the flesh. Evil man will be in a state of torture out of which they must progress. The good man progress out of it in

the flesh because of the torture they suffered while in the life here.

PN_1900 p041

ABU0718

Words to E.C. Getsinger, spoken on 1900-Oct-04 in Akka

October 4th All the prophets have failed to ever say “ The Day has come” but said, “ The Day will come.” They all describe this day of God. In the time of Jesus He said, “ the time is near at hand.” According to His Teachings, all the disciples foretold of the Day of God. But Christ added to what was told by the prophets “ that god who will come He will sit on His right hand all will be entrusted into His hands. After this came Mohammed who said “ That the hour is near. I will go then the hour will come.” And Mohammed also said “ That Jesus will come as it was foretold by Jesus Himself and the power will be in the hands of Christ.” But Mohammed added one thing, “ that before the appearance of God and Christ the Mehdi will appear as a precursor.” There are many passages in the Koran which refer to this advent. After 1260 years this Mehdi or Bab appeared and He said “ the morning has dawned and the hour has come. I am this door and have come to prepare the way before Him.” The Bab has explicitly declared in the Book of Bayan, that after 19 years the Promised One will appear or come.”

In Malachi Chapter 4, verse1: Since creation the world has been controlled by wicked people who have oppressed the good people. They have tortured the messengers of God but in this time, thorough the powers of Europe and America, justice has prevailed, oppression has been suppressed. The world has been put in a better condition and thus the wicked will be burned and have no power nor influence.

The promise of verse 1 was not fulfilled in the time of Christ, nor Mohammed, for the world was still in the hands of the wicked, but it has been fulfilled in this time, and the present time is the beginning of it. Verse 2 and 5 refers to the coming of Baha'u'llah and to the power which He will bestow upon His saints and true believers. To preach the Word of God without fear and in this way tread down the wicked as ashes under the feet and gain a great victory over them. The wings signify to

be the followers of God and you are the wings of the West and we are the wings of the East through whom the souls will be healed and saved. Verse 3—the promise that Elijah must come before god and when John came he was said to be Elijah and that he would come again. This was when the Bab came who was Ali Mohamed, and according to the Hebrew language, if we take those two words, Elijah and the prophet, it will mean Ali and Mohammed or Ali Mohammed who is the First Point.

Verse 6—Elijah must first come and His day is now the Day of the Lord, but after He comes is the day of the Lord. Elijah, the prophet means in Hebrew Ali Mohammed and none of this name ever came and declared Himself and none of this name, its meaning of interpretation of this verse was known by anyone save He who was the True one.

Isaiah 25 verse 6: The feast of wine on the lees means that this tea that is drunk in the little glass cups in the Holy Household and among the believers. This wine means the juice. This tea is only steeped and never boiled.

PN_1900 p042

ABU0252

Words to E.C. Getsinger, spoken on 1900-Oct-05 in Akka

October 5th Psalm 102 Revelation 22, verse: The river of water is the truth, new, pure and clear teachings and not ignorantly interpreted as is done by Christianity, and also to come forth by the Manifestation and Abdul- Baha. Baha'u'llah said that the world “throne” is the body of Baha'u'llah. Two thrones are mentioned, one of Baha'u'llah and the other the Lamb. The Lamb refers to Abdul-Baha, and here is used to clear up the matter any further. Verse 2: The street means the knowledge of God. The Tree of life means the Branches or teachers who give the Message to the people. Twelve manner of fruits means twelve different nations who will hereafter accept the Truth, yielding fruit every month means to be a great increase and never change their religion from cycle to cycle. The beginning will be fulfilled in the latter days of Abdul-Baha. The leaves of the Tree are the teachers who go forth to heal the spiritual sickness. Verse 3: It is said that “Satan shall be imprisoned” and means that error had been in power but now this shall cease and there will be no more curse and all nations shall live

in peace. Death vanish means ignorance shall be no more. The two thrones shall be in the midst of the believers.

Revelation chapter 21, verse 22: Lord God and the Lamb are the Temple, one Temple, the Holy Spirit in two bodies yet as one perfect Manifestation. The title of "Lamb" was given to Christ by John, the Baptist, because He was sacrificed and also when John, the Disciple was writing to his people he feared to write Christ, so he wrote in ciphor, the Lamb, and only the believers knew who this referred to. Verse 25: god and the Lamb are both the Light thereof. Verse 27: The Lamb's Book of life is only one book that of the Lamb (Abdul-Baha). Chapter 12, verse 10: Christ and Baha'u'llah are mentioned as being One in degree of power. Zachariah Chapter 3, verse 8: Joshua was the high priest at the time. Zachariah Chapter 3 verse 1: Joshua was the high priest at the time of Zachariah, God in sending the Branch, would be the servant of Abdul-Baha. Verse 9- The stone is Abdul-Baha laid before Joshua who is Baha'u'llah. Joshua is Baha'u'llah because the branch is laid before Him. One stone there shall be having seven eyes (psalm 118 verse 22) which means seven lights or seven great divines or teachers who are illumined by the light of God to enlighten the people. Mohammed told that twelve Imams would come after Him, but one of those will be only seven important ones, their names as mentioned by the Bab are Mohammed, Ali, Hassan, Huseyn, Fatima, Jafar and Musa. When the Bab appeared He called Himself "the seven lights" for He was equal to the seven Imams, and the Bab said that the Lord will come but no more prophets, and the seven eyes upon stone means that Abdul-Baha is endowed with the power of the seven guides or Imams.

Verse 2: The engraving of the inscription means that Baha'u'llah will prepare the way for Abdul-Baha and in the time of Abdul-Baha the country of Syria will have the Truth prevail. Verse 10: in that Day of our Lord all will call each other as neighbors. The fig tree is the Master, the shelter, the servant of the Lord.

Zachariah Chapter 6 verse 12: The Branch shall build the Temple of the Lord. The Temple means the religion in twelve nations and the country of holy places and the Holy Tombs. To disobey Abdul-Baha is to disobey Baha'u'llah. Their Station is equal in degree and their authority in these days with the people. One must be humble and cast aside pride. Does humility decrease one's station? In Malachi it says, "In the Day of God the proud shall be humbled." Malachi Chapter 4—The sincere believers who humble themselves shall in this day prosper. Abdul-Fazl has known the Truth twenty-five years. He was in

prison five times. Many Tablets were revealed but he never considered himself as anything. Christ said “Blessed are the poor of spirit (humble) for theirs is the Kingdom. “Those who wish to be of the Kingdom must be humble. Blessed are the sad for they will be comforted. Blessed are the peace-makers for they shall be called blessed.

Luke Chapter 1—Refers to John, the Baptist. The people of the Bab who were humble were saved and delivered in the time of Baha'u'llah while some who were proud and ambitious and did many things worldly, were not saved. Those who wanted followers for themselves using the Word of God as a means were not saved. And so it was also in the time of Baha'ollah many believed in Him. Those who were humble and had no ambitions save to serve the Cause of God were saved in the time of Baha'u'llah, while those desired riches, dame and glory, blinked and lost. Once in the time of Christ they began to discuss which was the highest among them. Each one considered himself the highest. Then Christ said “Whoever serves the others, He is the Highest.” This is the time of the Father, in Christ's times it was the time of the Son, in this time the least ones of the true Baha'is is greater than the disciples in the time of Jesus.

In my Father's house there are many mansions means in God's universe are many spiritual worlds to which souls are heirs, for example, take a child in the womb and it thinks there is no other world, but if it was told of the beauties of this world, this child would never comprehend the description, but after it is born it realizes this and finds its former place to have been a very bad place, and so if we were able to realize the mansions in the Kingdom, we have in this world cannot comprehend the states there, for this reason Christ told thou of mansions while they were still living in huts.

The soul is in an abstract power and its manifestation depends upon the development and preparation of that body. A poor mirror reflects poorly. The more the body is prepared the more the soul can manifest. The more the body evolves the more the soul can manifest. The spirit has no identity before incarnation and has no previous knowledge because it is a quality.

Daniel Chapter 4 spoke of 2520 years reduced to solar time is 2444 years, that is, from Daniel to Christ 403 years, from Christ to Baha'u'llah 1817 years, from Baha'u'llah to the end of the old religion is 144 years, altogether 2444.

(From 1917 there are only 44 years more to the end of old religion, consequently we can look for some terrible times.)

PN_1900 p043

AB01798

To: Muhammad Unis Khalifah, in Rangoon

Date: 1900-Oct-05

- 1 O servant of God! If you cannot write and are unable to compose letters, it matters not. Praise be to God, your heart is a scroll of the love of God and your breast a letter of the knowledge of God. This is the bounty that the loved ones of God need and deserve. I shall write to you and reply to your letter.

ای بنده حق اگر تو قوه نگاشتن نداری و املا و انشاء نتوانی ضرر ندارد الحمد لله قلبت صحیفه محبت اللهست و صدرت نامه معرفت الله احباء الله را این کرامت باید و شاید من بتو نامه نویسم و جواب بنگارم
- 2 Your deceased father has hastened to the court of the Ever-Living, the Self-Subsisting and become intoxicated with the sealed wine in the Most Glorious Paradise. Be assured that the gift of forgiveness encompasses him and the blessing of pardon and favor is complete. Do not be sorrowful, for he has rushed from the furnace of contingent existence to the rose garden of the placeless realm, and transferred from this dark world to the luminous realm. Praise be to God, he ascended firm in faith, steadfast and unwavering. This should be cause for joy as it is the greatest bounty.

2 والد مرحوم قصد بارگاه حق قیوم نمود و در جنت ابهی سرمست ریحیق مختوم گشت مطمئن باش موهبت مغفرت شامل است و نعمت عفو و عنایت کامل شما محزون باشید زیرا از گلخن امکان بگلشن لامکان شتافت و از این جهان ظلمانی بعالم نورانی انتقال نمود الحمد لله مؤمن و موقن و ثابت و راسخ عروج نمود این باید سبب مسرت گردد زیرا اعظم موهبت است
- 3 Convey my Greatest Name to the faithful leaf, your honored wife, and say: Blessed are you to be under the protection of a believing soul and related to one firm in faith. Today this is the greatest bounty for the handmaidens of God. Therefore give thanks to God, and upon her be glory.

3 ورقه موقنه ضلع محترمه را تکبیر برسان و بگو خوشحال بجا تو که در ظل عصمت نفس مؤمنی و منتسب شخص موقن الیوم این اعظم موهبتی است از برای اماء الله پس شکر خدا را ثنا و علیها البهاء
- 4 Convey my greetings to Jenab-i-Ahmad and Jenab-i-Isma'il and say: I beseech God that those two brothers may shine like two stars in the horizon of the love of God, and upon them both be glory.

4 جناب احمد و جناب اسمعیل را تکبیر برسان و بگو از خدا میطلبم که آن دو برادر چون دو اختر در افق محبت الله روشن و منور باشند و البهاء علیهما
- 5 Convey my most wondrous and glorious greetings to the dear son-in-law Muhammad Isma'il and say: Ask God that the quality of sacrifice may become manifest and evident in you and that you may become a sign of guidance, and upon him be glory.

5 و جناب صهر عزیز محمد اسمعیل را تکبیر ابدع ابهی ابلاغ کن و بگو از خدا بخواه که منقبت فدا در تو ظاهر و باهر گردد و آیت هدی گردی و علیه البهاء
- 6 Convey my most wondrous and glorious greetings to the faithful leaves Bibi Amatu'llah, Bibi A'ishah and Bibi Fatimah. I hope through the grace and generosity of the Worshipped One that these leaves may become the cause of guidance for a group of handmaidens and the means of spreading the Word of God. O Lord, assist them in this, and upon them be glory.

6 و ورقات موقنات بی بی امه الله و بی بی عایشه و بی بی فاطمه هر سه را تکبیر ابدع ابهی تبلیغ کن از فضل و جود حضرت معبود امیدوارم که این ورقات سبب هدایت جمعی از اماء گردند و علت انتشار کلمه الله رب وقتهن علی ذلک و علین البهاء ع

AB00460

To: Arthur P Dodge

Date: 1900-Oct-07

- 1 O visitant to the Resort of spirits (who are) sincere in the Religion of God! 1 أيها الزائر لمطاف الأرواح المخلص في دين الله
- 2 Blessed is the mother who bore thee and the breast whose milk suckled thee and the bosom wherein thou wert nurtured, because thou hast apprehended the Day of the Lord, hast prepared thyself to enter in unto His kingdom, hast set thy face singly toward His Gracious Countenance, hast believed in the Manifest Light, hast rejoiced in the Abundant Grace, hast responded to the Voice of thy Lord with a sincere and beating heart and hast presented thyself from those regions at the Glorious Threshold and hast marked thy forehead with pure, holy, fragrant Tomb, the breaths of whose sanctity are spread abroad throughout the lands as fragrant musk is diffused unto the distant place! Then thank thy Lord, the Merciful, the Clement, for this great salvation (or fruition, achievement, or attainment) and exceeding grace! 2 طوبى لأم ولدتك و طوبى لثدى رضعت لبنه و طوبى لحضن تربيت فيه لأنك أدركت يوم الرب واستعددت للدخول في ملكوته واخلصت وجهك لوجهه الكريم و آمنت بالنور المبين و انشרכת بالفيض العظيم و لبيت لنداء ربك بقلب خافق سليم و حضرت في البقعة السامية من تلك الأقاليم و مرّغت جبينك بالتربة الطاهرة الزكية الطيبة التي انتشرت نفحات قدسها على الأرجاء انتشار المسك الزكي الى القطر السحيق اذا اشكر ربك الرحمن الرحيم على هذا الفوز العظيم والفيض الجليل
- 3 Now as to what thou askest concerning the spirit and its "return" to this world of humanity and this elemental space: Know that spirit in general is divided into five sorts—the vegetable spirit, the animal spirit, the human spirit, the spirit of faith, and the divine spirit of sanctity. 3 و اما سألت عن الروح و رجوعه الى هذا العالم الناسوتى و الحيز العنصرى اعلم ان الروح كلياته ينقسم الى الأقسام الخمسة روح نباتى روح حيوانى روح انسانى روح ايمانى روح قدسى الهى
- 4 The vegetable spirit is the virtue augmentative, or growing or vegetative faculty, which results from the admixture of the simple elements, with the co-operation of water, air and heat. 4 اما الروح النباتى القوة النامية التي تنبعث من امتزاج العناصر المنفردة و معاونة الماء و الهواء و الحرارة
- 5 The animal spirit is the virtue perceptive resulting from the admixture and absorption of the vital elements generated in the heart, which apprehend sense-impressions. 5 و اما الروح الحيوانى فهو قوة حساسة منبعثة من امتزاج و امتصاص عناصر حية متولدة في الأحشاء مدركة للمحسوسات
- 6 The human spirit consists of the rational, or logical, reasoning faculty, which apprehends general ideas and things intelligible and perceptible. 6 و اما الروح الانسانى عبارة عن القوة الناطقة المدركة للكليات و العقولات و المحسوسات
- 7 Now these "spirits" are not reckoned as Spirit in the terminology of the Scriptures and the usage of the people of the Truth, inasmuch as the laws governing them are as the laws which govern all phenomenal being (i.e., all existences belonging to 7 فهذه الأرواح في اصطلاح كتب الوحي و عرف اهل الحقيقة لاتعدّ روحاً لأن حكمها حكم سائر الكائنات من حيث الكون و الفساد و الحدوث و

the phenomenal or material universe, called “the world of generation and corruption”), in respect to generation, corruption, production, change and reversion, as is clearly indicated in the Gospel where it says: “Let the dead bury their dead;” “That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit”; inasmuch as he who would bury these dead was alive with the vegetative, animal and rational human soul, yet did Christ—to whom be glory!—declare such dead and devoid of life, in that this person was devoid of the Spirit of Faith, which is the Kingdom of God.

التغيير والانقلاب كما هو مصرح في انجيل حيث يقول دع الموتى ليدفنوه الموتى المولود من الجسد جسد هو والمولود من الروح فهو الروح والحال ان الذي كان يدفن ذلك الموتى كان حياً بحياة نباتية وروح حيواني وروح ناطق انساني اما المسيح له المجد حكم بموته وعدم حياته حيث ان ذلك الشخص كان محروماً من الروح الايماني الملكوتي

8 In brief, for these three spirits there is no restitution or “return,” but they are subordinate to reversions and production and corruption.

8 وبالجمله هذه الأرواح الثلاثة لا عود لها ولا رجوع لها بل انها تحت الانقلاب والحدوث والفساد

9 But the Spirit of Faith which is of the Kingdom (of God) consists of the all-comprehending Grace and the perfect attainment (or salvation, fruition, achievement) and the power of sanctity and the divine effulgence from the Sun of Truth on luminous light-seeking essences from the presence of the divine Unity. And by this Spirit is the life of the spirit of man, when it is fortified thereby, as Christ saith: “That which is born of the Spirit is Spirit.” And this Spirit hath both restitution and return, inasmuch as it consists of the Light of God and the unconditioned Grace. So, having regard to this state and station, Christ announced that John the Baptist was Elias, who was to come before Christ (Matt. 11:14). And the likeness of this station is as that of lamps kindled (from one another): for these in respect to their glasses and oil-holders, are different, but in respect to their light, One, and in respect to their illumination, One; nay, each one is identical with the other, without imputation of plurality, or diversity or multiplicity or separateness. This is the Truth and beyond the Truth there is only error.

9 اما الروح الايماني الملكوتي عبارة عن الفيض الشامل والفوز الكامل والقوة القدسية والتجلي الرحماني من شمس الحقيقة علي الحقائق النورانية المستفيضة من حضرة الفردانية وهذا الروح به حياة الروح الانساني اذا ايد به كما قال المسيح له المجد المولود المطلق ونظراً لهذا الشأن والمقام المسيح له المجد حكم ان يوحنا المعمدان هو الالياء الموعود ان يأتي قبل المسيح ومثل هذا المقام مثل السرج الموقدة انها من حيث الزجاجات والمشاكى يختلف واما من حيث النور واحد ومن حيث الاشرار واحد بل كل واحد عبارة عن الآخر لا تعدد ولا اختلاف ولا تكثر ولا افتراق هذا هو الحق وما بعد الحق الا الضلال

10 But as to the question of the Trinity, know, O advancer unto God, that in each one of the cycles wherein the Lights have shone forth upon the horizons (i. e., in each prophetic dispensation) and the Forgiving Lord hath revealed Himself on Mount Paran (see Habbakkuk 3:3, etc.) or Mount Sinai, or Mount Seir (see Ezekiel 35), there are necessarily three things: The Giver of Grace, and the Grace, and the Recipient of the Grace; the Source of the Effulgence, and the Effulgence, and the Recipient of the Effulgence; the Illuminator, and the Illumination, and Illuminated. Look at the Mosaic cycle: The Lord, and Moses, and the Fire (i.e., the burning bush), the Intermediary; and [at] the Messianic cycle: The Father, and the Son, and the Holy Ghost the Intermediary; and in the Mohammedan cycle: The Lord, the Apostle (or Messenger, Mohammed), and Gabriel

10 واما قضية الثلاث اعلم ايها المقبل الى الله ان في كل دور من الأدوار التي اشرقت الأنوار على الآفاق وظهر الظهور وتجلي رب الغفور في الفاران او السينا او الساعير لابد من ثلاثة الفاضل والفيض والمستفيض المجلي والتجلي والمتجلي عليه المضيء والضياء والمستضيء انظر في الدور الموسوي الرب وموسى والواسطة النار وفي الكور المسيحي الأب والابن والواسطة روح القدس وفي الدور المحمدي الرب والرسول والواسطة جبريل انظر الى الشمس وشعاعها والحرارة التي تحدث من شعاعها الشعاع والحرارة انما اثران من آثار الشمس ولكن ملازمان لها ومنبعثان منها واما الشمس واحدة في ذاتها

(for, as the Mohammedans believe, Gabriel brought the Revelation from God to Mohammed). Look at the sun and its rays and the heat which results from its rays; the rays and the heat are but two effects of the sun, but inseparable from it; yet the sun is one in its essence, unique in its real identity, single in its attributes, neither is it possible that anything should resemble it. Such is the essence of the Truth concerning the Unity, the real doctrine of Singularity, the undiluted reality as to the (Divine) Sanctity.

متفرّدة في حقيقتها متوحّدة في صفاتها فلا يمكن
ان يشابهها شيء من الأشياء هذا جوهر التوحيد
و حقيقة التفريد و ساذج التقديس

- 11 But as to the question concerning the atonement on the part of the Holy Redeemer, I have explained this to thee by word of mouth in a plain and detailed manner, devoid of ambiguities, and I have made it clear to thee as the sun at noonday.

11 و اما مسألة الفداء من الفادى المقدس فقد بينت
لك شفاهاً مفصلاً واضحاً خالياً عن الأوهام و
اوضحت لك وضوح الشمس في رابعة النهار

- 12 And I ask God to open unto thee the gates, that thou mayest thyself apprehend the true meanings of these mysteries. Verily, He is the Confirmer, the Beneficent, the Merciful!

12 و اسأل الله ان يفتح عليك الأبواب حتى
تدرك بنفسك حقائق الأسرار انه هو المؤيد
الكريم الرحيم

TAB.114-118, BWF.370-371x, BSC.447 #815-816x, BSTW#273a, BSTW#276f

UMich962.120-122, UMich991.061-
065, MKT1.127, MNMK#020 p.097,
ASAT3.233, AVK2.175.05x

ABU2477

Words spoken on 1900-Oct-07 in Haifa

(Notes of oral teachings by our Beloved Lord, Abdul Baha Abbas in the Holy Household, at Haifa, October 7, 1900)

There is no such thing as 'Vicarious Atonement' as held and taught by the theologians and churches. As it was the custom in the old times to offer sacrifices for sins, so did Christ (glory be to Him) say in substance, 'I offer myself as an example and as a sacrifice for the safety and salvation of the people, i.e. I am willing to accept every disaster and calamity for the sake of guiding the people' - even death, for He was necessarily opposing everybody. I have accepted all things that the people may know the truth as it is. If I wish to guide you to Jerusalem, I must personally accept the hardships of the journey first. So Jesus Christ first accepted all the trials, sufferings and death for the purpose of quieting the people. Had He not so accepted He could not have finished His work."

Bride means Christ; Bridegroom, the cause of God.

The first is faith; the second, action and deeds. (see; Matt.25)
 In former ages this question was fully understood. Most of the churches used to worship idols. These introduced their idols into the new religion, the bells, candles, etc., in all about twenty one customs were in succession introduced. When they came to the Gospels they did the same. At first these innovations were employed only as symbols, but afterwards were interpreted literally - about 300 years after Christ.

The real thing is faith, first of all. Actions and deeds are the fruits of faith. The fulfillment of salvation and safety is the faith. According to the ordinances of the Bible, anyone committing a sin must offer a sacrifice. When Christ appeared He desired to make a symbol of Himself, so He said 'I am the atonement'.

BSTW#276j

AB06433

To: Fannie G Lesch, in Chicago

Date: 1900-Oct-19

O thou who art attracted by a breath that passed upon thee from the Holy Garden, the Blessed Spot—the paradise of El-ABHA!

I have read thy brilliant letter, which although short in words yet is loquacious, and shows thy firmness in the Covenant of God, thy steadfastness in the religion of God, thy adherence to the laws of God, and thine energy which thou hast shown towards the doctrines of God. Thou hast done well. Thou hast done well, O thou shining star in the Horizon of El-ABHA! Well done! Well done! O thou burning candle in the glass of that remote country!

It hath been reported by ... that thou hast rendered valuable services to the vineyard of God and His beloved servants, that thou art encouraging the shaking hearts and making them more firm and solid, and about the facilitations thou hast made for the promotion of the utterances of God amongst the people. By the life of God! the angels of heaven magnify thee, the Supreme Concourse praise thee, the party of the Kingdom of El-ABHA announce to thee the glad-tidings and the hosts of

the unseen assist thee and render thee victorious through the banners of Baha'.

I have answered the two supplications sent through thee by two newly guided servants.

TAB.239

ABU0767

Words to Miss Barney, spoken around 1900-Oct-19 in Akka

Grace and welcome unto you. I wish you not the temporal strength of the passing body, but the eternal strength of the immortal soul. Some (persons) can be compared unto prepared lamps, only waiting the Spirit's breath to illumine them; while others are still unprepared. There is some wood that is inflamed at once; there is a damp, wet wood that has to be warmed before the flame can penetrate the heart. Again there is a wood as hard as stone and verily, in vain the heat and flame caress it. Some earth must be tilled before the seed can be planted. Some plants absorb water in the earth and others remain dry. Open your hearts that they may be filled; open your souls that the divine light may shine therein. Strive, strive to receive the Spirit of Truth. Truth awaits your call.

Some (persons) with serious ills go from celebrated doctor to celebrated doctor, but they all fail to cure for the power is with the divine. So it is with your soul. Your heart is pure and the Spirit can enter therein. Cut yourself from the world. Pray in the Greatest Name, then the breeze of truth, the flood of light will enter your searching soul. There is nothing else to be sought on earth or in the universe.

Yes, remain here. Your room will have no worldly comforts, but will be filled with the love of God. During a terrible storm Christ wandered on the mountain seeking shelter; a den of wild beasts was all he found and that was the beloved Son of God. All the world was his, but no worldly riches.

The Spirit will come to you with increased force, for your being must become as a temple in which the truth of God can dwell.

Welcome to the Kingdom of God. Even if every moment you thanked God a thousand times for the grace of being born in this, the most marvellous century and for the great favour of

being allowed to reach the Promised Land, even that would not be sufficient thanks.

Your faith comes like rain; the first drops are far between, but soon it will pour in torrents. Your faith is also like a seed that will bear its fruit. In a tree we judge of its life and vigor by the way it grows; so it is with man. The knowledge of God rises in the heart like the sun; it mounts, mounts, always casting an immortal light.

You must be reborn by the Spirit. A child in the matrix has eyes and ears but only learns their use when it is born. A man cannot comprehend the Spirit before he has put aside earthly things.

All the centuries are the bringing forth of the twentieth. The deepest wish of many great men was to live in the latter day... In past times people esteemed themselves blessed to live in the same time as one of the saints. How much greater is your privilege! To the people then a candle was given, while to you the sun.

The Spirit resembles a rivulet when the earth fills the soul. Put away the terrestrial and the mighty torrent of living water will rush through your freed body.

SW_v07#16 p.149-150, PN_1900 p004, BSTW#181

AB03385

To: Mirza Muhammad Afshar, in Yazd

Date: 1900-Oct-21

- ¹ ...Some commentators have referred the pronoun in "his death" to Christ, saying that in His second coming, when He descends from heaven, all People of the Book will believe in and be assured of Him, and He will pass away afterward. Others have referred the pronoun to the People of the Book, saying that the truth of Christ will be revealed to all People of the Book at their last breath during the agony of death. But both these interpretations are weak and contrary to reality. Rather, the meaning is that the People of the Book, that is, the Jews and Christians, acknowledge Christ's existence before His ascension, but differ in that the Jews believe in a crucified Christ

¹ ...بعضی از مفسرین ضمیر موته را بحضرت مسیح ارجاع نموده‌اند و گفته‌اند که در مرّه ثانیه چون از آسمان نزول فرماید کلّ اهل کتب مؤمن و موقن باو شوند و آنحضرت بعد از آن وفات فرمایند و بعضی ضمیر موته را باهل کتب ارجاع نمودند و گفتند که بر جمیع اهل کتب در نفس اخیر در سكرات موت حقیقت آنحضرت مكشوف گردد ولی این دو معنی هر دو رکیک و مخالف واقع بلکه مقصود اینست که اهل کتب یعنی یهود و نصارا قائل بوجود آنحضرت پیش از صعود هستند ولی اختلاف در این دارند که حزب یهود قائل بر

who was destroyed and lost, while Christians believe in a crucified Christ who ascended to the seat of truth with the Ever-Living, Self-Subsisting Lord. The difference concerns what happened after Christ's ascension. This belief refers to acknowledging His existence, not to the faith of true recognition.

- 2 The second meaning is that the true People of the Book of God are those souls who, before their ascension from this world, believed in and were assured of the Spirit (Christ). But those who did not believe in Him until the end of their lives are not People of the Book, but rather followers of blind imitation immersed in the darkness of desires. For in truth, the People of the Book are the manifestation of "We have caused to inherit the Book" - they are the true heirs of the Daysprings of holiness, having a share of that Preserved Tablet...

مسیح مصلوب معدوم مفقود است و حزب نصارا قائل به مسیح مصلوب متصاعد بمقعد صدق عند حی قیوم اختلاف در بعد صعود حضرت است و این ایمان مراد تصدیق وجود آنحضرتست نه ایمان عرفان

- 2 و معنی ثانی اینست که اهل کتاب الله فی الحقیقه نفوسی هستند که قبل از صعود از این عالم مؤمن و موقن بحضرت روح شدند اما نفوسی که مؤمن بآنحضرت نشدند تا خاتمه الحیات آن نفوس از اهل کتاب نیستند بلکه حزب تقلید و منهک در ظلمات شهواتند زیرا فی الحقیقه اهل کتاب مظهر اورثا الکاوند که وارث حقیقی مطالع تقدیسند و از آن لوح محفوظ نصیبی دارند...

YMM.340x

AB05023

To: Unknown, in Shiraz

Date: 1900-Oct-21

- 1 My God, my God! Thou hast created souls from the essences of existence who believed in Thee and in Thy signs, and their hearts overflowed with the pure waters of Thy knowledge, and their breasts were dilated through the signs of Thy oneness. They found tranquility through Thy gift and turned unto Thee - these souls content and pleasing, joyous and gladdened by their entrance into Thy Kingdom and their ascent to the seat of truth through Thy grace, and they sought refuge in the shelter of Thy mercy and bounty.
- 2 Among them was this servant whose face beamed with the lights of Thy guidance, whose eyes were cooled by witnessing Thy signs, who was intoxicated by the wine of Thy love, and whose breaths were spent in Thy service.
- 3 O Lord! Illumine his brow with the manifest light of Thy forgiveness, make his face radiant in Thy glorious Kingdom, clothe him in the robe of pardon through Thy mighty grace, gather him with Thy near servants, give him to drink from the flowing water, quench his thirst from the spring of Tasnim, and grant him to meet Thee in the Paradise of Delight.

1 الهی الهی قد خلقت نفوساً من جواهر الوجود فآمنوا بک و بآیاتک و طفحت قلوبهم بسلسیل عرفانک و انشرفت صدورهم بآیات توحیدک فاطمّنوا بموهبتک و رجعوا الیک تلک نفوس راضیه مرضیه مبتهجة مستبشرة بالدخول فی ملکوتک و الصعود الی مقعد الصدق بفضلک و استجارت جوار رحمتک و احسانک

2 و منهم هذا العبد الذی تهلّل وجهه بانوار هدايتک و قرّت عينه بمشاهدة آياتک و رتحتہ صہبأ محبتک و انتهت انفاسه فی خدمتک

3 ای ربّ اترّ جبينه بنور مغفرتک المبین و بیض وجهه فی ملکوتک الکریم و البسه ردآ العفو بفضلک العظیم و احشره مع عبادک المقربین و اسقه من الماء المعین و اروه من عین التّسنیم و ارزقه لقائک فی جنّة النّعیم

- 4 Verily Thou art the Pardoning, the Forgiving, the Merciful, and verily Thou art the Kind, the Compassionate, the Generous. 4

أَنْتَ أَنْتَ الْعَفْوُ الْغَفُورُ الرَّحِيمُ وَ أَنْتَ أَنْتَ
[الرَّؤُوفُ] الرَّحْمَنُ الْكَرِيمُ

INBA87:577b, INBA52:614

ABU0895

Words to Alma Albertson et al, spoken on 1900-Nov-21 in Akka

Abdul Baha's words at dinner, November 21, 1900.

Jesus spoke everything in parables because the ideal sense is, in this way, revealed and understood. This contingent world is like the mirror of the spiritual kingdom; consequently it is better to explain each subject so that the real meaning can be understood.

When anything has been renewed in this contingent world it is found to be in a better condition, and if renewal did not take place from time to time, annihilation would be the result of all contingent beings. If the planets had no rotation they would soon cease to exist. This is the reason that God has ordained rotation and renewal. Even the sun itself revolves around another center. In appearance the sun is the center of the contingent world, but in reality it has a center around which it revolves. The earth revolves around the sun once in 365 days, which causes the four seasons; and, by these four seasons, the contingent world is constantly revived and renewed, and this same renewal is seen in the Kingdom.

The early days of every Manifestation is called the spring- when you see the seeds first sprouting, and everything is young and tender. Then follows the summer season, when things have reached a state of perfection, and the fruits are gathered. Then comes the autumn season, when everything begins to fall into decay, after which speedily comes the winter, when all is dead, and without any apparent life. God is almost forgotten, and the hearts are turned to the world entirely. But when this state is reached, it is a sign that a new spring time is coming. For instance, in the first beginning of the appearance of Moses was the spring time of his day. The summer time was when many people had accepted him, believed in him, promulgated his teachings, that his fruit was gathered. Then came the autumn, when his commands first began to be neglected, and the true

followers began to fall away, and the true teachings to sink into decay. Then came the winter, when the hearts ceased to turn unto God, where occupied with worldly things entirely, and spiritual death was apparent. Then came the spring time of Christ. In the last days of winter, just before the spring, there is no sign of herbage, or anything that is green, but when spring time comes once more, the dreariness of winter is forgotten. Thus it is that, in the different Manifestations, the four seasons are made manifest.

Every moment we must give thanks to God that He enabled us to be here during the spring season of His Manifestation. We entered this world during the spring sunshine. I pray God that you, as trees in this spring time, will bear such sweet flowers and delicious fruits as will give life to the whole contingent world.

PN_1900 p017, PN_1900 p103, BSTW#169a

ABU2644

Words to Alma Albertson et al, spoken on 1900-Nov-22 in Haifa

November 22, 1900 (Russians and Americans present)

Look at the Great and Glorious favors of the Blessed Perfection in bringing together these people from different parts of the world, to sit them down at a table in Haifa at the foot of Mount Carmel. It is almost impossible for the people of the world to believe that we are so united together and are enjoying this blessed and holy fellowship. I hope you will see the result of this meeting. My teachings and utterances are now as seeds, which I am sowing in your hearts, but by and by they will grow up into trees. If you want them to grow up and become strong trees you must water them by the Bounty of God, and let the Sun of His Holy Spirit shine upon them.

PN_1900 p018, PN_1900 p101, PN_1900 p118, BSTW#169a

ABU0694*Words to Alma Albertson et al, spoken on 1900-Nov-23 in Akka*

November 23, 1900

In every sort of business, both spiritual and material, the success thereof depends upon the capacity of those attending to it. That is, unless one has the capacity he can not obtain the Favors of God. As Christ said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but can not tell whence it cometh or wither it goeth; so is every one that is born of the spirit." When it passes by the stones and trees they get some benefit without feeling it. The animate bodies only feel the breeze, and become cheerful and glad thereby. There are two kinds of animate beings. One kind feels the breeze, and receives its benefit as it is passing. The other kind, though in the breeze, receives no breeze therefrom. The more healthy one is (in a good, spiritual condition), the greater will be the benefit. Now it is understood that the breeze is the same. The stones do not feel it; the trees feel it and obtain some benefit from it, but man receives according to his capacity. Some are refreshed and gladdened, but some are not benefited in the least. Thus it is when the breezes and bounties of God are blowing; some receive and some do not. Some are refreshed and some are not, and some are benefited and some are not.

Consequently we must pray and supplicate that we may gain the capacity to receive, for no one will profit by drinking water unless he is thirsty, and no one will find unless he is seeking. He who has the greatest capacity will receive the greatest bounty. The clearer his heart the greater will be the shining of the light. The more you cut yourself from the world the nearer you draw nigh to the Kingdom. I hope, through the greatest bounty of the Blessed Perfection, you will attain a great capacity to receive. The (spiritual) waves are so great (abundant) that, had a single drop (we are the drops) the capacity to seek to become greater, it would become an ocean; black stones would be changed into diamonds and rubies.

Consider the material sun. By its shining, all things in this contingent world grow and are raised to a high degree of perfection. How much more, then, will the spiritual sun of Truth cause to grow those who turn their faces unto God, the Maker and the Giver of the Bounties. The small seed grows into a tree, and the tree contributes to the needs of man. The bounty of the material sun brings the diamond out of the coal mine.

Now look at the lamp, which is so beautifully shining. Only the eye is cheered thereby. No one could know anything about the lamp had he no eyes, for the body sees it not.

I swear by the one God, and there is but one, that, had each of us one hundred mouths, and each month one hundred tongues, we could not praise God as He should be praised for the great blessing and privilege of being upon the earth in these days. These days are the greatest days in all the history of the ages, but you do not realize it. You must not consider the present day, for the blessings are not yet manifest. In the days of Christ He was despised, cursed and rejected, but after 1000 years people came from half around the world to visit some stones upon which tradition says He once sat. how much greater will these days be when they are once known.

PN_1900 p018, PN_1900 p119, BSTW#169b

ABU0808

Words to Alma Albertson et al, spoken on 1900-Nov-24 in Akka

November 24, 1900

The self-sacrifice of Jesus Christ caused those who believed in Him to have eternal life. The mystery of self-sacrifice has been manifested in all the prophets, because this is the foundation-the basis of divinity. The self-sacrifice and martyrdom of all the prophets caused the sins of the people to be forgiven. Self-sacrifice effaces discord, and causes man to attain virtues, changes darkness into light, hides the darkness of crime, and brings forth the light of good deeds. The mystery of it is explained in four ways.

Every one of the Manifestations of God is a perfect and accomplished being. They were all endowed with the divine characteristics, and have attained all the bounties and good deeds. For instance, the time between Moses and Christ was called the Day of Moses, and all the people who came in this time were called the branches of the Lote-tree of Moses, as they came in his time and under his command or revelation.

The Manifestations of God are likened unto the seeds. They contain all the perfections of the tree, but you can not see them until the tree grows up. The Blessed Lote-tree grew up from a single seed, yet all of the perfections and virtues which existed

in the seed were not manifest until the seed sacrificed itself (its identity), that the tree might become apparent. The branches, leaves, flowers, fruit of the tree are only matter, but the perfection hidden in the seed has given to them color, fragrance and delicious taste.

When the tree attains its maturity and perfection you will also find the original seed appearing upon it, and the new seed signifies the second manifestation of the first, and of the second contains all of the perfections of the first. Thus the return of the first seed is apparent, but when the second seed grows into a tree the same leaves, branches, fruits do not appear, but the seed has sacrificed all of itself the same as the first, that the second tree may appear. The tree is matter, but the perfection hidden in the seed causes it to attain the vegetable kingdom.

Thus the disciples of Jesus Christ were but matter until they partook of the perfection of the seed of the Holy Spirit in the Body of Christ. Thus they attained spiritual growth. The Blessed Perfection said (Praise be to His Holy Name!), "If any one says 'I am a new Manifestation' he must first realize that it means death, and also be willing to die" Jesus knew that He must be willing to give up His life, for all the Jews were against Him. He realized in the beginning that He must yield everything before He could put forth His claim, and at last He must give His life before the people could know His truth.

Also, for the sake of self-sacrifice, the Bab said, "O, my great Master, I give My life, my soul, and everything I have, in Your path, and I desire nothing of men but their curses, because You are the sufficient for me, and God is a witness to this utterance."

PN_1900 p019, PN_1900 p102, PN_1900 p120, BSTW#169b

ABU0356

Words to Alma Albertson et al, spoken on 1900-Nov-26 in Akka

Sunday, November 26, 1900.

Praise be to God. You have attained the Visit of the Holy Tomb, and that is a Bounty from God. Praise be to God that you visited in humbleness and lowly spirit. How happy

one must be who has attained the greatest blessing of visiting His Own Threshold, around which the Supreme Concourse revolves.

Third Explanation of Sacrifice

The worldly grades of every Manifestation are so different from the spiritual grades that each one has voluntarily sacrificed everything pertaining to worldly honor, fame or renown for the sake of attaining the spiritual grades of divinity. Every Manifestation is likened unto a bit of straw before a great wind. It is blown as the wind desireth, and has no power over itself. Thus each Manifestation is looking only to God, and takes no thought of Himself at all. Every Manifestation has to become as a clear mirror, which reflects the Splendor of the Sun, for only the Splendor of the Rays is imprinted there. The mirror has nothing of itself to give, as the mirror reflects the rays of the sun and is itself nothing. So the body of each Manifestation reflects the Splendor of God, for all the splendor of the Manifestation is from Him. The body itself has nothing which it can show forth; thus each Manifestation is fully under the Command of God, and if the Manifestation accepts or rejects, rebukes or praises, it means that God has done it, for they of themselves do nothing, as they are entirely under the sway of the will of God. The personality of the Manifestation no longer takes part in any of his actions. By this explanation it is meant that the worldly grades and stations have been sacrificed on their part to the spiritual and divine grades and conditions.

One branch of self-sacrifice is the agreement of the trinity with the unity of God. All those who came in the days of Christ have been unable to explain the trinity to make it agree with the unity. St. John (the gold-mouthed) was one day walking and thinking how he could combine unity and trinity. He came upon a little boy who was sitting by the sea, having a small cup in his hand. St. John asked what He was going to do and he said he was going to put all the water of the sea in it. Just as impossible to combine trinity and unity. Those who have been only lovers of the light and not the glass, when the same light was manifested by Moses, they were not veiled from the light, but knew it to be the same. Those of the followers of Moses who loved the lantern when the light shined in Jesus Christ, they refused to accept it.

It is known that nothing can have three origins. Everything has one origin. There must have been one origin, so how can three have one? In one way we can make the trinity and unity agree. If we say the three are the same in all their properties and virtues. If there is any distinction between the three and

one, then we must find out if that distinction is existent or pre-existent. The trinity is the Father, Son and Holy Ghost, and if we say these three make one identity, then it is only one and cannot possibly be three, for it takes three to make one. But if there is any distinction between them, then we must find out if the distinction is existent or pre-existent. If we say the three were one in pre-existence, but has become three in existence, then we give to the created the power to cause disunion to the uncreated. This is an impossibility and unreasonable. Thus if we say the distinction was pre-existent we have five instead of three, for in the origin we have three; then the two distinctions make five, and the five then must have four, and we would then have nine, and we would go on forever. So this is unintelligible.

Take the sun. It sends forth its bounty upon all created beings, and they, in return, reflect its brilliancy. The stone reflects its heat; the tree the color; but the mirror is the only transparent thing that fully reflects all of the sun, and to such a degree that it is as though the sun had left the heavens and taken possession of the mirror, so the mirror can say "I am the sun" though the sun is in the heavens.

Take a bar of iron. What are its qualities? It is black, cold and hard, and in the fire it will become hot, red and soft; that is, take on the qualities of the fire. So, if the iron will say "I am the fire," "I am in the fire," or "the fire is in me," it is right.

The most perfect of all created beings is man. Therefore, in man must be the reflection of the Sun of Truth. Jesus Christ was a mirror in which the Sun was reflected, and that is why He said "I am in the Father, and the Father is in Me," and also "He who hath seen the Son hath seen the Father." This is the ones and singleness of God. It is not opposed to trinity, not is the trinity opposed to unity.

The first redemption is the giving of the human life in order to make known the truth.

The second redemption is the giving of the spirituality in order that the prophet or manifestation shall fill his disciples with the gift of spirituality.

The third redemption is the utter and entire annihilation of the self.

PN_1900 p020, BSTW#169c

ABU1146

Words to Alma Albertson et al, spoken on 1900-Nov-27 in Akka

The essence of prophethood is one, just as the effect of one or more lights is that of one. If you want to see the light, you must look at the essence, and not be misled by the lamp through which it manifests itself. If we look at the lamps we find them different, but the light is the same. It is sent by GOD (exalted is His name). There is no difference between the prophets, because all of them are lightened from the same light, and all have attained through the Giver of the Light, but some have fallen in love with the lamp. Thus, when Jesus Christ came the Jews could not believe that the same light which was in Moses was manifest in Christ. For instance, Abraham was a lantern, and Moses was a lantern, Jesus Christ was a lantern, also Mohammed, and the seal of the prophets (Bab) a lantern, in all of which the Lights of GOD were manifest. But those who love the Light will worship it whenever they see it shine.

When the Lights of prophethood shone forth from Mohammed, those who loved the Light believed in Mohammed, but those who loved the lantern of Jesus Christ refused to accept Mohammed. If we have a lamp lighted in the room tonight, and tomorrow we have another lamp, would we not be foolish not to accept the light, though the lamps are changed? But if we loved the lamp we will only accept the light from the first lamp. Jesus said in the Gospels "After Me shall come the Paraclete". The Christians claim that this means the Holy Spirit which came after Christ and abode in His disciples. But if this is true, why, after 600 years, did one come claiming to be the Paraclete? When Mohammed brought forth His claim a great multitude of the disciples of Christ, viz., the Christians, believed in Him as the Comforter mentioned in St. John xvi, 13. In the Bible all the prophecies of Jesus Christ were fulfilled in His Coming. When the Christians say that the Comforter was prophesied as coming from Nazareth, it is not so, but they believed it to be so. We beg GOD to send down upon us the true knowledge, that we may always know the Light, and not look at the lamp.

(Our Lord's Words at Dinner, November 27, 1900)

PN_1900_heh p008, PN_1900 p022, PN_1900 p049, BSTW#169e

ABU1226

Words to Alma Albertson et al, spoken on 1900-Nov-28 in Akka

Man becomes like a stone unless he continually supplicates to GOD. The heart of man is like a mirror that is covered with dust, and to cleanse it one must continually pray to GOD that it may become clean, and the act of supplication is the polish which erases all worldly desires. The delight of supplicating and entreating before GOD cuts one's heart from the world. When the taste of man is nourished by honey, he never likes to taste any other sweetmeat. Therefore, prayer is a key by which the doors of the kingdom are opened.

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There are many subjects which are difficult for man to solve. But, during prayer and supplication, they are unveiled, and there is nothing that man can not find out. Mohammad said "Prayer is a ladder, by which every one can ascend to heaven." And if one's heart is cut from the world, their prayers are the ascension to heaven.

It is revealed in the Visiting Tablet - "O, my GOD, I beg of Thee, by Thyself and by those souls whose faces are brightened through the Lights of Thy Face, and by those who obeyed Thine Ordinances for the sake of Thy Love," etc. They pray only for love of GOD, and not because they fear Him or hell, or hope for Bounty or Heaven. Thus, the souls in whose heart the fire of love is enkindled are attracted by supplications to Thee. The true supplication to GOD must therefore be actuated by love to GOD only.

If you see some of the people here in Haifa not paying their entire attention to prayer, it is because they are afraid of causing an uproar in the Government. When a man falls in love with a human being, it is impossible for him to keep from mentioning the name of his beloved. How much more difficult is it to keep from mentioning the name of GOD, when he has come to love Him.

One can pray for the dead, and by so doing their spiritual condition will become better. The spiritual man finds no delight in anything save in commemoration of GOD. When one is confirmed his heart becomes rejoiced through the commemoration of GOD.

November 30, 1900.

BRL_PDL#28x, COC#1756x, LOG#1512x, SW_v08#04 p.042-043x, SW_v14#06 p.167x, AELT.216-217x, PN_1900 p023, PN_1900 p053, PN_1900 p124, PN_1900_heh p009, BNE.095x, BSTW#169e, BSTW#326x

ABU2188

Words spoken on 1900-Nov-29 in Akka

He explained to us that there are two kinds of punishments - Punishment of love and of displeasure or hate. A King punishes his children through love and his subjects through displeasure.

The young child who dies receives his merciful judgment.

The judgment of justice is given as a recompense, as money is paid for a debt for something equivalent, but a merciful judgment is given as one gives to a poor beggar.

Some are chosen by God - as the disciples of Jesus Christ - God was able to make all the Jews like them but showed mercy to the disciples only. If everyone lived to be a certain age—the same—the creation would be a machine. It is on account of this difference that we know everything is in the hands of God. Mercy cannot be for all. He said, “It is by God’s mercy you have come here and by this mercy you will become as lamps if you will cut your hearts entirely from aught else but God.”

PN_1900_heh p004

ABU0251

Words to Alma Albertson et al, spoken on 1900-Nov-30 in Akka

November 30, 1900.

All the nations of the world who believe in God are divided onto two classes; the agnostics and the true believers. The agnostics are those who do not believe in revelation, and the religious nations are those who do believe in revelation. The agnostics are divided into two classes. One of them is the materialist, and the other believes in divinity in different gods (Greeks and Romans). The religious nations base their belief upon revelation, while the agnostics base theirs upon intellect. Knowledge is measured by four things, viz., first, sensation (that is, the things understood by the five senses); second, reason; third,

revelation; fourth, inspiration. The European philosopher in this century is judging everything by sensation. He says the feeling is the right measure, that is, he says the sun exists, because he feels its heat; the lamp is burning because he sees its light. The Greeks (Plato, Aristotle, etc.) believe in the second way of measuring, viz., by the mind. When the religious nations want to judge they say it should be judged by Moses, by Christ, by Mohammed; that is, they determine all things by the heavenly revelation. As to the measure of inspiration, it is said that the subject has been revealed by inspiration; that is, it has been understood by the power of inspiration, and if you want to understand all matters you must investigate all to find which is the best.

If you want to go by feeling we find upon examining it that it is not perfect. Why? Because the sight, which is the greatest of all the senses, and judges better than all the other senses, is something mistaken. The sight judges the mirage to be water; when looking at the shadows judges it to be changeless; finds the mirage to be an ideal picture; when looking at a spark revolving in a circle thinks it is a circle of fire; when looking at the stars thinks they are very small, yet in reality they are larger than the earth; judges the earth on which we are living to be motionless, while the sun, which is motionless, seems to be revolving. Consequently the measure of sensation is not true, for we find in its greatest agent so many defects that we can not but judge of the imperfections of the other senses.

The old Greeks and Persians judged everything by the measure of the intellect. While they were thinking this to be the only way one could understand everything they became of different opinions. Discord and differences only show the measure of the intellect to be untrue, for they all had the same intellect, and were this the true standard they would never have disagreed. Another reason which disproves this is that the philosopher first agreed that the atom could not be divided, but now it is believed that it can be divided. At first it was believed that the firmament was divided into spheres, and that all the stars moved together, but now it is believed that each has its own orbit. The proof of today is that the theory of the ancient philosophers was based on an incorrect foundation. One of the disproofs is that it was formerly believed that the sun revolved around the earth and caused day and night, but now it is believed that the earth revolves around the sun. Both have judged this by their intellect; consequently this proves the measure of intellect to be incorrect.

As to the third measure, that of revelation: This is known by the intellect, and when the intellect is not perfect, how can

the thing found out be perfect? We have proven these three to be false, so there remains but one. There is no nation among the religious nations but that is waiting for the appearance of some one. The Jews for the Messiah. There are many happy references in the Bible and in the prophecies showing the coming of the Messiah. He is to have a sword. He will rule all the land from east to west. He will spread the religion of the Bible. At His appearance all will believe in Moses, and also during His reign there will be justice; viz., the justice will be so great that a wolf and a lamb will be friends, the eagle and dove will feed in the same nest, and the mouse and the serpent will live together, the lion and the lamb shall lie down together; and when we compare the revelations and our intellect we find them incorrect. He Jews, while waiting the coming of Jesus, found not the sword, nor the throne, and He did not even have a mat to sit upon, and they saw that, instead of dominating the earth, He did not possess two feet of earth. Then they found the prophecies were not fulfilled, for the commands were not circulated upon the earth. As to justice and fairness, there was no sign of it, for they made Jesus ride on a donkey, and at last they crucified Him. The Jews relied upon revelation as the true test, and they took this to prove Him. And because they believed in revelation, that was the only veil that covered them (kept them from believing). As they were veiled from Christ, they did not understand the revelation of the Bible, but had they believed in the explanations given by Christ, and which were inspired, they would have understood the meanings of these prophesies. Had they believed in the power of inspiration they would not have been veiled from His bounty. As they did not understand the meaning of the revelation given by Christ they did not understand the revelation given in the Book, and these same revelations caused them to crucify Him. That is the way with the Nakazeen. They say we want only the Book of God, but as they are not understanding it, they lose the way, for it must be explained by one who is inspired to know its meaning.

It is promised in the Gospel that the Paraclete will come and that He (Christ) will come again. There will be some signs. Mohammed came according to the Gospels. As the Christians looked only to the literal meaning, they did not believe in Him. The believers of Christ were veiled from knowing Mohammed by the misunderstanding of the prophecies, just as the Jews were veiled from knowing Christ. One of the great signs is "I will descend from heaven," and at the present time the Christians are awaiting the same. Jesus Christ, in His first appearance, came from Heaven, although He really came from the womb of Mary. He said no one can ascend to Heaven except

He is come from heaven. He came from the womb of Mary, although in reality He descended from Heaven. The philosophers say there is no heaven, while the Christians are waiting the coming of Christ from Heaven.

PN_1900_heh p011, PN_1900 p024, BSTW#169f

ABU0810

Words to Alma Albertson et al, spoken on 1900-Dec-01 in Akka

A Manifestation of God is first proved by the characteristics of the divine essence shining from Him, as the existence of the sun is proved by the light and heat thereof. Because to prove the existence of God we must first know Him by His qualities. If you hear one is a king, who has neither subjects nor territory, how can it be proved that he is a king? He must have the preparation and other necessities before he can rightly be called a king. Thus the attributes of God proved the necessity of creation. Some may say the attributes of God were preexistent, but god did not use them. This would be like the generous without generosity; the merciful without mercy. The attributes of God could not be delayed.

The subjects of the great king are continually changing. Some pass away, but other come. Sometimes we see some of the countries rising, while others flourish. Thus it is with the reign of god. Sometimes it is greater than at other times. Events are continually taking place in the world. One that occurred a thousand years ago is forgotten in one that is taking place today. Some events occur which take away the memory of all past incidents. The incidents which occurred previous to the coming of Adam have vanished, because those which have occurred since have entirely erased them from the mind of man.

The Bab said: "The day of Adam is, as compared with the Day of the Blessed Perfection, as a child in the womb of its mother beside a full grown and perfect man." He did not mean that the world was then in its infancy, but that the Bounties of God then poured out upon all the people of those days were so much less than those manifested in the days of the Blessed Perfection. The day of Adam was as the rising of the sun; the Day of the Blessed Perfection as the full noontide. The joy, fragrance and spirituality in the time of Moses compared with that in the day of Jesus was like a river compared to the sea.

The science of geology also proves that the world is not so young. There are many instances which prove the world to be much older than 5,000 years. The Pyramids prove this. It takes thousands and thousands of years for each of the strata of the earth to be formed. Therefore it is impossible for the earth to be only five or seven thousand years old. Man reaches maturity in about fifteen years. How is it possible for the whole contingent world to attain perfection in about five thousand years?

When God sees that the people are becoming agnostics he causes some incidents to occur which replace those of the past; that the people will return from their heedlessness and seek the center of these great events. For this reason The Bab and the Blessed Perfection said before the appearance of the First Adam, an hundred thousand Adams appeared upon the earth, but in these days the people only know of the Adam which came five thousand years ago.

PN_1900 p026, BSTW#169g

ABU0272

Words to Alma Albertson et al, spoken on 1900-Dec-02 in Akka

Truly GOD has created all the beings, but has created them that they may be educated. And every existing being is endowed with two perfections—creative and educative.

Through the hand of the educator (Creator), GOD has given us a tongue to speak with—but we must be taught by a teacher to use it. If we consider the ground it also has two perfections—its innate faculty of growth and that which the gardener brings out. If he leaves a piece of ground to itself he will find it bringing forth all sorts of plants—some good and some bad—and he will never get any blessings from that ground unless it is cultivated. Also the same way with a garden, it will soon become a thicket unless it has a gardener to care for it; and the trees of a thicket are useless. But when a gardener cares for a thicket the trees will become more useful and bring forth good fruits.

The animals are also of two kinds—the savage and the domestic. The domestic are preferred because of their being under the hand of an educator. And man, except he is taught by

an educator, is absolutely savage, because we distinguish between man and animal by the education which man gets, but of which the animal is bereft. Civilization and education add a new perfection to the perfection of man, and education transforms stone into crystal, brings the light from the oil, changes an ignorant man into a clever one, and places him above the animal. Civilization makes man understand all discoveries and invent all things. Education gives sight to the blind, and civilization changes the savage into an angel. Thus, as it is proven and confirmed by invincible argument that all in existence are in need of instruction, it is therefore proven that the creature is not perfect—it has need of an educator.

Education is also of two kinds—material and spiritual. The material education is accomplished by intellectual means, but the spiritual is promoted by means of revelation. And it is meant by education and prophethood to perfect the soul and permit man to know the mysteries of GOD and to advance unto the grades of mankind.

By the spiritual education is meant going upwards in all grades and conditions. And when GOD has found the existent beings in need of spiritual instructions, He has sent unto them teachers and prophets to enable them to reach the highest stages of perfection. It is not possible for anyone to reach the highest perfection unless he is submitted to prophethood, because the strength of man is impotent without being under the strength of GOD's inspiration. It is not possible for us to imagine that a man could say of himself: "I am come to deliver you from the lowest to the highest station," because man cannot stand and make such a claim for himself—he must have the strength from GOD.

It is possible for a man to deliver and spread an art or a science through a single nation, but when he comes to deliver or spread a new revelation in order to relieve the people from their baseness and degradation it is necessary for him to receive his strength and power from GOD or he can never do it.

The history of the prophets who came before Abraham and Moses is not known, but it is of those who came after them.

The Israelites were in Egypt, in the utmost ignorance and degradation, and their condition was so low as to cause everyone to weep over his lot. In the meantime GOD sent Moses to deliver them from their lowly condition, and to enable them to attain the highest spiritual light, instruction, civilization, etc., that was possible in that day and age. The Jews under the instruction of Moses, reached the highest state of education that man could reach, and attained the highest possible

civilization that man could attain in that time. After years had passed and the departure of Moses took place, the Jews became devoid of knowledge, and so GOD sent Jesus Christ to instruct them; but they refused him as they did not see in Him what they expected. And he taught a great lesson, so great that those who did accept Him were raised from the lowest to the highest station; but some remained in the lowest of the low.

Then GOD (Exalted and praised be He!) sent our Lord Mohammed to teach the people. He appeared in Mecca, the most desolate and ruined place. The population was only wandering tribes, and all of them were ignorant and accounted savages. So savage were they that they buried their own children alive. The mothers were the protectors of the children, and if the fathers found their children alone they would eat them alive. They could neither read nor write, and if the women desired to perfume themselves they used the camel's urine. Some men has three or four wives, and if the husband dies, any man could possess the woman by simply throwing his Aba (cloak) over her, and could kill her or do anything else he chose; and every man could marry a thousand wives. He could divorce his wife in the morning and return to her at night. In reality they were lower than animals because of ignorance.

Meanwhile GOD sent Mohammed, who was also a man without learning and he raised up these savages to a higher state of civilization. And while Mohammed was unlettered and held no intercourse with nations, and knew not the laws-notwithstanding all this, he guided these people to GOD. Mohammed brought them up by spiritual teaching. He revealed the Koran and organized the law of GOD among them. He then quickened those dead bodies through a Divine breath; and those ignorant multitudes, through the inspiration of Mohammed, gained the highest station of spirituality, and by that means the Truth was spread among all nations. Then ignorance was changed into knowledge—misguidance into guidance, savagery into domesticity—wandering life to civilized life—and their evil to good—until all the nations were submissive to them. And all those countries which were under the dominion of the Romans were conquered in less than eight years. And in that wilderness those multitudes attained such a knowledge of sciences that they could do anything they wished during eight hundred years.

It is wonderful that the religion of Moses only passed the border, but we cannot say this of the religion of Mohammed, for we find Mohammed gave more spiritual education than any of the others.

We beg GOD to deliver us from all things.

PN_1900 p027, PN_1900 p050, BSTW#169h

AB00751

To: Baha'is of Tihiran

Date: 1900-Dec-02

- 1 O friends of God! For some time now, letters from 'Abdu'l-Baha addressed to the friends have decreased in frequency. This is not due to any shortcoming, but rather because tribulations and trials are attacking from all directions, and the treachery of the unfaithful is beyond measure and description. 'Abdu'l-Baha, amidst these waves of rebellion, is bewildered and amazed. The impact on his frail body has been such that he was forced into this shortcoming and had absolutely no opportunity to write.
- 2 Consider what upheaval there is and how much hardship and difficulty! At times I wander like a desert wind in the wilderness of perplexity, and at other times I am in the sea of trials in a broken ship, having lost its rudder, with fallen sails amidst endless waves. Given these divine afflictions and tests, how can I fulfill the duty of corresponding with friends and write a letter to each one?
- 3 Even the amount that you observe is due to the confirmations and divine assistance of the Blessed Beauty, otherwise what power has this handful of feeble bones, and what strength has this weak and ailing body? It is evident that the confirmation of the Glorious Lord makes the powerless powerful and the weak strong, bestows ocean waves upon the drop and sun rays upon the particle. It is confirmation that has enabled 'Abdu'l-Baha to stand firm against all the forces of the world and has made all tribulations easy, nay, has made affliction the desire of his soul.
- 4 O friends of God! Do not wait for letters and messages from 'Abdu'l-Baha. Turn to the Abha Kingdom and seek assistance from the Concourse on High. Forget all worldly affairs and become sanctified and purified from the feelings of the earthly element. Become the embodiment of the character and disposition of the Blessed Beauty and become captivated by the

ای احبای الهی مدتی است که مکاتیب عبدالبهاء مخاطباً للاحباء صدورش فتور یافته این نه از قصور است بلکه بلایا و محن از جمیع جهات در هجوم و ظهور است و فساد بیوفایان خارج از حد و حصر و بیان و عبدالبهاء در میان این امواج اهل طغیان متحیر و حیران به قسمی تأثیر در جسم علیل نموده بود که مجبور بر تقصیر کرد و ابداً مجال تحریر نداشت

2 ملاحظه فرمائید که چه قیامت است و چه قدر زحمت و مشقت گاهی در بادیه حیرانی چون باد بادیه پیایم و گاهی در بحر بلایا در کشتی شکسته و سکان از دست رفته و شرع افتاده و امواج بیپایان باوجود این آلام و امتحان الهی چه سان از عهده کتاب و خطاب یاران درآیم و از برای هر یک نامه‌ئی بنگارم

3 آنقدر که ملاحظه میفرمائید این نیز از تأییدات و توفیقات جمال مبارک است والا این مشت استخوان ناتوانا چه توانائی و این جسم ضعیف علیل را چه قدرت و قوت عیانی اینست که تأیید رب مجید ناتوان را توانا نماید و ضعیفانرا قوی کند قطره را امواج بحر بخشد و ذره را شعاع آفتاب دهد تأیید است که عبدالبهاء را مقابل جمیع قوای عالم قائم نموده و جمیع صدمات را آسان کرده بلکه بلا را آرزوی جان کرده

4 شما ای احبای الهی منتظر نامه و پیام عبدالبهاء نباشید توجه بملکوت ابری کنید و استمداد از ملا اعلی جوئید جمیع شئون عالم بشریت را فراموش کنید و از احساسات عنصر ترابی منزّه و مقدس گردید پرتو خلق و خوی جمال مبارک

countenance of the Ancient Beauty. Transcend your own selves and find deliverance from the bonds of imprisonment in this world. Whatever you seek, seek the glory of His Cause; whatever path you tread, tread the path of truth, so that your satisfaction may become merged with the good-pleasure of the Blessed Beauty and your will may become annihilated in His will.

- 5 At all times pray: "O Kind Lord! We are caught in the snare of desire and are insignificant in the grip of fancy and illusion. We are utter helplessness and absolute poverty. We are powerless and ignorant, scattered and without direction, destitute and without attachment, helpless and fallen. Thou art the Kind Lord! Have mercy, show favor, bestow generosity, grant forgiveness, confer confirmation and bestow success, so that through Thy power we may serve Thee and play the game of Thy love, cast away the stranger and engage in oneness, become obedient to Thy Command and submissive to Thy decree, kindle our hearts with the fire of Thy love and, like moths, consume our wings around the lamp of Thy bounty. May we close our eyes to all else and cast our gaze upon Thy sacred Threshold, so that in the gathering of Thy Supreme Concourse we may be resurrected with radiant faces, brilliant foreheads, illumined hearts and joyous spirits. Thou art the Powerful and Mighty, and Thou art the All-Knowing and All-Seeing. And Glory be upon the friends of God."

شوید و اسیر روی دلجوی جمال قدم از خویشتن
درگذرید و از قیود اسیری این عالم نجات یابید
هرچه بجوئید عزّت امر او جوئید هرچه پیوئید
در راه حق پوئید تا رضایتان محو رضای جمال
مبارک گردد و اراده‌تان فانی در اراده او

5 در جمیع اوقات مناجات کنید که ای خداوند
مهربان ما اسیر دام هوائیم و حقیر در دست تصوّر
و اوهام عجز صرفیم و فقر بخت ناتوانیم و نادان
پریشانیم و بی سامان مستمندیم و بی پیوند بیچاره‌ایم
افتاده‌ایم توئی یزدان مهربان رحمی کن فضلی بنما
جودی بکن عفو بفرما تأییدی مبذول دار و
توفیقی احسان کن تا بقوت تو بخدومت پردازیم
و نزد محبت بازیم و بیگانه بیندازیم و به یگانگی
پردازیم مطیع امرت شویم و منقاد حکمت گردیم
دل بنار محبت افروزیم و چون پروانه حول شمع
موهبت بال و پر سوزیم دیده از غیر تو دوزیم
و توجه باستان مقدّست اندازیم تا آنکه در انجمن
ملاً اعلایت با رخی تابان و جبینی مبین و قلبی
تابناک و روحی مستبشر مبعوث گردیم توئی
مقتدر و توانا و توئی عالم و بینا و البهّاء علی احبّاء
الله

BSHN.140.443x, BSHN.144.437x,
DUR3.168x, DUR1.043x, ADH2_1#39
p.056x, MMG2#003 p.003x, MJH.054x,
MHT1a.054x, MHT1b.012x, YBN.058-059

AB00891

To: Yazdi, Haji Muhammad Ismayn et al., in Alexandria
Date: 1900-Dec-02

- 1 O Loved ones of God!
2 The joyous news of the unity and concord among the friends in Alexandria was received. What wonderful tidings it was that was the cause of joy and upliftment to the heart of 'Abdu'l-Baha.

1 ای احبّای الهی
2 خبر پرمسرت اتحاد و اتفاق احبّاء در اسکندریّه
رسید چه خبر خوشی بود که سبب روح و ریحان
عبدالبهّاء گشت

- 3 I bear witness by the Ancient Beauty, may my spirit be a sacrifice to His united friends, that the happiness of 'Abdu'l-Baha can in no wise be achieved save through the glad tidings of unity and concord amongst the friends.
- 3 قسم به جمال قدم روحی لاجبائمه المتحدین فداء که فرح و سروری از برای عبدالبهاء نه جز بشارات اتحاد و اتفاق احباً
- 4 Since the foundation-stone of the Cause of God is unity, concord and and love that must so encompass the hearts, spirits and souls of the loved ones of God that all may become as one merciful body, and each one as parts and members thereof, then it is necessary, appropriate and fitting that each one should offer up his own self for the other.
- 4 زیرا اس اساس امر الله وحدت و یگانگی و محبت است که باید چنان قلوب و ارواح و انفس احبء الله را احاطه کند که کل عبارت از یک هیكل رحمانی شوند و هر یکی جزئی از اجزاء و عضوی از اعضا لهذا باید و شاید و سزاوار چنین است که هر یک خود را قربان یکدیگر نمایند و فدائی همدیگر شوند
- 5 If the loved ones attain to this exalted station, at that time the tabernacle of the all-glorious paradise shall be raised up in the midmost heart of creation, and the mountains, the plains, and the desert shall become as the garden of the concourse on high.
- 5 اگر احباً بایستقام بلند اعلی رسند آنوقت جنت ابری در قطب امکان خیمه و خرگاه زند و کوه و دشت و صحرا ریاض ملاً اعلی شود
- 6 Oh, How great is my longing for this surpassing gift! How intensely does My heart thirst after that sweet-flowing water!
- 6 آه واشوقی لتلك الموهبة العظمی و ظمأ قلبي لذلك الماء العذب الفرات
- 7 O loved ones of God! Ponder and reflect upon the grace of the Blessed Beauty; how that Essence of holiness bore a hundred thousand afflictions and pains, and how, all His blessed days, He endured intense adversities, so that certain souls might be raised up in the world who, under the sheltering shadow of the Word of God, will become the signs of the divine unity and the evidences of His oneness. They will be the daysprings of love and the dawning-places of the lights of amity, and will discover the unity of all realities and of illumined souls. They shall hoist the standard of unity and upraise the tent of fellowship. They shall take in their hand the cup of the wine of perfect unity, and, in the assemblage of unity, dance a dance that shall defeat the hosts of disunity.
- 7 ای احبای الهی قدری تأمل و تفکر در عنایات جمال مبارک نمائید که آن ذات مقدس تجل صد هزار محن و آلام فرمود و ایام مبارکش جمیع بصدمات شدیده گذشت تا آنکه نفوسی مبعوث شوند که در ظل کلمه الله المطاعه آیات توحید گردند و بینات تفرید مظاهر محبت گردند و مطالع انوار الفت از بیگانگی بگذرند و بیگانگی حقائق و نفوس نورانیه پی برند علم اتحاد برافرازند و خیمهء اتفاق بلند کنند جام صهای وحدت اصلیه در دست گیرند و در انجمن توحید رقص کائنات جنود اختلاف را شکست دهند
- 8 O loved ones of God! Has dissention at any time borne fruit? No, by God, it ever strikes at the root of the tree of existence, while harmony transforms the ruins of the world into a cultivated place not of this world. The power of unity is transcendent over the power of the conqueror, and the unity of the hearts is the dispeller of afflictions.
- 8 ای احبای الهی آیا از اختلاف در هیچ عهدی ثمری اثری بار و بری لا والله همیشه اختلاف ریشهء کائنات را برانداخت و اختلاف مطمورهء امکانرا معمورهء لامکان نمود قوت جامعه محیط بر قوای قامعه بوده و وحدت قلوب کاشف کروب
- 9 Therefore, day and night must you earnestly pray and supplicate, and beg from the All-Glorious One purity of heart and steadfastness of soul. Should one of the friends commit a fault, you should remember the forgiveness of the Merciful Lord and oppose the evil within your own soul, as it is in the depths of ignorance. We seek refuge with God! Guard yourselves from
- 9 پس شب و روز تضرع و ابتهاج نمائید و از حضرت ذوالجلال طلب صفای قلوب و وفای نفوس کنید اگر یکی از احباً قصوری نمود عفو رب غفور را بخاطر آرید و مخالفت نفس شرور نمائید زیرا نفس در غایت غرور است اعاذنا الله و ایاکم من هذا المغرور زمام از دست گیرد و

this pride, which seizes the reins from the hands and roves in the wilderness of rebellion. There is no cure save tearful supplication and no remedy but complete self-effacement.

- 10 “Verily, the soul is prone to evil, except when my Lord showeth His mercy”.

در میدان طغیان جولان کند چاره جز تضرع
و ابتهاج نیست و دوائی جز عجز و نیاز نه

10 إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي وَعَلَيْكُمْ
الْبَهَاءُ

BRL_DAK#0876, MKT2.200, MAS5.149,
YHA1.330x (2.650)

AB03511

To: Dabbagh, Haji Abu'l-Qasim et al., in Tihiran
Date: 1900-Dec-02

- 1 O friends of this servant! The utmost joy has been obtained from your acknowledged and renowned services, for truly you have arisen with perfect sincerity to serve the spiritual friends and have played the game of faithfulness, love and religion. These services have been accepted at the Sacred Threshold and will soon yield great fruits.

1 ای یاران این عبد نهایت سرور از خدمات
مشکوره و مشهوره شما حاصل نموده زیرا
فی الحقیقه بکمال خلوص بخدایت احبابی رحمانی
پرداختید و نزد صداقت و محبت و دیانت باختید
این خدمات در آستان مقدس مقبول افتاد و
عنقریب ثمرات عظیمه نتیجه خواهد بخشید

- 2 But day by day this intention must increase and this effort must be redoubled so that progress may be achieved in all degrees. And you must make “My Lord, increase me in servitude to Thy loved ones” the constant prayer of your soul and conscience with lamentation, for service to the friends is the glory of the human world and servitude to the loved ones is a bounty from the All-Merciful.

2 ولی روز بروز باید این نیت مزداد گردد و این
همت افزوده شود تا ترقی در جمیع مراتب حاصل
گردد و ربّ زدنی فی عبودیة احبائک را به
جان و وجدان نالهکان ورد زبان نمائید زیرا
خدمت دوستان نغمه عالم انسانست و عبودیت
یاران موهبت رحمن

- 3 I swear by the Ancient Beauty that if I had time and found opportunity, I would wish to serve and show humility and submissiveness before each one of the friends. But what can I do, as I have neither opportunity nor time nor strength nor power nor ability? Therefore I am ashamed and restless and weary of myself.

3 قسم به جمال قدم که اگر وقت داشتم و فرصت
می یافتم آرزوی خدمت و خضوع و خشوع در نزد
هر یک از احباب داشتم ولی چکنم که نه فرصتی
نه وقتی نه قوتی نه قدرتی نه توانائی لهذا شرمسارم
و بیقرارم و از خود بیزارم

- 4 However, truly you have arisen as you ought and should and as is befitting. Would that I too were your partner and companion. “That is God’s grace; He bestoweth it upon whom He willeth, and God is of infinite bounty.” And glory be upon you.

4 اما فی الحقیقه شماها بآنچه باید و شاید و سزاوار
است قیام نموده اید ای کاش من نیز شریک و
سهم شما بودم ذلک من فضل الله یؤتیه من یشاء
و الله ذو فضل عظیم و البهاء علیکم

INBA17:166, BSHN.140.289, BSHN.144.289,
MHT1b.164

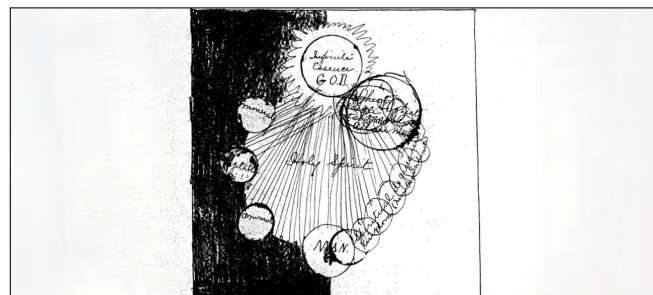
AB08347*To: Fannie G Lesch, in Chicago**Date: 1900-Dec-02*

O thou honorable lady!

Verily, I received thy excellent letter and read it and my heart was gladdened with its content, which shows thy guidance. Thou hast—praise be unto God!—entered under the shadow of the Kingdom of God and become one of the sheep of God; [entered] under the education of the Holy Shepherd, who hath sacrificed His soul and body, as well as His grades, to His subjects.

As to the letters which thou hast sent, I forward to thee their answers through this letter and thou wilt send them to the owners; thereby thou wilt be rewarded in the Kingdom of God, since thou hast guided those souls unto the Right Path, and caused them to enter the Kingdom of God. El-Baha be upon thee!

TAB.240

ABU0299*Words to Lua Getsinger, Dec. 1900 in Akka*

As the world travels a circle, so also human beings work out their lives in cycles. The illustration represents the cycle of man. Every existence is created by The Infinite Essence. Man begins with GOD, and first reaches the mineral condition or kingdom, as we will say, which is only matter, but contains the latent power of GOD. Then he reaches the condition of the vegetable kingdom, which is matter, and also has the power of growth, which the mineral kingdom has not. Then he progresses to the condition of the animal kingdom, which has the power of the mineral and vegetable kingdoms, with a third power added—that of sensation (five senses). At birth he enters the human kingdom. This progression is simply by the power of GOD. Souls are not created independently of the

body. The seed of the child grows by the power of GOD into the human being, just as the seed of the tree grows into the tree by the power of the sun. GOD is the Real Sun. The human being has the powers of all the other conditions, and has reached the point opposite and farthest from GOD; has passed through all the conditions of the material side of the circle by the hidden power of GOD.

The first or descending scale is the natural or material one. The second or ascending scale is the spiritual. The first half is the night the second is the day. The world is the greatest distance from GOD, but the rays of GOD upon it are direct ones. The world is the darkest, but it is always so before the dawn, and the ascending scale begins the day. The world is the worst condition for the soul if it remains in it, for it is farthest from GOD. It is in a worse condition than if it were in the condition of the mineral, vegetable or animal kingdoms, for it is farthest away from GOD. But if man wants the light, he gets it stronger and in more direct rays, as the other conditions receive but the slanting rays of the Holy Spirit. If he does not desire light, his condition is worse than all others. So the Manifestations of GOD are always in the human form, because the Sun shines directly on it, and it receives the full power of GOD. The soul starts from GOD, and if it enters the spiritual world, it returns to GOD.

There are three births: first, the material; second, to be born of water; third to be born of spirit. When man first enters the spiritual world he is born of water or the truth and knowledge of GOD. He must become as a little child-unworldly, without jealousy, enmity, covetousness, love of money, desires, and to take on all the qualities of GOD, and begin to ascend the other half of the circle. The spiritual half has an indefinite number of conditions, always progressing upwards. It is possible in one step to leave the lowest and enter the highest condition. The Blessed Perfection said that all believers will go direct to GOD, but that all will not be in the same condition; each has his own condition according to spiritual progress. When we die, we can see those in the same condition that we are, and we can see and understand those in a lower condition, but we cannot comprehend those above us.

If a soul makes the circle, will he return and make it again? Will he come back to the condition of the mineral, vegetable and animal kingdoms again? That would not be possible, but the same spirit can return. Each nation has expected a re-incarnation of its greatest prophet, according to its religious belief. The Jews expected Moses to return as their Messiah; the Christians Christ; and the Mohammedans, Huseyn, the son

of Fatima, with his twelve Imams. That is, they expected the return of the soul in its personality. When Christ was asked if John the Baptist was Elias He replied “yes”. When John the Baptist was asked the same question he replied “no”. Both answered truly. Christ’s meaning was a spiritual one. John the Baptist came in the same spirit of GOD but not in the same soul. John meant that his soul and body were not those of Elijah.

Every human being has two parts—the body and the soul. Neither the body nor the soul will return to this world, but the spirit of GOD in them may come again, and is the same in all the prophets. The difference is in degree. The same spirit speaks in our Lord that spoke in Christ. All the prophets of GOD were manifestations of GOD. Moses, Jesus, Mohammed and the Bab were the four greatest prophets, because they reflected the Light of GOD to a greater degree than any of the others, and they left books to guide the people in the way of GOD. Suppose the mirror represents the prophets, and the Sun represents GOD, and the Sun’s rays the Holy Spirit. The mirror of Adam was dull, for the people of the world were not sufficiently advanced at that time to receive more light than the mirror of Adam sent forth, therefore GOD reflected the light upon a dull glass. The mirror of Moses was much brighter, so that it could receive more of the Sun’s rays, and give back to the people a greater brilliancy, for the people of Moses were more advanced than the people of Adam. The mirror of Jesus was entirely clear, so that it received the full Light from the Sun, and was, therefore, the Sun Itself, and this is what Jesus meant when He said “I and the Father are one.” But when the Manifestation of GOD Himself came, He was like a magnifying glass. He not only, like Jesus, received all the Light from the Sun, and gave it back again to the people, but He took the heat also and gave that out. The Blessed Perfection was like a fine glass filled with wine; it was so perfect that no glass could be seen; only the wine shone forth. So the Manifestation was such a fine and perfect vehicle for the Light that only the Spirit of GOD was noticed.

PN_1900 p015, PN_1900 p052, PN_1900 p106, BLO_PN#033, BSTW#272

ABU0960*Words spoken in Dec. 1900 in Akka*

THE STATION OF MANKIND.

I will explain the station of mankind. When we say man, we mean one endowed with all the attributes of the contingent beings. These properties are common to all men, i.e. man has the mineral property, yet he has an animal quality. Man, in this station, is endowed with the power of speech, but man can comprehend most important things, while animals cannot. It is impossible for an animal to know whether the earth is a sphere or a plane, while man can know. It is impossible for an animal to know that the sun is the center around which the earth rotates, because an animal can only know things which can be seen or felt, but man can also understand what he senses by the intellect. It is understood that we mean by senses, those things known by sight, feeling and taste.

Man has three powers - the power of growth, feeling and intellect. These three powers are called by different names, according to different interpretations, signifying powers. One signifies spirit, soul - the growing soul - the sensitive soul - and the intellectual soul. The different branches of men are associated with each other by these souls in this world. One is not called alive, unless he possesses the endowment of the Divine Spirit, though he may possess the other qualities. That is what Christ meant when He said: "He who is born of the flesh is flesh, and he who is born of the spirit is spirit;" also: "Let the dead bury the dead."

The Holy Spirit is given only to the Prophets; the people can only possess the rays of the Holy Spirit. Those who believe in God have four qualities - growth, sense, intellect, and spiritual or divine life. Man cannot enter the Kingdom of God unless he possesses the Divine Spirit. If man desires to ascend, he can attain the highest possible station, but if not, he is in the lowest. If he turns from the low station, he will attain the image of God, but if not, man continues to stay in the lowest degree.

The Manifestation said the children are of two kinds - the mature and the immature. The mature are the children of the believers, and the immature of the unbelievers. Some attain to the highest station because they are so well prepared that they can enter the highest station without earthly preparation. When we see a child wise beyond his years, it is a sign of this

preparation, so we cannot question the justice of this. All are created in the same station by the justice of God, but if some of these have become prophets and some teachers, this is from the favors and bounty of God.

SW_v08#08 p.098x, PN_1900 p092-093

ABU1384

Words to Mrs Sarah Herron et al in Dec. 1900 in Akka

Regarding the appearance of Christ, there were many prophecies in the bible which foretold his coming... The teachings of Moses were like a seed, but when the seed grew into a plant and bore blossom, then fruit—the fruit signified Christ, who was the result of all the teachings of Moses... As to the Manifestation (Baha'u'llah) all the religious books in the world bear witness to Him. The Magis have resisted the Mohammedans for nearly 1,400 years, refusing to accept Mohammedanism, and suffered great persecutions. They accept and believe in the manifestation (Baha'u'llah) because of the prophecies of their books. The Jews would not accept Christ, but, because they see their Bible prophecies literally fulfilled, they are becoming believers in great numbers. All of the Koran bears witness to the coming of God. It is said: “ O people, you will meet God in the Flesh, you will visit him.”

Words of Abdul-Baha from notes of Mrs. Karen Tierron, 1900

SW_v09#01 p.005x, PN_1900 p011, PN_1900 p093, PN_1900 p109

ABU1002*Words to Mrs Sarah Herron et al in Dec. 1900 in Akka*

A lesson from Abbas Effendi on Christ and Mohammed

Mohammed was the Advocate who was to come after Christ. Every prophet was given of the spirit according to the conditions of the people at the time of his appearance. Christ said: "But whosoever shall smite thee on thy right cheek, turn to him the other also;" but He was speaking to the brethren of the way they were to live with each other, and when He told them to love their enemies, etc., He referred to their individual lives as between two people.

The question was raised, why (if Mohammed followed Christ) He conquered with the sword, and not with the love that Christ taught so clearly. Mohammed taught His followers the same as Christ, to live in perfect fellowship with each other, and to do as Christ taught. He testified of Christ and glorified Him as the Son of God. The people from whom Mohammed came were a savage, idolatrous people, given to all manner of evil habits. They would bury their children alive.

Adam influence only his own immediate family; Abraham influenced a larger circle; Moses a still larger one—the Israelites; Christ influence about one-fifth the world; Mohammed about one-tenth. Then came the Manifestation, who will conquer the entire world.

When and where it was necessary, God told Moses to conquer his enemies who came up to destroy him and the Israelites. Christ lived only three years of His ministry, but as He came to prepare the world for the coming of God, He lived until His mission was accomplished. He had only twelve apostles, and about seventy followers in all who believed in Him at that time, but Mohammed had thousands, and as they had only to hear him to be induced to believe, the surrounding nations threatened to destroy him and his people; so he was compelled to fight to save himself and his followers from destruction. Christ told His followers in Luke, 22nd chapter, 36th verse, that, if they had not a sword, to buy one, as the time had come when they would need to use it. Christ did not forbid them to defend themselves, should necessity arise for a defense by the sword.

You must not look for the Advocate in these days, for it is said he shall come from the Father, not with the Father. Mohammed came with a sword. At the time of Mohammed, no

one believed in Christ, so Christ was first preached by Mohammed. Then they were given the teachings of Mohammed. Christ only endured the persecutions three years. Mohammed only defended himself from wandering tribes.

PN_1900 p083

ABU1697

Words to Mrs Sarah Herron et al in Dec. 1900 in Akka

In speaking upon the proofs of the coming of God, the Master said: The Zoroastrians, who were very numerous throughout Persia, notwithstanding all the calamities and sufferings inflicted upon them by the Mohammedans, would not accept the teachings of Mohammed, but they say that their books plainly indicate the coming of the Manifestation at this time, and many of them have accepted this religion because of this fact.

Isaiah prophesied that a virgin would conceive and bring forth a son, and His name would be called Immanuel—God with us. While the Christians claim this passage is to be taken literally, and that it means that Christ was born of a virgin, it is a prophecy of Christ, but in the original, the word translated “virgin” means a pure, chaste woman, and that was Mary, Joseph’s wife. All the Old Testament prophecies foretold the coming of Christ. The Gospel of Christ shadowed forth the coming of the Manifestation.

The Jews in Persia, although they would not accept the coming of Christ, or admit that Christ was the Son of God, are fast coming to believe in the divinity of the Manifestation. [V]ery many of the[m] are believers, as Mirza Raffie can tell you.

There is a sect in Persia of the Parsee faith, who would not read the Koran or the bible, but who have organized an Assembly under the laws of the British and Persian governments, and day before yesterday (Dec. 3rd, 1900), the Master received a letter from the chief acknowledging Baha’u’llah to be the Divine Manifestation of God.

SW_v09#01 p.006x, PN_1900 p084

ABU0334

Words spoken in Dec. 1900 in Akka

TWO WORLDS

Existence contains two worlds, one of matter and the other of spirit. There are two stations for man, one material and one spiritual. If we speak of the body of man, we find it dead, but it is quickened through the spirit.

The fineness and perfection of man depends on his spiritual powers. Were the body separated from the spirit, it is dead. Without spirit, the body is useless. In the same way, man is the spirit of this world. The phenomenal world without man would be a lifeless body. When we say man, we do not mean every man in the world; but we mean perfection, i.e., that most perfect being - man - is, like the spirit or life of the body, the life of the world, and the perfection means the appearance of God - in the Prophets or Manifestations.

As the material Sun is the source of life to all phenomena, so the Sun of Truth is the source of life and light to all the spiritually awakened.

As we see the material sun rising and shining, so we see the Sun of Truth rising and shining in a similar way. The material sun is stationary, but to the eyes it appears to rise and set, because of the revolution of the earth. The Spiritual Sun is purified and sanctified above rising and setting, but because the contingent beings appear and disappear, it also seems to do the same. Although, It, like the material Sun, is stationary and is ever shining.

Just as the existence of the Sun is proved by its heat and light and brilliancy, so the Sun of Truth is known and proved by its Favors, Bounties and Benefits.

If we want to know the material sun, we must know it from its heat and light. With a Manifestation of God, we must prove it by the signs radiating from Him. As the people desire to know the Manifestation by some other things rather than the true signs, they are veiled from Him.

In the time of Jesus Christ as they wanted to know Him through the signs designated by the Pharisees, He was veiled from them. One of the signs held by the Jews was that the Messiah should circulate and promote the religion of Moses, but they found Christ doing differently and changing the religion of Moses. They also expected Him to have the Crown

of the Jewish Kingdom on His Head. They said it was recorded in the Bible that every Jew would become one of the greatest men in the world. Also that when the Promised One shall appear, all must gather in Jerusalem and circumambulate it. They had many traditions which they looked upon as prophetic from the Bible, and they were waiting for the fulfillment of them literally. Then they wanted to know the Promised One through the ratification and testimony of the Pharisees. They wanted to know the Sun of Truth by some means and arguments which were against Him, consequently they were veiled from His Beauty: but they should have known Him by His own personality. The Sun is known by its light the ideal King is known by His Beauty.

These signs are the best proofs. The pathway of God is not known by such people as the Pharisees.

Consider the shadow of the sun - while it is a proof of it, the Sun's beauty is not discovered by its shadow. The Blessed Perfection had all the qualities of the Sun of Truth manifested in Him. The wise and learned men confessed the teachings of the Blessed Perfection to be the greatest and most perfect of all ages.

The glory of the Blessed Perfection was acknowledged by all the nations of the Earth, but they did not believe in His Divinity. All the nations of the Earth composed poetry in praise of the Blessed Perfection. His explanations were all revelations and there is not a learned man on the Earth who can produce their like.

During fifty years, the Blessed Perfection resisted all nations of the Earth! Though all nations were against Him and contradicted Him, they were always submissive and humble before Him.

The miracles and signs of the Blessed Perfection were manifest as is the Sun. As the miracles will not be proofs of the Blessed Perfection in the centuries to come, we have not mentioned them.

Miracles are only proofs for those who witness them, and not for those to come. For the idolaters recorded miracles on the part of their Gods in the Books. If the people who come after this century want to prove the glory of the Blessed Perfection by His miracles no one will accept them, as the idolaters have also miracles written of their gods.

(For miracles, see the letters of the Blessed Perfection to Napoleon and to the Shah of Persia).

The Shah instead of knowing the Blessed Perfection by His Glory went to the learned men and asked their opinion, and as they were His enemies, they would not say anything good of Him, but replied that Prophethood was ended by Mohammed, for he was the “Seal of the Prophets,” and “this man who lays claim to revelation is a liar and should be killed.” As the Shah asked from the learned men, he received the same answers as did the Jews when they asked their learned men about Christ.

It is very wonderful that all the learned men who witnessed the Signs in the Blessed Perfection, did not believe in Him, but many stuck close to their own interpretations! One of the wonderful signs was that Karim Khan, a great person and learned man, who was worshipped almost as a prophet, wrote many books against the Blessed Perfection and the Bab, but in later years his grandchildren have accepted the Truth and denounced their father. See the penetration of the words of the Blessed Perfection to make children curse their own parents.

PN_1900_heh p016, PN_1900 p088

ABU0569

Words spoken in Dec. 1900 in Akka

The contingent world is in two great divisions—the physical and the mental.

The material or physical world or the “world of sense” is comprehended through the five senses, but the intellectual world is comprehended through the instrumentality of knowledge. The people of senses prove the physical world, but the inner qualities of man such as soul, mind, feelings, etc. are only comprehended by the enlightened.

Soul and mind cannot be comprehended by any one of the five senses nor by all together; they can only be understood through the medium of knowledge and intellect (Spiritual intelligence).

The Sun of Truth has shone upon both the physical and mental divisions. The greater the manifestation of the Sun of Truth, the greater is the splendor in both divisions. Consider the Manifestations of the Sun of Truth in the middle centuries, also the signs which preceded them, those which occurred with them and those which came after them. The signs were a result of the Manifestations and were realized and felt both in the

sensitive and intellectual (psychological) world because some of the signs were witnessed by the five senses and some by the intellectual (or mental) powers.

The Manifestation of Moses created some effect in both realms but only in Syria, not in any other country. The Israelites who inhabited Syria, progressed both in material and spiritual knowledge. During the time of Jesus Christ some attention was given Him in different parts of the earth. The centuries which preceded and followed His Appearance received the Blessings of His coming in different degrees and both senses and minds were beautified.

During the advent of Mahomet, interest was created only in Arabia. Let us consider, in comparison, the signs of those days which preceded and succeeded each Manifestation to the signs which have become manifest in these days—the days of the Blessed Perfection. The signs are both material and spiritual. In this century, the science and spiritual understanding have so progressed that all the philosophers and learned men call it the “Century of Light.” They all say that if we compare the discoveries of the past 4,000 years with the discoveries that have taken place in this century, we will find the latter greater and more marvelous than all those which have been disclosed in the past centuries. If we compare, for instance the books of this century with the books compiled in the last forty centuries, we will find them greater than all those put together.

All the errors in the past centuries regarding the sciences have been corrected by those who have written upon these subjects during these days. The comparison of the discoveries of the past centuries, to this present century is that of a drop of water to the ocean. By a few comparisons only I have spoken of these days. Jesus Christ said—“The breeze blows, but few know its source.” The people of the earth today are seeing all the great things, but they do not know why they have occurred in this century and not in the past. Everything in this phenomenal world receives its life and substance from the sun, still it is not comprehended. For instance, the diamond mines are brought into existence by the sun, but they do not comprehend this. A child brought up by its parents, does not in its infancy and weakness comprehend who is bestowing care upon him. The gardener plows the field, sows the seed and takes care of the tender plants, but when they have gone to maturity, they don't know from whence they have derived the care. In the coming century, you will see the effect of the gardener who has appeared in these days.

The Koran say that the Day-spring of Light shall reveal himself by two kinds of radiances in the world—which means that the

great signs shall appear in the world of sense and also in the world of intellect.

How can anyone deny God when all these signs shall be manifest from Him? The Koran wants to convey the prophecy of the great events to occur in both the physical world.

PN_1900_heh p020, PN_1900 p094

ABU1056

Words to Mrs Sarah Herron et al in Dec. 1900 in Akka

The Book (Koran) revealed to Mahomet is the greatest proof of Him as a Prophet, as the Arabic language in the Koran has never until now, been equaled.

The seven proofs laid down by the Blessed Perfection of His truth are especially addressed to Mussulmen. The Koran is indisputable proof of Mahomet. If one is in doubt of this, he has only to produce a chapter of it. If this is so, then do not the writing of the Blessed Perfection prove His truth? Mahomet was an Arab and wrote in Arabic - but - here on this coast - the Bab and the Blessed Perfection were not learned men: they were never taught and did not know Arabic - (the Bab was a merchant without learning) - yet they both wrote in Arabic the most wonderful choice of language and words. Ought this not to be proof also of the 1st Point and the Blessed Perfection as Prophets? The Koran took twenty-three years to write but the Bab wrote as much in six hours.

During fifty years the Bab and Blessed Perfection said, "O people, our writings are the best proof of Our Truth and if you say they are not, you must produce the like." A verse of the Bab - "Oh my sweetest Master, I entirely give up my soul in Thy path, and redeem myself in Thee." (To us, this is only a blessing but to those who know Arabic, it is one of the proofs.) - "And the one things I wish for Thy Love is to suffer martyrdom and to be cursed in Thy Path. You only are sufficient for me, I like only you."

When three hundred and sixty people suffered martyrdom, Mula Abdul Karim, whose name was changed by the Blessed Perfection to Almed was written of in this way - "Verily those who suffer martyrdom in the Path of God, it is because God has specially favored them. As to thee, Almed, thou must not

be satisfied with suffering martyrdom only because a greater privilege is given thee. Thine is the first name written in our Book and findest thyself in such a station that all the people are under thy shadow, otherwise it behooveth not thou must suffer only martyrdom but other things.” In a word, when you bring all the people under your shadow, it shows the covenant extended into by Bab and Almed on account of the Blessed Perfection.

If you believe in Blessed Perfection, you will have all the people in the world under your protection.

PN_1900_heh p023, PN_1900 p087

ABU0650

Words spoken ca. 1900 in Akka

The second proof of the Truth of the Revelation of the Blessed Perfection is contained in the enunciation or prophecies. Those which foreshadowed the former revelations - of Moses, Jesus and Mahomet - were only revealed in one great Book each. For instance, the proofs of Christ's coming were only found in the Bible and even these statements were very short and the Jews disagreed over them. (The Man of Nazareth, for instance.)

The story of the Virgin or chaste one, bringing forth one who should be called Emanuel took place in the time of Isaiah, according to the Jews. However when we consider, we find that the whole Bible is a foretelling of the coming of Jesus Christ and only does it foretell the coming of Mahomet when it speaks of the Advocate (Comforter) - St. John XIV:26 - XV:26 - XVI: 12-13.

It is plainly stated in the Bible that when the Spirit of Truth shall come, etc., St. John XVI:12-13, “He shall guide all unto Truth for now ye cannot bear these things” - this refers to the Advocate. Christians have always considered that this referred to the Holy Spirit. How can this be? The Holy Spirit was already in the world came in Jesus when He was born. Also Jesus Christ would never speak of the Holy Spirit as One with ears - (“Whatever he shall hear, that shall he speak”). This must be Advocate or Mahomet. The Holy Spirit not a man with ears. Also Jesus Christ says the Father was in Him. How could the Father be in Him except by the power of the Spirit -

so if this is true, the Spirit must have already been in the world and yet the Christians teach that the Holy Spirit was not sent until after Jesus was crucified.

But when Jesus said "the Spirit of Truth shall come and teach all things," He meant that He was to come in the flesh.

Let us consider the prophecies announcing the coming of God or the Blessed Perfection. The coming of the Kingdom of God is foretold in all the heavenly books and these sayings are not confined to a small number, but the books are full of them - especially Daniel and Isaiah.

The Koran says there is a day in which the Lord shall come and also it says, "Know ye, that ye will meet Him." Those therefore who deny meeting their Lord, will be plainly at a loss.

The Sons and Disciples of Mahomet explained that there would be a coming of their Lord. Ali said - "Wait for the appearance of the One who was manifest on the Mount."

By calculation, the day of the Bab is foretold, and also in the prophecies of the twelve imams, quite plainly. Once prophecy says that in 1260 (Mohammedan time) 1844 (Christian time), the Day of Judgment shall come (after flight).

In the Bible there are too many to be able to even speak of them. The prophecies of the Zoroastrian (Norserry) plainly foretell the coming of the Bab and the Blessed Perfection, so in large number they have become believers, though don't believe nor do they accept either the Bible or the Koran.

In Persia there is a sect who believe in the divinity of Ali. They have religious books in Turkish which explain that One shall appear in the flesh. (That is, a divinity.)

There were no prophecies to foretell the coming of Moses; but for the coming of Jesus Christ we find them, and in the Bible the coming of Mahomet was mentioned - Deut. XXXIII:2 "He shine forth from Mt. Paran." In the Gospels, Mahomet is proclaimed as the Advocate. But all the religious books foretell the coming of the Bab and the Blessed Perfection; the Bible, the Koran, Gospels, Holy traditions of Ali and the Zoroastrians writings, etc. All are quite plain - no one can contradict them.

PN_1900_heh p025

ABU1010*Words spoken ca. 1900 in Akka*

This is that the most learned men in Persia believed in the Blessed Perfection.

Contradictors in past prophecies would say, "How can these teachings be true when only fishermen and plain people believe and follow it - where are the learned people - do they believe in you? They said to Jesus, "It is only Peter and such persons who believe in you." And in the Koran we find the people said to Mahomet, "It is only the plain and ignorant men who follow you." But in this revelation, the learned men in Persia believed in the Blessed Perfection. The first man who accepted the 1st Point was Molla Housein Boshoyoh, entitled "Gate of the Gate" (Bab-el-Bab).

He was a great teacher and scientist and of high position and honor; he traveled all over the country on horseback and many pupils followed him. All the nobles in Persia trusted and honored him, because of his great wisdom. He became a believer, taught the Truth and suffered martyrdom in the Fortress of Tarbarazi.

One of the other great and learned believers was Molla Mahomet Ali of Bar Faroosh. His title was "Excellency Ghoddoos" (Holy). He was a sheik known everywhere for his wisdom, knowledge and sanctity.

After teaching many, he was arrested in Bar Faroosh and torn in pieces by people of all classes, and his body was scattered in small fragments. The Blessed Perfection wrote in a tablet to the Bab - "There is no difference between you and him except that he looked towards you." He was second in favor to the Bab with the Blessed Perfection.

One of the other learned believers was Aga SeidYahya of Dara. He and his grandfather have taught nearly all the people of Persia, and when he would approach Teheran, all the grand personages would go out to meet him. He was almost worshipped by the people as he was a descendant of Mahomet. When he became a believer, he gave up honor, glory and his children and went about in all cities teaching the Truth. Finally he suffered martyrdom in x x x x.

Our Lord told the story of Kurratu'l-Ayn with great fire in His eyes and feeling in His beautiful voice.

Once day she was sitting with our Lord in her arms (He was about five year old) behind a curtain in a room where a number of believers were discussing the proofs of the coming of the Bab. She cried "O men! O men! This is not the time to discuss proofs, this is the time for deeds, actions, martyrdom. Get up! Go out! Work! Teach! Act! Die!" etc.

PN_1900_heh p027, PN_1900 p046

ABU1151

Words spoken ca. 1900 in Akka

VII. FOURTH PROOF OF THIS REVELATION - "UP-RIGHTNESS AND STEADFASTNESS OF FIRST POINT"

One other proof which tends to convince people of this Truth is the uprightness and steadfastness of the First Point.

Consider a man without any assistance or help whatever declaring a matter and making a claim which was against all the nations of the Earth. We cannot compare Persia with America. In Persia, when a man puts forth a claim, all the learned men as well as the lower classes stand against him.

The Blessed Perfection and the First Point have withstood all the different classes of people including the governments.

Were you to take the courage of all the people in the world and put it into one heart, still that one who might possess it could not withstand what they withstood. Even their enemies acknowledge that it was a wonderful thing.

Moses the Prophet, who was the chief in Egypt, withstood Pharaoh and all his host; but Egypt is only a fragment of the whole world and is even today only a weak nation, so it is no wonder that Moses withstood it for He had a million soldiers while today three regiments of English soldiers can hold all Egypt.

Jesus Christ had only to resist the Jews, who were under the Roman government and were looked upon as bondsmen. The Seal of the Prophets had only the nomad tribes against Him and they were accounted the basest in the world. But the Blessed Perfection resisted all the countries of Asia alone and singly. He was so steadfast that He strengthened His Cause

while in Persia, and the more the people wanted to extinguish His lamp, the more it became brilliant.

It is a very wonderful thing to see a single man put forward a claim that is against all the religious tenets of Asia, without a sword or soldier, He annihilated the powers of all these nations until they were powerless to resist Him any longer. The Persian government showed Him every hostility, but finally desisted, finding it useless.

The resistance of the Blessed Perfection against the Asiatic nation can be likened unto one man standing before regiments and overcoming all of them. There is no doubt that this can be accomplished if a man be on the part of God, but alone he can do nothing.

PN_1900_heh p029, PN_1900 p096

ABU1055

Words spoken ca. 1900 in Akka

I answered all the questions of the people the other evening, both those on their lips and those in their hearts. One among them was a Jew, but he had become a Christian for the sake of marrying an English woman. I said to the interpreter - "In the days of Christ the Jews denied Him, and jeered at Him and at last crucified Him, but He said nothing, and if in these days they do the same to me, I shall say nothing." During the days of all the Prophets of the past, the people always jeered and derided them, but in the days of the Blessed Perfection no one dared to show any disrespect to the Temple of the Cause. The greatest missionaries have composed poetry in His honor, yet they were against Him.

A Christian advocate in Asia - Amien Tadan - wrote a testimony of Beha'ullah in which he said "I testify that Beha'ullah is the master of all the Prophets and miracles and wonders appearing from Him are manifest as is the sun." This goes to show the greatness of the Cause of the Blessed Perfection, for in the time of the past Prophets, only their followers testified of them and their greatness, but now even the enemies of Beha testify of Him. When this man was asked why he wrote such words when he was not a believer he replied, "I do not want to write this, but my pen wrote it - He is God." I do not mean by this

that Jesus Christ was not great - for He was a Manifestation of God: I only mean that He had only a few followers during his lifetime, and that though He lived in Nazareth, He was not even heard of in Acca. While now the face of Beha'ullah has spread far and wide.

Browne said, that in Jesus Christ's day, He was not noted, still His teachings have spread all over the world. Christ never wrote a single line to anyone. The Blessed Perfection has written many letters to all classes of people - scholars, poets, negroes, farmers, kings and porters with His own blessed Hand.

The Christians now think that when Christ declared Himself that all the people ran and kissed his Hands and Feet. On the contrary, He had always to hide Himself, while the Blessed Perfection never hid Himself. He was always among the people. Subi-Ezel was in hiding (for thirty-eight years, his whereabouts were never known). He confessed that he hid himself and said that the Bab told him to do so.

PN_1900_heh p030

ABU1341

Words spoken ca. 1900 in Akka

Jesus Christ's identity was denied by the people, but the Disciples established His Word.

Butterflies are always flying round and round the lamp and no one can keep them from the flame. It is recorded in the Bible that the Hidden Name of God was secluded in Jerusalem and the Jews say to this day that Jesus Christ stole this Name and by its power he was enabled to accomplish all that He accomplished in this world (Abha-Abha Father).

As Jesus Christ came from Heaven in the beginning, so He will come again. In reality, He did not drop down out of Heaven, but was born of Mary and as He came in the first place, so He will come again. Jesus said, "I will come while you are asleep." The people are waiting for the sun and stars to fall. The union of the wolf and the lamb means that those who are far from each other in religion may become believers and accept the same book, i.e. - religion.

What would be the use of the two beasts eating together and to be in peace - there would be no result. But if two enemies should come together and be united in one religion, it would be of great benefit and they would do great good. For example, it is recorded in the Bible that when the Messiah appears, He will appear in the Kingdom. The people did not know of the spiritual kingdom of Jesus Christ, but they were waiting for a man to come who had a material kingdom. When Jesus Christ appeared, He had no Kingdom, therefore the Jews would not accept Him, for they preferred to dance at the feast of Esther. They did not feel the Holy Fragrance of Jesus Christ, but were waiting for someone to come with a sword and to accomplish great changes in the material world. So it will be in these days.

The majority of the Jews in Persia, however, have accepted the teaching of the Blessed Perfection.

PN_1900_heh p032

ABU0601

Words to Mrs Sarah Herron et al in Dec. 1900 in Akka

Let us consider the prophecies announcing the coming of God, or the Manifestation. The coming of the Kingdom of God is foretold in all the holy books and these sayings are not confined to a small number, but the books are full of them - especially Daniel and Isaiah.

It is plainly stated in the Bible that when the Spirit of Truth shall come, He shall lead you to all truth, for now ye cannot bear these things. This refers to the Manifestation. Christians have always believed that this refers to the Holy Spirit. How can this be? The Holy Spirit was already in the world. He came in Jesus when He was born. Moreover, Jesus would never speak of the Holy Spirit as one who has ears. (Whatsoever He shall hear, that will He speak.") This must refer to the Advocate of Mohammed. The Holy Spirit is a spirit; not a man with ears. Also, Jesus says that the Father is in Him. How could the Father be in Him, except by the power of the spirit? If this is true, the spirit must have already been in the world, and yet the Christians teach that the Holy Spirit was not sent until after Jesus was crucified. But when Christ said, the Spirit of Truth shall come and teach all things, He meant that he was to come in the flesh.

The Koran says, "There is a day in which the Lord shall come" and again, "Know ye that ye shall meet Him." Those, therefore, who deny meeting their Lord, will be plainly at a loss. The sons and disciples of Mohammed explained that there would be a coming of their Lord. Ali said: wait for the appearance of One who was to manifest in the Mount. By calculation, the Day of the Bab is foretold, and also the prophecies of the Koran, as to the twelve Imams. One prophecy says that in 1260 A.H. (1844 A.D.) the Day of the Lord shall appear (after the flight of Mohammed).

In the Bible there are too many prophecies to even speak of them. The prophecies in the books of Zoroaster plainly foretold the coming of the Bab and the Manifestation, in large numbers they have become believers, though they do not believe or accept either the Bible or the Koran. In Persia there is a sect who believe in the divinity of Ali. They have religious books in Turkish, which explain that One shall appear in the flesh; that is, a Divinity.

There were no prophecies to foretell the coming of Moses, but for the coming of Jesus we find them and in the Bible the coming of Mohammed was mentioned in the Gospels as the Advocate, but regarding the coming of the Bab and the Manifestation all the religious books foretell of them - the Bible, the Koran, the Gospels, the holy traditions of Ali, and the Zoroastrian writings; all are quite plain on this point. No one can contradict them.

The Holy Spirit was always upon Jesus. At thirty years of age He was baptized and John saw the dove descend upon Him. The Holy Spirit upon the disciples was like the rays of the sun. Jesus was the Sun and His rays shone upon His disciples through His teachings. It permeates a soul or mind spiritually. The Holy Spirit in the disciples was the spirit or essence of the truth which they taught. We have feeling through the five senses and intellectual qualities. We often express these qualities by a material symbol. For instance, my heart is on fire; my heart is broken; I am thirsting for knowledge, or hungry for love; and this explains the verses in Acts 2:2, 3 and 4. The Spirit of Truth was the Advocate, or Comforter (Mohammed). He was a man; he could not have been a spirit; he had ears to hear.

SW_v09#01 p.007x, PN_1900 p115

ABU0486*Words to Mrs Sarah Herron et al in Dec. 1900 in Akka*

Third explanation. – The worldly grades of every Manifestation are so different from the spiritual grades, that each Manifestation has voluntarily sacrificed everything pertaining to worldly honor, fame or renown, for the sake of attaining the spiritual grades of Divinity.

Every man is likened unto a bit of straw before a great wind. It is blown as the wind desireth, and has no power over itself. Thus, each Manifestation is looking only to God, and takes no thought to himself at all. Every Manifestation has to become as a clear mirror to reflect the splendor of the Sun, for only the splendor of the rays of the Sun are imprinted there. The mirror has nothing of itself to give.

As the mirror only reflects the rays of the sun, and is itself only an agent, so the body of each Manifestation reflects the splendor of God, for all the splendor of the Manifestation is from Him. The body, itself, has practically nothing which it can show forth. Thus each Manifestation is fully under the command of God, and if the Manifestation accepts or rejects, rebukes or praises, it means that God has done this; for they, of themselves, do nothing, as they are under the sway of the will of God entirely. The personality of the Manifestation no longer takes part in any of His actions.

By these explanations, it is meant that all the worldly grades have been sacrificed on their part to the spiritual and divine grades and conditions.

One branch of self-sacrifice is the agreement of the trinity with the unity of God. All those who came in the days of Christ, have been unable to explain the trinity to make it agree with unity. St. John (the Golden Mouth) was one day walking and thinking how he could combine unity and trinity. He came upon a little boy, having a small cup in his hand, dipping the water from the sea into a small bucket. St. John said: "What are you doing?" The boy replied: "Putting the sea into this bucket." St. John said: "Do you not know that it is impossible?" The boy replied: "Yes, as impossible as for you to find a way to put three into one."

Those who have been only the lovers of light, and not the lamp, when the same light was manifested by Moses, were not veiled from the light, but knew it to be the same light; and those of the followers of Moses who loved the lantern only, when the

Light was shining in Jesus Christ, refused to accept it, for they were the lovers of the lantern only.

It is known that nothing can have three origins. Everything has one origin; three must have three origins, so how can three be one? In one way we can make the trinity and unity agree – if we say the three are the same in all their properties and virtues, we can make them agree; i.e. they are alike in virtues and properties, and agree with the one. Thus they are one and not three.

If there is any distinction between the three we must find out if that distinction is existent or pre-existent, if there is a distinction between the three and the one. The Trinity is the Father, Son and Holy Spirit, and if we say these three make one thing – one identity, then it is only one, and cannot possible be three, for it takes the three to make one; but if there is any distinction between them, then we must find out if the distinction is existent or pre-existent. If we say the three were one in pre-existence, but that it has become three in existence, then we give to the created the power to cause disunion of the uncreated. This is an impossibility and unreasonable.

Another example of the Trinity: We will take the sun for instance. It sends forth its bounty upon all created beings, and they in turn reflect its brilliancy: a stone reflects the heat, a tree the color, but a mirror is the only reflector that fully reflects all of the sun, and to such a degree that it is as though the sun had left the heavens and taken possession of the mirror, and the mirror can say: “I am the sun,” though the sun is in the heavens. The most perfect of all created beings is man, therefore in man must be the reflection of the Sun of Truth. By man, the perfection is meant. Jesus was a mirror in which the Sun was reflected, and that is why He said, “The Father is in Me.” “He who hath seen the Son hath seen the Father.”

PN_1900 p121

ABU2884

Words to Mrs Sarah Herron et al in Dec. 1900 in Akka

Question/topic: Jesus Christ said in the Gospels: 'After me shall come the Paraclete (or Advocate).' The Christians claim that this means the Holy Spirit, which came after Christ and abode in His disciples. But if this is true, why, after 600 years, did one come claiming to be the Paraclete?

Jesus Christ said in the Gospels: "After Me shall come the Paraclete (or Advocate)." The Christians claim that this means the Holy Spirit, which came after Christ and abode in His disciples. But if this is true, why, after 600 years, did one come claiming to be the Paraclete? When Mohammed put forth His claim, a great multitude of the disciples of Christ believed in Him as the man who put forward the claim of being the Comforter mentioned in St. John 16:13.

In the Bible, all the prophecies of Jesus Christ were fulfilled with His coming. Then, when the Christians say that the coming of Jesus Christ from Nazareth was prophesied, they are mistaken, but they believe it. We beg God to send down upon us the true knowledge, so that we may always have the light and knowledge of the Lamps.

PN_1900 p123

ABU2105

Words to Mrs Sarah Herron et al in Dec. 1900 in Akka

The Manifestation (Baha'u'llah) had all the qualities of the Sun of Truth manifested in him. All of the learned and wise men confessed that the teachings of the Manifestation were complete and perfect. The glory of the Manifestation was acknowledged by people of all nations of the earth, but they did not believe in his divinity. People of all nations composed poetry in praise of the Manifestation. The explanations of the Manifestation were all revelations, and there is not a single learned man on the earth who can produce the like of them. During fifty years the Manifestation withstood all nations of the earth. Though all nations were against him and contradicted him, they were always submissive and humble before

him. As the miracles and the extraordinary signs of the Manifestation will not be proof for the centuries to come after this, we have not mentioned them. The miracles are only proof for those who are present, not for those who are to come, for the idolaters have also recorded miracles, on the part of their gods, in their books.

(Words of Abdul-Baha: From notes of Mrs. Herron, 1900.)

SW_v09#01 p.006

ABU2689

Words to Mrs Sarah Herron et al in Dec. 1900 in Akka

Abdul-Baha said: “Baha’u’llah said the children are of two kinds—the mature and the immature. The mature are the children of believers, and the immature of the unbelievers. Some attain to the highest station because they are so well prepared that they can enter the highest station without earthly preparation. When we see a child wise beyond his years, it is a sign of this preparation, so we cannot question the justice of this. All are created in the same station by the Justice of God, but if some of these have become prophets and some teachers, this is from the favours and bounty of God.”

SW_v07#15 p.142, SW_v09#08 p.090

ABU1184

Words spoken in Dec. 1900 in Akka

The Explanation of Reincarnation

Husseyin, son of Fatima, is expected with twelve Imams. Moses is expected by the Jews to return as the Messiah. Christ is looked for by the Christians. The people of the world have always expected a reincarnation of their greatest prophet, - each nation respectively, according to its religious beliefs; that is, they expected the return of the soul in its personality.

When John the Baptist was asked: “Art thou Elias?” he replied, “No.” His soul was not the soul of Elias. When Christ was asked if John the Baptist was Elias, He said, “Yes.” But Christ’s meaning was a spiritual one. John the Baptist came in the same Spirit of God, but was not the same soul.

All the Prophets of God were Manifestations of God. Moses, Jesus, Mohammed and the Bab were the four greatest prophets, because they reflected the Light of God in a greater degree than any of the others, and they left books to guide the people in the way of God.

Suppose a mirror represents the prophets, and the sun represents God, and the sun’s rays the Holy Spirit. The mirror of Adam was dull, for the people of the world were not sufficiently advanced at that time to receive more light than the mirror of Adam sent forth, therefore God reflected the light upon a dull glass. The mirror of Moses was much brighter, so it could receive more of the sun’s rays and give back to the people a greater brilliancy, for the people of Moses were more advanced than the people of Adam. The mirror of Jesus was entirely clear, so that it received the full light from the sun and was, therefore, the sun itself, and this was what Jesus meant when He said: “I and the Father are one.”

But when the Manifestation of God Himself came, He was like a magnifying glass. The Manifestation was like a fine glass filled with wine; it was so perfect that no glass could be seen; the wine only shone forth. So the Manifestation was such a fine and perfect vehicle for the light, that the Spirit of God only was noticed.

PN_1900 p104

ABU1464

Words spoken in Dec. 1900 in Akka

Question/topic: [explanation of John 3:14-19]

St. John III: 14-19, by Abbas Effendi

Redemption has many meanings. V.14: Serpent means the religion of God. Moses lifted up this in the wilderness; that is, he founded this religion, as the people were in this wilderness forty years. Serpent is the symbol of religion, because a serpent

swallows everything; so the religion of God swallows up, or removes every doubt.

“As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up,” that the religion of Christ shall be known in the world. V.15: Every prophet, or Manifestation of God, must know fully that he will be utterly destroyed, before he begins his work, for his teachings will be against the teachings of the whole world. Jesus knew His words would result in His crucifixion, and His lifting us would give eternal life. This is the first secret of redemption. The Bab said to the Manifestation: “Oh my great Master, I give my life - my soul in your Cause, and I desire nothing but the curses of men, because you only are sufficient for me.” V.16: God, because He loved His people, gave His only Son; that is, gave Him spiritually. This is the second redemption. V.17: The Jews believed that Christ would come as a great earthly king with authority, and would punish and kill all who did not believe on Him. No! This was not true. He would only come to bring light into the darkness of the world, - to bring eternal life out of death. The first redemption is the giving of the human life, in order to make the truth known. The second is the giving of the spirituality, in order that the prophet, or Manifestation, shall fill His disciplines with the gift of spirituality. The third redemption is the utter and entire annihilation of self.

PN_1900 p100

ABU1762

Words spoken in Dec. 1900 in Akka

Question/topic: [explanation of John 3:9-14]

St. John III: 9 to 14, by Abbas Effendi

Nicodemus was a learned man; nevertheless he was one of those to whom Jesus referred when He said: “Because seeing, they see not, and hearing, they hear not; neither do they understand.” V. 10, Jesus said: “What will become of your pupils; you yourself cannot understand.”

A little child cannot understand or comprehend the words of a man of twenty years. Those who have human minds cannot understand and comprehend the heavenly mind, any more than a child can comprehend a man's mind or words. Christ's

teachings were heavenly, and we must have a heavenly mind in order to comprehend them. The mind of Nicodemus bore the same relation to the teachings of Jesus that a child's mind bears to the man's mind which is, in a sense, perfect. The spiritual eyes and ears are born from a perfect soul, so that he can comprehend. To be born of water and the spirit is the earthly condition, and the signs are clear for all to read and know and see, and if you cannot understand even this, how can you comprehend the spiritual birth, though its signs are as clear as the other signs. Everyone can see and know them. Nicodemus had an earthly mind, and only understood earthly things. heavenly things are alone understood by heavenly minds. But the oneness and singleness of God is even for heavenly minds upon earth, a most difficult spiritual truth to comprehend.

PN_1900 p098

ABU2375

Words spoken in Dec. 1900 in Akka

Question/topic: [explanation of John 3:13]

St. John III:13

Elijah and Enoch were believed to have come from human source, but ascended bodily into heaven. Jesus said this could not be. Christians believe that Christ came from heaven and returned bodily to heaven. They say He came from heaven, but they also acknowledge that He was born of Mary. It was true that, though He came by Mary, He came from heaven. They now believe that Christ will come from heaven in a cloud. Christ has come from heaven, but in a body just as Jesus did. If Elijah and Enoch went to heaven, they must have come from there, but it was not their bodies which went there, but their essence, just like Christ's. "Even the Son of man, which is in heaven" - His body was not in heaven; it was at that moment upon the earth, but His Essence was in the world of His Oneness and Singleness.

PN_1900 p100

ABU3186

Words to some materialist scholars spoken in Dec. 1900 in Akka

Question/topic: [regarding the Immaculate Conception]

Once some materialists came to Acca to ask Abbas Effendi what about the Immaculate Conception. He answered: "A living body cannot come forth from a dead body. Only a living man can make a living child; this is a scientific fact."

The scholars said it is impossible for a child to be born without a father, and said nothing could change their opinion regarding it. They left the subject and began speaking of geology - scientific facts well known. They were led to speak of their idea of evolution of man from the atom and molecule all through the different stations until at last man was evolved from all these previous conditions. Then Abbas Effendi said: "Well, did the first man who was evolved have a father and mother, as you said a child must have that comes into this world?" They said: "Why no, of course not." Then the Master said: "Well, if God could make the first man who came upon the earth without a father or mother, could he not make Jesus Christ also without a human father?" They were confounded and said nothing more, but after that they were converted and went away believers.

PN_1900 p118

Study guide to this volume

Volume 120 gathers letters and pilgrim notes from the opening months of 1900, the first year of the new century, when ‘Abdu’l-Bahá’s engagement with the emerging American community was becoming intensive. He remained a prisoner in ‘Akká, but the pilgrimage route from America had opened: groups of believers, most of them recent converts whose sole knowledge of the Faith came through Ibrahim Kheirallá’s idiosyncratic teaching, were making the extraordinary journey to the Holy Land to see the Centre of the Covenant in person. The volume is therefore a document of cross-cultural translation on an unprecedented scale: ‘Abdu’l-Bahá, speaking through interpreters, was simultaneously reorienting the American community’s understanding of the Faith (correcting Kheirallá’s distortions), offering doctrinal instruction on a wide range of topics from progressive revelation to biblical prophecy to the afterlife, and inculcating the social and spiritual disciplines that would make the community fit for its mission. Alongside these pilgrim notes, the volume contains important doctrinal letters in Persian, most notably the comprehensive response to four theological questions recorded as AB00068, which is among the most intellectually ambitious single documents in the corpus.

The Garden of America: Unity as Condition for Divine Confirmation

Key Passages

Disagreement among the believers is likened unto the clouds which prevent the rays of the sun from reaching the space they cover although in a short time, the power of the rays will undoubtedly disperse the clouds, yet the clouds will stop the rays for awhile and temporarily deprive the creature of God from the privilege of enjoying the beauty of the Sun. Disagreement among the believers has the same effect and result. It prevents the confirmation of God for a while. There will be no confirmation for any one as long as disagreement is in existence. — ABU0696

To live in peace, love, union, and agreement, and overlook the faults and defects of others and to see only their good actions and not their bad ones. These are things that will lead to perfect success and thorough happiness. — ABU0050

The field in America is now likened unto a field of land in which are planted small trees having not the powers within themselves to stand any assault or attacks from outside, or to repel the powers of storm and wind. Therefore, it is very necessary at first to

treat such trees very mildly and take much care of them until they become very strong, solid and firm. Consequently the guides and teachers who are in charge of this field must first deny themselves and practice chastity, purity, and love all sincerely, cut their hearts from the world and not care for the comforts of their bodies or for any other worldly thing. — ABU0115

Context for Study

These counsels on unity and on the special vulnerabilities of the early American community place ‘Abdu'l-Bahá in the role of a careful horticultural steward: the Faith has been planted in new soil, the seedlings are tender, and the first requirement is that the gardeners themselves be strong enough and pure enough to nurture rather than harm them. The cloud image in ABU0696 works differently from most metaphors of spiritual obstruction: the clouds temporarily interrupt the sun’s rays from reaching the earth, without destroying the sun itself. ‘Abdu'l-Bahá is clear that the Cause will prevail — “nothing can prevent its appearance and development, for God is able” — but he insists that the spiritual loss suffered by those who generate the clouds falls entirely on those individuals. The community that achieves unity does not merely avoid disaster; it becomes a conduit through which divine confirmation can flow. In the vocabulary of Islamic ethics, this is the doctrine that the community (*ummah*) is a collective trust whose spiritual state affects the flow of divine mercy to all its members. In Pauline theology, the Body of Christ functions with analogous collectivity: the suffering of one member affects all (1 Corinthians 12:26). The counsel to “see only the good actions” of others, and the story of Christ pointing out the whiteness of the dead dog’s teeth, offers a practical spiritual exercise: train perception to register virtue rather than vice, because the quality of perception determines the quality of the community one inhabits. This is close to what contemporary contemplative traditions call the practice of charitable or compassionate attention, and it anticipates the Bahá’í principle of “looking at one another with the eyes of perfection.”

Questions for Reflection

1. ‘Abdu'l-Bahá insists there can be no confirmation from God for anyone as long as disagreement exists. What theory of divine action underlies this claim? Does it imply a mechanical relationship between unity and grace, or something more nuanced?
2. The story of Christ and the dead dog’s white teeth is offered as a practical pedagogy of charitable perception. How does this exercise compare with the practice of *husn al-zann* (positive presumption about others) in Islamic ethics, or with the Buddhist brahmavihāra of *muditā* (sympathetic joy)?
3. The American community is described as “small trees” that cannot yet withstand storms. What does this metaphor of organic vulnerability imply about the proper pace and manner of religious education? How does it compare with Pauline distinctions between “milk” for beginners and “solid food” for the mature (1 Corinthians 3)?
4. ‘Abdu'l-Bahá tells the American teachers that they must “deny themselves” and “cut their hearts from the world” before they can guide others. In what sense is the moral transformation of the teacher a precondition for the effectiveness of the teaching?

5. The counsel “we can all serve in the Cause of God no matter what our occupation is” (ABU0982) democratizes service in a way that cuts across clerical hierarchy. How does this compare with the Protestant doctrine of the priesthood of all believers, and with the Islamic understanding of every Muslim as a witness to God?

Why Religion Changes: The Divine Physician and the Changing Prescription

Key Passages

The first question was why the religion of the Prophets changes, and the way of the Manifestations varies like a chameleon. The Chief of the Israelites had His way, the Star of the Christians had His radiance, the Pride of the Arabs had His commandments, and the Sun of the supreme heaven had His religion and effulgence. The words, deeds, religion, way and commandments of each one were different. What is this hidden and concealed mystery? For the commandment of God should be of one way so that the bounty of heaven might be unveiled. — AB00068

The contingent world is like unto the human body, which does not persist in one state but rather transitions from one condition to another, from one temperament to another; various symptoms appear and diverse ailments arise. Therefore, the wise physician and skilled doctor changes the remedy and alters the treatment. Observe with seeing eyes that in the mother’s womb man subsists on blood, in the cradle he is nourished by milk, and when he grows and develops he partakes of every kind of food at the Lord’s table of bounty. Childhood has its requirements, infancy its sustenance, maturity its demands, and youth its strength and vigor. — AB00068

Know that the divine law is of two kinds. One is concerned with the material world, and the other with the realm of the spirit and heart. The foundation of the spiritual law is changeless and immutable from the beginning of creation until the Promised Day and unto all eternity. It has been and will remain constant, and that is the virtues of the human world — the true, eternal, everlasting divine law and the eternal path and command of the Lord of Creation. That portion of the law which pertains to the physical realm changes according to the requirements of every age, every season, and every stage of development. — AB00068

Context for Study

AB00068 is one of the most intellectually systematic documents in the entire Bahá’í corpus. The questioner’s challenge is sharp: if God is one and truth is one, why has divine legislation changed so radically across the dispensations? ‘Abdu’l-Bahá’s answer proceeds on three levels. First, the metaphysical: change is the essential requirement of the contingent world, while immutability belongs to the realm of divine necessity. Second, the medical: the physician who never changes the prescription regardless of the patient’s changing condition is guilty of negligence, whatever wisdom he may claim. Third, the structural: within every religion, spiritual laws (love, justice, honesty, compassion) are

permanent, while social and legal regulations (*sharí'a* in its specific sense) are conditioned by historical circumstance. This threefold account is structurally similar to arguments advanced by Ibn Khaldun in his *Muqaddima* about the historical conditioning of religious law, by John Henry Newman in his *Essay on the Development of Christian Doctrine* (1845), and by the Islamic jurists who distinguished between the *musámalat* (social dealings) and the *ibádát* (acts of worship) — the former open to contextual adaptation, the latter fixed. The distinctively Bahá'í contribution is to assign the responsibility for determining what the specific social laws of the current dispensation require to the Universal House of Justice, thus institutionalizing the principle of ongoing adaptation within a framework of stable spiritual principle. The fourth answer in AB00068, on the soul after death as an abstract reality beyond time and space, extends the doctrinal scope of the letter into eschatology.

Questions for Reflection

1. 'Abdu'l-Bahá distinguishes immutable spiritual principles from changeable social laws. How does this distinction map onto debates within Islamic jurisprudence about the distinction between *ibádát* (worship) and *mu'ámalat* (social dealings)? Where is the Bahá'í categorization similar, and where does it differ?
2. The divine physician analogy implies that the changing of religious laws is not a sign of divine inconsistency but of divine wisdom. How does this compare with John Henry Newman's theory of doctrinal development in Christianity — the idea that later formulations are organic growths from earlier seeds?
3. 'Abdu'l-Bahá argues that a physician who prescribes the same remedy regardless of the patient's changing condition is negligent — constancy of prescription in the face of changing conditions is a failure of wisdom, however consistent it appears. Does this analogy fully capture the relationship between divine revelation and historical circumstance, or does it have limits?
4. The letter places responsibility for current social legislation with the House of Justice, giving that body an authority that no clerical institution in previous dispensations formally possessed. What are the theological implications of this institutional arrangement for concepts of *ijmá'* (consensus) in Islamic law?
5. If the foundation of the spiritual law is truly “changeless from the beginning of creation unto all eternity,” what specific moral commitments does this imply? How would one identify which laws fall into this permanent category and which fall into the category of historical adaptation?

Biblical Prophecy and the New Hermeneutics

Key Passages

Let no seditious rumors prevent you from coming into the kingdom of God and receiving the spirit of confirmation. Take for an example of Jesus Christ, when he was here on earth 1900 years ago, how he was despised by the people to an extent unimaginable.

How the Jews and even the Romans refused to have him buried in their cemeteries, and at last he was interred in a dung-hill which they now call Golgotha. How in the second century after Christ some of the so-called learned people sprang up and wrote many books in which they denied Christ and his appearance among the people. But look at the result now, and see! Consider how powerful is the cause of God! Be firm in the faith and let no doubts come to your mind, for this century is the most important of all. — ABU0169

This Day is the last cycle, the day of resurrection. The Manifestation said that he who is dead in the spirit in this time, will never be alive again of the spirit, and the one who is confirmed in this time will never be dead again spiritually. Bahá'u'lláh said that this cycle of Bahá'u'lláh would last about 400,000 years. — ABU1009

Context for Study

The pilgrim notes from 1900 show ‘Abdu'l-Bahá systematically reorienting a Western audience whose religious formation had been shaped by Christian biblical expectation. He approaches scripture with remarkable hermeneutical flexibility: he takes detailed prophetic texts (Isaiah, Jeremiah, Daniel, Matthew, Revelation) and reads them as specific historical references to the Holy Land, to Bahá'u'lláh, and to the new Dispensation, while simultaneously insisting that faith must ultimately rest on spiritual recognition rather than on the satisfaction of any particular interpretive scheme. The historical argument in ABU0169 is bracingly empirical: look at what happened to Christ's reputation immediately after the Crucifixion — denied, derided, buried in a waste site — and then look at what history made of that apparently failed mission. The implicit claim is that the same inversion of human expectation is underway with the Bahá'í Faith. The vast temporal claim in ABU1009 — a cycle of approximately 400,000 years — is among the most eschatologically ambitious statements in the entire corpus, and it situates the current Dispensation in a cosmic time-frame that dwarfs all previous religious history. This is the “Day of Resurrection” in a sense that makes the phrase mean something categorically different from any previous usage: the spiritual awakening of the human race at its maturity, the fulfillment for which all preceding revelations were preparation. Students familiar with the Islamic doctrine that history moves from the age of the *anbiá* (prophets) to the age of the *qiyáma* (resurrection) will recognize this as a radical realization of that scheme.

Questions for Reflection

1. ‘Abdu'l-Bahá uses the historical trajectory of Christianity — from apparent defeat at the Crucifixion to global influence — as evidence for the reliability of the Bahá'í Cause. What type of argument is this, and what are its limits and its strengths as an apologetic strategy?
2. The claim that the current Dispensation will last approximately 400,000 years radically re-frames all previous religious eschatology. How does this temporal claim affect the way individual believers should understand their own historical moment? What psychological and spiritual attitudes does it invite?
3. ‘Abdu'l-Bahá reads specific verses of Isaiah and Jeremiah as referring to ‘Akká, to the pilgrims coming to the Holy Land, and to Bahá'u'lláh. What assumptions about the nature of prophetic language underlie this kind of reading? How does it compare with the Christian typological reading of the Hebrew Bible?

4. The statement “he who is dead in the spirit in this time will never be alive again” implies a singular and unrepeatable spiritual opportunity in this moment of history. How should this claim be held alongside the Bahá’í principle of ongoing progressive revelation and the mercy of God?
5. How does the Bahá’í concept of the “Day of Resurrection” as a spiritual event (*qiyáma ma‘náwiyya*) relate to Islamic eschatological traditions about the physical resurrection of the body, the accounting, and the scales of justice?

Three Births and the Circle of Existence

Key Passages

There are three births: first, the material; second, to be born of water; third to be born of spirit. When man first enters the spiritual world he is born of water or the truth and knowledge of God. He must become as a little child — unworldly, without jealousy, enmity, covetousness, love of money, desires, and to take on all the qualities of God, and begin to ascend the other half of the circle. The spiritual half has an indefinite number of conditions, always progressing upwards. It is possible in one step to leave the lowest and enter the highest condition. — ABU0299

A child in the matrix of its mother is in utter darkness. When it is born into the world it comes into the light. While in the matrix it cannot understand the uses of its faculties; but when it comes into the phenomenal world then the uses of hearing, speech, sight, etc., are understood. So when we leave here and go into the Kingdom of the Unseen we will know the uses of the bounties of God given to us in this world. Here we are prepared, and given faculties which are for use in that world. The new birth is realized in this world when we become characterized with the characteristics of God, when His name and attributes become our name and attributes. — ABU0407

As to the soul, it is one of the abstract realities, and abstract reality is sanctified beyond time and space, for time and space pertain to the physical world and to that which occupies space. How can abstract reality, which hath neither body nor form, be confined by time or space? It transcendeth both. It is spirit, not matter — a heavenly grace, not earthly dross. It is light, not darkness; soul, not flesh. Its station is sanctified above all places, and its rank is exalted beyond all stations. — AB00068

Context for Study

The recurring image of birth as spiritual metaphor is one of the most cross-culturally resonant in ‘Abdu’l-Bahá’s teaching. The triad of material birth, birth from water (spiritual awakening through divine knowledge), and birth from spirit (full alignment with divine attributes) takes the Johannine language of “born again” (John 3:3–7) and systematizes it while grounding it in a developmental psychology. The “circle of existence” image (a full arc from material descent to spiritual ascent, with the moment of divine recognition as the axis of the turn) integrates what might otherwise appear as a linear evolutionary scheme into a cosmic pattern of return: the soul descends into

matter, gains its faculties, and then uses those faculties to ascend back toward its divine origin. This is structurally close to Neoplatonic *proe* and *epistrophe* (emanation and return) as developed by Plotinus and adopted into both Islamic and Christian philosophy. The parable of the child in the womb is a thought experiment in ontological relativity: the faculty-rich child in the womb cannot understand the use of the very faculties it will need in the next world, just as the soul in the current world cannot comprehend the faculties it is developing for the next. This image also recurs in the Sufi tradition (notably in Rumi's *Mathnawí*), but 'Abdu'l-Bahá gives it a more precisely epistemological framing. The soul's transcendence of time and space, articulated in AB00068, echoes Augustine's *memoria* in Book X of the *Confessions* and anticipates Bergson's analysis of duration, while grounding both in the Islamic philosophical tradition's distinction between the *nafs* (soul) as an incorporeal, self-subsistent reality and the *jism* (body) as its temporary vehicle.

Questions for Reflection

1. The "circle of existence" implies that the soul's trajectory through physical life is not a fall from which it must be rescued but a preparatory arc in which it acquires faculties for a higher existence. How does this differ from Platonic dualism, in which the body is a prison, and from the Christian doctrine of the Fall?
2. The three births — material, of water, of spirit — map Bahá'í spiritual development onto the Johannine language of new birth. What does this selective appropriation of Christian vocabulary tell us about 'Abdu'l-Bahá's hermeneutical method?
3. The claim that the child in the womb cannot understand the uses of its faculties is offered as a model for our current inability to understand the afterlife. How persuasive is this analogy, and where does it reach its limits?
4. The new birth is said to be realized when "His name and attributes become our name and attributes." How does this theosis-like formulation compare with the Eastern Orthodox concept of *theosis* (deification), with the Sufi notion of *faná'*, and with the Confucian ideal of embodying the virtues of Heaven?
5. 'Abdu'l-Bahá insists that the soul "transcendeth both time and space." What are the implications of this claim for our understanding of prayers for the departed, for the meaning of spiritual progress after death, and for the question of personal identity in the next life?

A Guiding Question for the Whole Volume

Volume 120 is a document of translation in every sense: from Persian and Arabic to English, from the vocabulary of the Shí'í sacred tradition to the categories of a Christian West, from the world of 'Akká's ancient walls to the "field of America" newly under cultivation. 'Abdu'l-Bahá teaches biblical prophecy to audiences who know the Bible but have not heard of Bahá'u'lláh; he teaches the changing and unchanging elements of divine law to communities uncertain of what they are committing to; he teaches unity to a community already fractured by one teacher's ambition; and he teaches that the new birth, the circle of existence, and the soul's transcendence of time are not private consolations but public realities with social consequences.

A guiding question for the whole volume might therefore be: **In ‘Abdu’l-Bahá’s encounter with the first American Bahá’ís, where does the translation of the Faith into a new cultural idiom involve genuine continuity with the original revelation, and where does it risk distortion — and how does ‘Abdu’l-Bahá himself navigate that risk while simultaneously correcting the distortions already present in Kheirallá’s teaching?**