



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 123:

Writings and Utterances of Abdu'l-Baha, 1901, 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
- 56. Writings in the year 1294 A.H. (ca. 1877)
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- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 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
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 123

This 1901 volume gives a vivid picture of ‘Abdu’l-Baha’s ministry at the point where pilgrimage, translation, public teaching, and the interpretation of Christianity were becoming central instruments of expansion. Several letters retain the familiar urgency of service, yet the emphasis here falls strongly on directed capacity: believers are to become eloquent, disciplined, spiritually detached, and suited to the needs of particular audiences. AB03766 is revealing for its address to a maidservant of God connected with Green Acre, whom ‘Abdu’l-Baha hopes will become a “lamp” of that society and a cupbearer of the love of God. AB12115 adds a more strategic dimension, urging attention to English-language mastery for Mirza Yunus Khan and to the training of Aqa ‘Azizu’llah, the son of the martyr Varqa, while also presenting teaching as the chief magnet for confirmations in that hour of opportunity.

The pilgrim notes associated with E. J. Rosenberg and others form one of the most substantial and distinctive bodies of material in the volume. ABU0044 offers an extended commentary on the Gospel of John, reading Christ’s words through the Baha’i categories of spiritual perception, divine light, sacrifice, and the Manifestation as the mirror of God. ABU0484 is particularly important for its epistemology: the senses, reason, and scriptural interpretation are each shown to be limited, while the Manifestation’s spiritual knowledge is likened to walking over the sea of existence without dependence on the “ark” of argument. Related notes treat the Trinity (ABU2649), references to Muhammad in the Bible (ABU2650), the nature of Satan (ABU1043), reincarnation and Buddhism (ABU1457), and the hierarchy of inspired and historical material within the Bible (ABU1695). Together these items show ‘Abdu’l-Baha training Western pilgrims to read Christian scripture symbolically, comparatively, and in light of progressive revelation.

The volume also preserves several passages of historical and social interest. AB00455, addressed to E. G. Browne, is a warm and significant letter that reminds him of the singular distinction of having attained Baha’u’llah’s presence and invites him to become a companion of ‘Abdu’l-Baha in servitude to the divine Threshold. ABU0378 connects Baha’u’llah’s writings on universal peace with contemporary peace movements and the Czar’s peace initiative, while also recalling the letters to the kings and the martyrdom of Badi’. ABU1287 records a conversation with the English consul in which ‘Abdu’l-Baha contrasts the West’s material civilization with the East’s prophetic and spiritual inheritance. ABU2291, an account of exile and arrival in ‘Akka, belongs to the same historical texture, giving Western readers a narrative frame for the sufferings that underlay the present mission.

Pastoral and ethical instruction remains interwoven with these more doctrinal materials. AB01053 counsels silence and detachment in the face of libel, insisting that the servant of the Cause should seek divine acceptance rather than vindication through public controversy. AB02547 treats persecution with a flash of humor, turning the violent plucking of a believer’s beard into a sign of accepted

service and even renewed beauty. ABU2604 clarifies the distinction between obligatory prayer, private devotion, public supplication, and chanting, while ABU2199 and ABU2766 give practical guidance on the education of children and the avoidance of alcohol. The result is a volume in which the atmosphere of pilgrimage is especially strong: the pilgrims receive scriptural exegesis, spiritual psychology, social counsel, and practical discipline, all ordered toward the formation of teachers capable of carrying the Faith into the English-speaking world.

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AB03766

To: Sarah J Farmer, in Green Acre, ME

Date: 1901-Jan-01

O thou who art attracted to the Kingdom of God!

I hope thou wilt ride thy steed in this field as much as thou canst and that thou mayest know nothing except praising, worshipping and extolling the Sun of the World of Creation.

O maid-servant of God! The radiance of favor is (cast) upon thy head and thou art clad with the robe of gift. Praise be unto God, that the breeze of the divine spring maketh the soul thrive and the fragrances of holiness are quickening the heart of man. Favor is perfect and bounty is overflowing—the doors of prosperity are opened and hearts are expanded and dilated. The drops of the cloud of favor are continually (falling) and the lakes of graces are successively overflowing. The wine of the love of God is circulating, and the melodies of thankful birds are astonishing all people distant and near. The radiance of the Manifestor of the Mount is illuminating all hearts and breasts and the never-ending bounties are successively (flowing) from the divine Kingdom. I hope that, through the favor of the Blessed Perfection, thou wilt become the lamp of the society of Green Acre (Me.), and wilt become the cup-bearer of the wine of the love of God, thou wilt invite a great number of people into the Kingdom of the Powerful Lord and wilt teach numerous souls, thou wilt put the crown of the exalted gift upon thy head and wilt rule over the empire of the greatest spirituality, and thou wilt become the envy of the queens of all regions and wilt be the rival of all the celebrated people of the world.

TAB.279-280

AB01802

To: *Baha'is of Muhammadabad et al., in Muhammadabad (Darrih Jaz)*

Date: 1901-Jan-07

- 1 O Lord, O Merciful God! Make these friends the recipients of Thine endless favors and make these loved ones the manifestations of Thine boundless grace. Make their hearts dispellers of sorrows and their souls like an impregnable fortress. Make them firm and steadfast in Thy Covenant and Testament, and in the blowing of the winds of tests, make them like lofty and towering mountains.

1 ای پروردگار ای یزدان مهربان یاران را مورد الطاف بی‌پایان کن و دوستان را مظاهر احسان بیکران قلوب را کاشف کروب کن و نفوس را بنیان مرصوص فرما تا بر عهد و پیمان ثابت و راسخ باشند و در هبوب اریاح امتحان چون جبل باذخ شاخ
- 2 May they chant the verses of unity and sing the attributes of the Glorious Lord. Make them drawn swords of the hosts of the Kingdom and victorious and triumphant over the armies of self and passion. Make them bright Venus stars in the horizon of oneness and the dawning hope in the darkness of despair. May they strive to spread the divine fragrances and endeavor to promote the clear verses. May they become divine farmers sowing the seeds of truth. May they adorn the gathering of sanctification and light the lamp of detachment. May they become silver-bodied beauties in the assembly of holiness and rose-garlanded cupbearers at the feast of the Covenant. May they become intoxicated with Thy cup and enchanted and enraptured by Thee. May they raise the melody of the Supreme Concourse, teach the stations of unity, lift up the call of the Abha Kingdom and awaken all who slumber.

2 آیات توحید ترتیل نمایند و نعوت ربّ مجید ترنیم کنند جنود ملکوت را سیف شاهر شوند و جیوش نفس و هوی را غالب و قاهر افق توحید را اختر ناهید گردند و ظلمت نومید را صبح امید شوند در نشر نفحات کوشند و در ترویج آیات یینات همت نمایند دهقان الهی گردند و تخم حقیقت افشانند محفل تقدیس بیارایند و سراج تجرید روشن کنند انجمن تقدیس را شاهدان سیمین تن گردند و جشن میثاق را ساقیان گل‌پیرهن سرمست جام تو شوند و واله و شیدای تو گردند آهنگ ملأ اعلی بلند کنند و درس مقامات توحید دهند و بانگ ملکوت ابی برارند و جمیع خفتگان را بیدار کنند
- 3 Verily Thou art the Generous, verily Thou art the Merciful, verily Thou art the Ancient Bestower.

3 انک انت الکریم انک انت الرحیم انک انت الفضل القدیم

BRL_DAK#0846, AHB_107BE #02 p.24,

DUR3.138

AB02547

To: Hasan Ali Akbar, in Ardistan

Date: 1901-Jan-09

1 O servant of the divine friends! Although for some time you have been engaged in serving the friends and raised the banner of servitude to the Truth, now that you have sacrificed your beard and its roots in the path of the love of God, it has become clear and evident that your service and servitude at the Sacred Threshold has been accepted. O you who are notorious in the divine path! Every beard will eventually fall from its roots, and every whisker will end up as the mockery of the graveyard. But you should be grateful that before the vicissitudes of contingent existence could uproot your blessed beard from its foundation, it was plucked out and scattered at the hands of oppressors in the path of the Kind Friend. God willing, it will become the cause of beauty, grace and youth.

2 The divine friends who in this time became the target of injury and cruelty, experienced hardship and calamity, and were afflicted at the hands of oppressive aggressors - this was a gift from God with which they were blessed, and this was a bounty with which they were favored. Every affliction that occurs in the divine path is the essence of bounty, and every calamity is a gift. Consider the early centuries - some souls lived in the utmost comfort and prosperity, and finally left behind the troubles of the world, while other souls who experienced various forms of cruelty in the path of faithfulness - their lights still shine bright from the horizon of the Kingdom, and their radiance, like the rays of the morning star, remains manifest and evident from the divine dawning-place. Now which of these is more pleasant and attractive? Take heed, O you who have insight! And upon you be Glory.

1 ای خادم احبای الهی هر چند مدتی بود که بخدمت یاران پرداختی و در عبودیت حق علم برافراختی ولی حال که در سبیل محبت الله ریش و ریشه فدا نمودی واضح و مبرهن گشت که خدمت و عبودیت در آستان مقدس مقبول گشت ای رسوای سبیل الهی هر ریشی عاقبت از ریشه برافتد و هر لحيه‌ئی پیاپی سخره قبرستان گردد ولی تو شکر کن که پیش از آنکه حوادث امکان لحيه پرسعادت را از بن و بنگاه براندازد بدست ستمکاران در سبیل یار مهربان کنده و پراکنده شد انشاء الله سبب صباحت و ملاحه و جوانی خواهد شد

2 یاران الهی که در این وهله مورد اذیت و جفا شدند و صدمه و بلا دیدند و بدست تطاول ستمکاران مبتلا گشتند این موهبتی بود از حق که بآن فائز شدند و این عنایتی بود که بآن موفق گشتند هر بلایی که در سبیل الهی وارد عین عطاست و هر مصیبتی موهبتی است ملاحظه در قرون اولی نمائید که نفوسی در نهایت راحت و رخاء زیستند و عاقبت ترک دغدغه دنیا نمودند و نفوسی که در سبیل وفا انواع جفا دیدند انوارشان الی الآن از افق ملکوت ساطع و لامع و پرتوشان چون شعاع ستاره صبحگاهی از مشرق الهی ظاهر و باهر حال کدام یک خوشتر و دلکشتر است فاعتبروا یا اولی الابصار و البهاء علیک

INBA17:244, MMK3#195 p.139

AB01168

*To: Baha'is of the world**Date: 1901-Jan-10*

- 1 O friends of God! Jinab-i-Haji Ghulam-Husayn wrote a letter on behalf of all the friends and penned an epistle adorned with the blessed name of each of the friends of God. 'Abdu'l-Baha read a letter from each of those names and was freed from the snares of sorrows, gained desires, drank cups of joy and attained spirit and fragrance. How well he spoke: "Whence comes this musician who uttered the name of the Friend?" And for each of those names He wished to write a letter, but what can be done when there is absolutely no opportunity. Therefore one letter is written in the blessed name of all.
- 2 O friends of God! If you knew how full of spirit and fragrance is the heart of 'Abdu'l-Baha in this moment when remembering you, you would surely soar with joy and fly in delight to the Kingdom of the All-Forgiving Lord. Observe how brightly shining is the light of the Sun of bounty, that through its merciful outpourings the heart of 'Abdu'l-Baha has become so tender and loving. This is the mark of the sincere ones, the attribute of the humble and lowly, glad tidings for the assured ones, and joy and delight for the seekers.
- 3 O friends of God! The Joseph of Canaan has been cast into the well and prison through the evil of the envious ones. Although this well is for him the height of the moon, and this prison of abasement is for him the palace of glory. Night and day in thanksgiving for these afflictions he cries out "My Lord! Prison is more beloved to me than that to which they call me," and seeks not deliverance from this prison, but rather in servitude at the Holy Threshold longs for every tribulation.
- 4 O friends of God! The gates of the Most Great Bounty are opened and the outpourings of the Abha Kingdom give life to soul and spirit. An expanded breast is needed to be worthy of these mighty verses. I hope that the breasts of the friends become Sinai and the hearts of the loved ones become Mount Paran, so that divine manifestations may encompass them and heavenly bestowals and spiritual inspirations become evident and manifest.
- 5 O divine friends! Know the value of these days and open your tongues to explain the mysteries of unity, so that land may
- 1 ای احبای الهی جناب حاجی غلامحسین نامه‌ئی از لسان کل یاران نوشته و خامه‌ئی رانده و عنوان آن منشور بنام مبارک هریکی از احباء الله مزین عبداله‌آ از هریک از آن نامها نامه‌ئی خواند و از دامهای احزان رها یافته کامها جست و جامها نوشید و روح و ریحان حاصل نمود فنعم ما قال این مطرب از کجاست که برگفت نام دوست و بجهت هریک از آن نامها آرزو داشته که نامه‌ئی بنگارد ولی چه توان نمود که ابداً مجال نه لهذا یک نامه بنام مبارک کل مرقوم گشت
- 2 ای احبای الهی اگر بدانید که در ایندم قلب عبداله‌آ بیادتان چگونه پر روح و ریحانست البته از شادمانی طیران نمائید و از فرح و سرور پرواز بملکوت رب غفور کنید ملاحظه نمائید پرتو آفتاب موهبت چه قدر درخشنده و تابان است که از فیض رحمتش قلب عبداله‌آ بجه مثابه رقیق و مهربان هذه سمة المخلصین و صفة الخاضعین و الخاشعین و بشارة للموقنین و فرح و سرور للطالبین
- 3 ای احبای الهی یوسف کنعان از شر حسودان پناه و زندان مبتلا گشته اگرچه این چاه او را اوج ماه است و این زندان ذلت او را ایوان عزت شب و روز بشکرائه این بلایا رب السجن احب الی ما یدعوننی الیه فریاد برآرد و از این زندان نجات نطلبد بلکه در عبودیت آستان مقدس آرزوی هر مصیبت نماید
- 4 ای احبای الهی ابواب موهبت کبری مفتوحست و فتوح ملکوت ایهی محی جان و روح صدری مشروح بآیات کبری باید تا قابل این منقبت عظمی گردد امیدوارم که سینه یاران سینا گردد و قلب دوستان جبل فاران شود تا تجلیات ربانیه احاطه کند و فیوضات سبحانیه و سنوحات رحمانیه ظاهر و باهر گردد
- 5 ای یاران الهی قدر این ایام را بدانید و زبان بگشائید و بیان اسرار توحید نمائید تا آن کشور

be perfumed with the sweet herbs of divine wisdom and that
clime may be illumined by the light of the morn of oneness.

برياحين حكمت الهية معطر گردد و آن اقليم بنور
صبح احديت منور شود

- 6 My God, my God! These are servants who have been attracted
by the fragrance of Thy holiness and have been set ablaze by
the fire kindled in the tree of Thy oneness. O Lord! Aid
them to promote Thy manifest Faith, to guide others to Thy
straight path, and to walk in Thy right way. Verily Thou art
the Generous, Thou art the Merciful, the Compassionate.

6 الهی الهی هؤلاء عباد انجذبوا بنفحات قدسک
و اشتعلوا بالنار الموقدة في شجرة احديتک ای
رب ایدهم علی ترویج دینک المبين والدلالة علی
صراطک المستقیم والسلوک فی منهجک القويم
انک انت الکریم انک انت الرحمن الرحيم

7 19 Ramadan 1318

7 ۱۹ رمضان ۱۳۱۸

INBA84:271

AB11402

To: Mirza Abu'l-Fadl Gulpaygani, in Port Said

Date: 1901-Jan-13

O Lord! Aid this servant of Thine to exalt Thy Word and to
spread Thy signs amongst Thy servants, and expand his breast
through the exposition of Thy proofs and evidence. Verily,
Thou art the Confirmer, the Helper, the Gracious.

رب وفق عبدک هذا علی اعلاء کلمتک و نشر
اثارک بین عبادک و اشرح صدره ببيان حججک
و برهانک انک انت المؤيد الموفق الکریم

SAAF.000

AB01053

To: Arthur P Dodge

Date: 1901-Jan-19

O thou faithful servant of the True One!

I received thy letter and its contents caused the utmost joy
and fragrance within me, because it showed thy firmness in
the Cause of God and prove thy steadfastness in the love of
the Word of God. Its meanings were the mystery of unity and
its expression showed thy firm intention in serving the glorious
Lord.

I beseech the Threshold of Unity with all humility and supplication to make thee confirmed in His service and to enable thee to be serviceable in the Holy Threshold; that thou mayest not be a moment at rest nor take a breath of composure; nay, rather to pass all thy life in this greatest gift and this supreme favor employed in diffusing the breath of God; that thy sincerity of heart, thy sanctity and purity may increase and that thou mayest become entirely separated from aught else save God. Except a man be purified and sanctified from the soil of his dependence on this world, the spiritual purity will not become manifest in him. The more the mirror is clear and pure the greater will the rays and the bounties of the Sun of Truth show forth from it.

As to those things published in journals against thee: Thou shouldst not be grieved nor sorry therefor, because thousands of journals have written traducing Abdul-Baha, have given false and base accusations and awful calumnies. Notwithstanding these he was neither troubled nor grieved thereby; nay, rather these caused me to exert myself more than usual in the path of God and to drink the cup of sacrifice and to boil in the fire of His love. Man must seek to gain the acceptance of God and not that of the different classes of men. If one is praised and chosen by God, the accusation of all the creatures will cause no loss to him; and if the man is not accepted in the threshold of God, the praise and admiration of all men will be of no use to him.

By all these it is meant that thou must not be sorry and grieved because of these things the papers have written against thee; nay, rather trust in God and be unmoved by either the praise or the false accusations declared by people towards thee, depend entirely on God and exert thyself to serve His holy vineyard. All else save this is but imagination, though it be the praises of all people in thy behalf; because all else is of no result and bears no fruit.

As to thine action against the journal which hath libeled thee: It is not at all best to bring action against them, because there is no profit in doing that; nay, it will lead to more sayings of a similar nature. Under these circumstances silence is best. Thou must not be disappointed, sorry or grieved thereat; God will remove all these difficulties. If thou wilt employ thyself in the service (of the Cause of God) the past losses will be recovered and all the troubles will be settled.

This is the manifest truth.

Send my greetings to the enlightened leaf, the maid-servant of
God, thy noble wife.

TAB.157-159, BSTW#276o

AB10677

To: May Maxwell, in Paris

Date: 1901-Jan-24

O thou who art attracted unto God!

Verily, I remember thee in my prayer and supplication to God,
and implore my Lord to make thee a flame of the Fire of the
Love of God.

Deliver the enclosed letter to its owner.

May greetings and praise be upon thee.

[signed] Abdul Baha Abbas

MAX.174

AB00455

To: Edward Granville Browne, in England

Date: 1901-Feb-01

- 1 O kind friend! Some time hath passed during which absolutely
no word hath been had of that ancient companion; no radi-
ance of the Sinaitic fire hath broken forth; and no message
hath greeted our impatient ears. 'From our friends had we ex-
pected friendliness.' The days when thou hadst dealings with
the wanderers in these parts are ever remembered, fixed indeli-
bly in our thoughts, and a source of gladness to both heart and
soul.

- 2 Although the cord of love is unbroken, and the fellowship of the
heart is permanent and enduring, yet what hath chanced that
forgetfulness should have stolen over the hearts of friends? 'To
a friend, the thought of dear ones is a boon.' Should it be the

1 ای دوست محترم مهربان مدتی است که
بهیچوجه از آن یار دیرین خبری نرسیده و نور
محبتی ندمیده و گوش انتظار پیامی نشنیده ما ز
یاران چشم یاری داشتیم یاد ایامیکه باوارگان
در این سامان سر و سودا داشتی همیشه مذکور و
مرکوز وجدان و سبب شادمانی دل و جانست

2 باوجود آنکه رشته محبت پیوسته است و الفت
قلبیّه باقی و برقرار آیا چه شد که نسیان بر قلب
یاران مستولی شد یاد یاران یار را میمون بود
اگرچه فسحت و وسعت ایام آن دوست قدیم

case that days of ease and plenty have caused that longtime friend to become preoccupied with gaiety and pleasure, and induced him to devote himself to self-enjoyment, then must he be hard pressed to recall these wanderers, unless some compelling force should come into play, and irresistibly put him in mind of his erstwhile friends.

- 3 "Spare a thought, beloved, for this lonesome bird when one day ye light upon the lithesome sward."
- 4 At all events, the intention of the preceding is that we are steadfast in our longtime friendship, and determined – God willing – that it should grow. The passage of ages shall neither yield forgetfulness nor confer oblivion. At all times are we occupied with thy remembrance, and cheered by thy recollection.
- 5 In particular, we are comforted by the thought that some opportunity may arise for us to enjoy once more thy company. For a great bestowal hath been vouchsafed by the Lord to that kind companion, the true value of which he must needs appreciate. This is that amongst the historians of Europe no one besides thyself hath attained unto the Most Holy Court: this bestowal hath been reserved for thee alone. Thou must needs greatly appreciate the value of this Divine gift and this heavenly bestowal. Although at present its true value is not known, in times to come it will acquire the utmost importance. O kind companion! Know thou that this bestowal is a crown of glory upon thy head, which for countless centuries will be a source of pride unto all thy kindred, family and relations. Wonder not thereat!
- 6 Reflect a while on bygone ages, and how, at the time of His Holiness the Spirit (Jesus), to consort with Him continually night and day was viewed by no one as a matter of importance, whilst his bounties and gracious favour were accorded no weight or consequence. Yet now a rock in the neighbourhood of Tiberias, which once He honoured by seating upon it His blessed frame, is a place of pilgrimage and prostration unto half the world. Observe thou what significance it hath acquired!
- 7 Ever hath it been the case – as it shall continue to be hereafter – that the Dayspring of God's light hath not, during His own lifetime, been regarded as important in the eyes of men, nor have His favours been a cause of pride and happiness unto the people. Yet when subsequently the light of the Sun of Truth hath illuminated the world, the kings of the earth have prostrated themselves before the dust of those Blessed Souls.
- 8 Briefly, the intention is this: Do thou keep safe this jewel which God hath bestowed upon thee, and, like unto a hidden pearl,

را مشغول به مسرت و شادمانی نموده و بکامرانی واداشته در اینصورت یاد آوارگان افتادن آسان نه مگر قوه کلبه بمان آید و مجبور بر تذکر دوستان قدیم کند

3 یاد آرید ای مهان زین مرغ زار یکصباحی در میان مرغزار

4 باری مقصود اینست که ما بر الفت قدیم ثابتیم و انشاءالله نابت مرور دهور فراموشی نیارد و خاموشی نبخشند همواره بیاد شما مشغولیم و بذکر شما مألوف

5 علی الخصوص چون مناسبتی بمان آید و مؤانستی گردد زیرا موهبت عظیمه‌ئی از حضرت یزدان در حق آن یار مهربان شده باید قدر آنرا بداند و آن اینست که از مورخین فرنگستان کسی جز آنجناب بساحت اقدس فائز نگشت و این موهبت تخصیص بشما یافت بسیار باید قدر این بخشش یزدانی و موهبت رحمانی را بدانید هرچند حال معلوم نه ولكن در استقبال نهایت اهمیت را پیدا خواهد نمود ای یار مهربان این را بدان که این موهبت تاج کرامتی است بر هامه تو که قرون عظیمه مدار مفخرت جمیع منتسبین و خویش و پیوند است

6 تعجب مفرما قدری در قرون اولی ملاحظه کن که در ایام حضرت روح مؤانست شب و روز آنحضرت در نزد نفسی اهمیت نداشت و الطاف و عنایت او را قدر و وقعی نبود حال سنگی که در حوالی طبریایک مرتبه بشرف جلوس جسد مطهر آنحضرت فائز شد محل زیارت و سجود نیمی روی زمین است ملاحظه فرما که چه اهمیتی پیدا نمود

7 همیشه چنین بوده و خواهد بود که مطالع نور الهی در زمان خود در انتظار اهمیتی نداشتند و عنایاتشان سبب مفخرت و مسرت ناس نبود لکن چون انوار شمس حقیقت بر آفاق تابید بتراب اقدام آن نفوس مبارکه ملوک ارض سجده نمودند

8 باری مقصود اینست که این گوهر بخشایش الهی را محفوظ بدار و چون لؤلؤ مکنون در صدف

store and shelter it in the shell of thine heart. Strive thou that day by day this priceless iridescent pearl may increase in lustre and delicacy, and glisten in the midmost heart of the world on the diadem of transcendent honour.

- 9 'Abdu'l-Baha hath entertained – as He now entertaineth – the utmost respect towards thee on this score; and in a number of letters hath openly expressed this. That which shall remain for thee eternally is this; and all else is an undulating mirage, not water; an ostentation, not a gift; an illusion, not a reality. Erelong shall this truth be unveiled to thee too.

- 10 In fine, shouldst thou seek abiding glory, and wish for an imperishable heavenly dominion, so that the fame of thy grandeur may spread throughout the eternal world, and the report of thy holiness reach unto the Kingdom of God, be thou the partner and companion of 'Abdu'l-Baha in servitude to the Sacred Divine Threshold, and forget entirely this transitory world. Forgo thyself, and cleave unto His Holiness the Beloved.

- 11 With the utmost lowliness, 'Abdu'l-Baha beggeth and beseecheth that haply he may be graciously assisted to become a servant of the Divine Threshold. For the servants of the True One regard pure servitude as their majestic diadem, and attendance upon the loved ones of God as the greatest honour.

- 12 In this spirit, therefore, have I set about composing this letter. I beseech God graciously to assist this sinful servant, 'Abdu'l-Baha, to bring gladness to the hearts of the friends. For the rest, I am ever pleased and happy in the thought of thee. Peace be upon thee.

EGBBF.104-105x

قلب جای و مأوی ده همتی فرما که روز بروز این دریگای دری رونق و لطافتش تزیید یابد و در قطب امکان بر اکیلی شرف باذخ بدرخشد

9 عبدالبهاء نهایت حرمت را از این جهت در حق آنحضرت ملحوظ داشته و دارد و در بعضی از مکاتیب ذکرش را نموده آنچه از برای تو باقی خواهد ماند اینست پایدار و مادون آن موج سراپست نه آب نمایش است نه بخشایش و همست نه حقیقت و عنقریب بر آنحضرت نیز این حقیقت آشکار گردد

10 خلاصه اگر عزت ابدیه جوئی و سلطنت سرمدیه که صیت بزرگواریت در جهان باقی منتشر گردد و آوازه قدسیت تا بملکوت الهی رسد در عبودیت آستان مقدس الهیه سهم و شریک عبدالبهاء شو و این عالم فانی را بکلی فراموش فرما از خود بگذر و بحضرت دوست پیوند

11 عبدالبهاء بنهایت خاکساری تضرع و زاری مینماید که شاید به بندگی درگاه الهی موفق شود زیرا بندگان حق عبودیت صرفه را اکیلی جلیل خویش دانند و خدمت یاران الهی را مفخرت عظمی شمرند

12 لهذا در این مورد بنگارش این نامه پرداخت از خداوند میطلبم که این بنده گنهکار عبدالبهاء را موفق بسرور قلب یاران نماید باقی همواره بیادت مسرور و شادمانم والسلام

CMB_F66#19a, BRL_DAK#0586,
MAS9.094, MSHR5.040-041, MSHR5.379ax,
YHA1.183-184 (1.377), EGBBFP.239-241

AB09636*To: Mrs Peter Bender, in Chicago**Date: 1901-Feb-01*

O thou who art assuredly believing in God!

Verily, I am informed of thy letter which showeth how thou art praising God, hast acknowledged the unity of God, art attracted to His kingdom and art thanking Him for His favor; that He hath strengthened thee in guidance, hath illumined thine inner sight with the light which is shining forth from the Kingdom of El-ABHA, hath caused thee to hear the Call of the Merciful from the Supreme Concourse and hath made thee one of the chosen ones in His brilliant and holy Threshold.

O glad-tidings be unto thee for this great gift! O blessed art thou for this worthy deed! And upon thee be greetings and praise.

TAB.475-476

AB12115*To: Mirza Muhammad Hasan Adib, in Tihiran**Date: 1901-Feb-06*

¹ O learned one of the divine school! For some time no letter has been written, due to the abundance of sorrows, pains, difficulties and trials, and besides this, there were many occupations and distractions. However, in the realm of heart and soul, I was engaged in utmost supplication and entreaty at the threshold of the All-Glorious, that He may keep the friends protected and preserved in His shelter of protection and support, and make them delighted and joyous through His aid and care.

² Praise be to God that during the absence of His Majesty the just King and the honored Chief Minister, the beloved ones remained protected from the evil of enemies in the shelter of safety and security of the Lord. This was nothing but pure divine grace and bounty.

³ Yet 'Abdu'l-Baha was always the target of arrows of the unfaithful brothers. No arrow remained that they did not shoot,

¹ ای ادیب دبستان الهی مدّیتست که نامه‌ئی مرقوم نگشت از کثرت احزان و آلام و محن و بلایا بود و از این گذشته مشاغل و شواغل بسیار ولی در عالم دل و جان بنهایت تضرع و ابتهال بدرگاه ذوالجلال مشغول که یاران را در صون حفظ و حمایت خویش محفوظ و مصون دارد و به عون و عنایت خود محظوظ و مسرور دارد

² الحمد لله در غیوبت اعلیحضرت شهریار عادل و جناب مستطاب صدر کامل احبّا در کھف امن و امان حضرت یزدان از شرّ اعدا محفوظ ماندند این نبود مگر از صرف فضل و موهبت الهی

³ ولی عبدالبهاء همواره هدف سهام اخوان جفا بود تیری ثماند که نینداختند زخمی ثماند که نزدند

no wound remained that they did not inflict, no intrigues and whispers remained that they did not carry out, no deceit and hypocrisy remained that they did not employ. And 'Abdu'l-Baha, alone and solitary, faced all these arrows with his breast as target, standing in servitude at the Sacred Threshold, striving night and day with heart and soul. He did not rest for a moment nor sleep peacefully at night. He found not a moment's ease, constantly boiling and striving and crying out. But the intensity of trials has struck such a blow to the limbs that complete weakness has resulted in all powers. I hope that through the power of the Ancient Beauty's grace, despite physical frailty, he may withstand all blows in the divine path, drink deadly poison as though sweet honey, and freely sacrifice his life in the path of the All-Merciful.

- 4 Praise be to God that the regions of Iran are safe and secure, and the just government has raised its tent, protecting and preserving all. The divine friends must arise night and day in servitude at the Sacred Threshold, engage in what is necessary and proper today, make prayers for His Majesty the King their constant refrain, occupy themselves with diffusing the divine fragrances, not rest for a moment, sacrifice their lives and arise to the greatest guidance, and count this bounty as a precious opportunity.

- 5 The spring breezes do not always blow, nor do April showers always fall, nor does the heat of the Sun of Reality always shine. The autumn season comes and winter rules. Then the nightingale does not sing, the beauty of the rose does not reveal its face in the garden, and the musk-laden breeze does not scatter its fragrance to the horizons. While time remains, one must count the opportunity as precious and arise to what causes ancient glory.

- 6 Regarding Mirza Yunus Khan, utmost effort must be made that he speak and write the English language with perfect eloquence, and until this level is reached there is no fruit. In affairs one must achieve complete perfection, otherwise no result is yielded and no fruit obtained; rather it remains incomplete. Especially since, as is known, Mirza Yunus Khan is occupied with both learning the language and teaching the Cause of God, both of which attract the confirmations of the All-Forgiving Lord. It is certain that he will acquire ultimate proficiency in the English language in a short time and will progress in the requirements of teaching and establishing proofs and evidences. Then it will be light upon light and desired results will be obtained from his existence.

دسائس و وساوسی نماند که مجری نداشتند حيله و تزويری نماند که بکار نبردند و عبدالبهاء فرید و وحید در مقابل جمیع این سهام سینه را آماج نموده و بعبودیت آستان مقدس قیام داشته و شب و روز به جان و دل میکوشید دمی نیاسود و شبی راحت نکرد آنی آسایش نیافت همواره میجوشید و میکوشید و میخروشید ولی شدت بلا یا چنان صدمهائی باعضا زده که فتور کلی در قوی حاصل گشته امیدوارم که بقوت عنایت جمال ابهی با نخافت جسم مقاومت جمیع صدمات در سبیل الهی بنماید و سم تقیع را چون شهد بدیع بنوشد و جان را رایگان در سبیل رحمن فدا کند

- 4 الحمد لله صفحات ایران امن و امان است و حکومت عادلانه خیمه پرافراخته محافظت و صیانت عموم مینماید احبابی الهی باید شب و روز بعبودیت آستان مقدس قیام کنند و آنچه الیوم باید و شاید پردازند و ادعیه خیریه اعلیحضرت شهریاری را ورد زبان کنند و بنشر نفعات پردازند و دمی نیاسایند جانفشانی کنند و بهدایت کبری قیام نمایند و این موهبت را غنیمت شمرند

- 5 همیشه نسائم بهاری نوزد و ابر نیسانی نبارد و حرارت شمس حقیقت نتابد موسم خریف آید و فصل زمستان حکم براند دیگر بلبل نسراید و جمال گل در طرف چمن چهره نگشاید و نافه مشبک بر آفاق نثار نشود تا وقت باقی فرصت را باید غنیمت شمرد و آنچه سبب عزت قدیمه است قیام کرد

- 6 در خصوص جناب آقا میرزا یونس خان باید نهایت همت را مبذول دارند که لسان انگلیسی را در غایت فصاحت بگویند و بنویسند و تا باین درجه نرسد ثمری ندارد در امور باید نهایت اتقان را نمود که مکمل گردد والا نتیجه نبخشد و ثمره بدست نیاید بلکه ابر گردد علی الخصوص از قرار معلوم جناب میرزا یونس خان به تحصیل لسان و تبلیغ امر الله هر دو مشغول و هر دو جاذب تأیید حضرت رب غفور یقین است که نهایت مهارت را در لسان انگلیسی در مدت جزئی تحصیل خواهند نمود و در لوازم تبلیغ و اقامه دلائل و براهین ترقی خواهند کرد آنوقت نور علی نور شود و نتایج مطلوبه از وجودش حاصل شود

- 7 Show utmost consideration to the son of the martyred one, Aqa Azizu'llah, upon him be the Glory of God, the Most Glorious. If possible, reopen his shop, and if impossible and unattainable, guide him to study medicine in medical school so that he may both learn the language and gain expertise in the medical profession. Great attention to him is necessary.
- 8 Exercise complete diligence and consider the matter of teaching very important. Today the magnet attracting confirmations of the Abha Kingdom is the diffusion of divine fragrances and explanation of clear verses. No matter has had the importance of this mighty matter and without this, success and prosperity are impossible. When one opens the tongue of teaching, one becomes enkindled and moves by the breeze of grace. This is the manifest triumph, this is the great bounty.
- 9 And upon you be Glory.
- 7 جناب ابن حضرت شهید اقا عزیرالله علیہ بہاء
الله الأبہی را نہایت مراعات ملحوظ دارید و
اگر ممکن بشود دوبارہ مغازہ او را باز نمایند
و اگر غیرممکن و محال است در مکتب طب
بتحصیل فن طبابت وادارید کہ ہم تحصیل لسان
نمایم و ہم در فن طبابت حذاقت یابد بسیار
ملاحظہ او لازم است
- 8 کمال تقید را مجری دارید و مسئلہ تبلیغ را بسیار
مہم شمردید البوم مغناطیس تأییدات ملکوت
ابہی نشر نفحات است و بیان آیات بینات هیچ
امری اہمیت این امر عظیم را نداشته و بدون
این فلاح و نجاح محال چون انسان لسان تبلیغ
گشاید خود افروخته گردد و از نسیم عنایت
بہتزاز آید ہذا ہو الفوز المبین ہذا ہو الفضل
العظیم
- 9 و علیک البہاء

BRL_DAK#0739

AB05736

To: *Shafaul-Mulk, in Rasht*

Date: 1901-Feb-07

- 1 O beloved physician! Physical healing is achieved through herbs, electuaries, essences and antidotes, and is temporary. Eventually the patient becomes weary of this abode of sorrows and must one day take flight to the eternal realm.
- 2 But spiritual healing and inner health and well-being are desired and beloved and the ultimate aspiration of those possessed of understanding hearts, for this is an eternal healing and everlasting life. The remedy for the spirit's constitution is the pure water and the cup whose mixture was of camphor, and the effulgence of Mount Sinai, and the teachings of the All-Forgiving Lord.
- 3 As much as you can, acquire divine attributes and become enthralled and enraptured with His countenance. Make your dwelling in His path, inhale His sweet fragrance, and turn in prayer toward Him until you become independent of the world
- 1 ای طبیب حبیب شفآ جسمانی بہ گاہی و
معجون و خلاصہ و دریاق میسر گردد و موقت
است عاقبت بیمار از دار اکدار بیزار گردد و
ناچار روزی بدار القرار پرواز کند
- 2 ولی شفآ روحانی و صحت و عافیت وجدانی
مطلوب و محبوب و متہی آرزوی اصحاب قلوب
زیرا شفای ابدی است و بقای سرمدی و مزاج
روح را علاج ماء طہور و کاس کان مزاجہا
کافور و فیض مجلی طور و تعالیم رب غفور
- 3 تا توانی خلق و خوی حق گیر و والہ و شیدای
روی او شو و در سر کوی او مأوی گزین و
بوی دلجوی او بمشام آر و بسوی او نماز آر تا از

and all who dwell therein, and through humility and supplication become the confidant and companion of 'Abdu'l-Baha.

جهان و جهانيان بي نياز گردی و به عجز و ابتها
همراز و انباز عبدالهآء شوی

4 And upon you be glory.

و عليك الهآء 4

INBA85:303, MKT8.122b, AKHA_134BE

#07 p.274, BSHN.140.429, BSHN.144.423,

MHT1b.248

ABU0044

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: Explanation of the Revelation of St. John 8:1-11

This story needs no explanation - meaning plainly understood.

Verse 11: "Neither do I condemn thee, go and sin no more." This shows that we should never look upon the faults of others but only consider our own faults. Then the Master ('Abdu'l-Baha) told the following story or parable:

A man once, as he was walking, saw a wonderful sight. In a certain place there were three men. The first of these was blind, but he could see things that were very distant. The second was deaf to all near sounds but he could hear things that were very far off. The third was naked but he held in his hands very carefully a long hem of a garment. The man asked the teacher the meaning of this sight.

The interpretation of it was this: These three men represented humanity. The first, who could only see at a distance but was blind to all that was near him, means that people can generally see very clearly the faults and shortcomings of other natures and of those who are far from them, but their own faults are too near to be perceived.

The second man was able to hear of the deaths of others but his own death was too near him to be heard. The third one, who was quite bare, shows that in this state man comes into this world and in this state it is quite certain he must leave it and though he knows this very well, yet he spends his whole time in carefully preserving the hem of a garment from being soiled.

Verses 12-20: There is a great difference between God and all creatures. All the creation is in darkness but God is the Light. Jesus says, "I am the Light of the world; he that followeth me

shall not walk in darkness but shall have the Light of Life.” The Light here spoken of means the Light of His Perfections - justice, mercy, goodness, love, holiness, truth, unworldliness, righteousness, purity, etc. “He that followeth Me” that is, he that does as I do and is characterized with these attributes then he is not in the darkness.

Verse 15: But Jesus answers, Ye judge after the flesh (that is, ye can only judge Me bodily - ye are not able to judge Me spiritually, ye are not capable of so doing).

Verses 15-16: And yet if I judge my judgment is true. We have seen before that He said to the woman, “Neither do I condemn thee,” thus refusing to judge her. Then he continues, “I am not alone but I and the Father that sent Me.” That is, the Light of the Father is in Him.

Verse 19: “Ye neither know me nor my Father: if ye had known Me ye would have known my Father also.” Whilst Jesus was in the world He was the Light of it, and no one could receive Light except through Him.

Verse 23: Ye are from beneath, that is, from the material world. I am from above, - that is, the spiritual world.

Verse 25: “Even the same that I said unto you from the beginning,” that is, The Son of the Father.

Verses 30-31: “If ye continue in my words then are ye my disciples indeed.” The Master said there are three kinds of belief. (1) To confess with the lips only; (2) To confess with the mouth and believe with the heart in sincerity but not to do according to our belief; (3) To confess and truly believe and also to live as the disciples and followers of Christ.

Verses 43-44: There are two kinds of relationships - spiritual and earthly. “Ye can not hear my word,” i.e., ye have not the spiritual ears to hear with. “Ye are of your father the devil,” i.e. ye have the same evil qualities as a spiritual murderer. [Cain?] was not the spiritual son of Adam - only his earthly son.

Verse 56: Your father Abraham saw my day spiritually and was glad.

Chapter 10, Verses 1-5: The shepherd is Christ, the true believers are the sheep; the sheepfold is Christ’s religion. They that hear my voice, that is, they that recognize my divine Call, and acknowledge it and follow me, are of the ‘Chosen’ amongst the many called. During the time of Jesus He was the only door into the true religion of God, and those who rejected Him, and endeavoured to climb up some other way were only thieves and robbers.

Jesus said to the people, "I have done nothing but kindnesses and good deeds to you. When have I ever done you harm? I have loved you all, and all that I have wished for is your good, and to benefit you. For which of these good works that I have done, do you stone me?" And our Lord said we might see the same thing in the days of the Bab. All the people witnessed of him that he was the best man they knew and that from the time of his baby-hood he had done nothing but good deeds. So also in the days of the Blessed Perfection - all the people in Teheran were witnessing of His good deeds and perfections, and he was called the 'Father of the poor,' in Teheran.

The Jews answered that it was not for these good works of Jesus that they wished to stone Him - for they quite acknowledged His good actions, but it was because of His blasphemy in saying He was the son of God.

Then Jesus replied that it is said in the Bible to the Holy Prophet of God that they are Gods. And in order to explain this saying the Master gave the illustration of the Sun and the mirrors. If you placed a row of perfectly clear mirrors out of doors when the sun rose, the sun would be reflected in each of them, and that the sun might say with truth to these mirrors, "Ye are suns." In this same sense, it is said of the great prophets of God, "Ye are Gods," because they reflect the qualities and characteristics of God. Jesus said to these Jews, how was it they did not wonder at this far stronger expression, "Ye are Gods" being used to the prophets? But when He only said He was the son of God, they wished to stone Him.

Chapter 12, verses 1-8: Judas Iscariot was the chief among the disciples; their leader. Yet when this test (verse 6) came to him, he fell. The higher our station is, and the nearer we are to God, the more severe do our tests become: and when we have received great blessings, we are apt to become self-confident, and think that we are secure from falling - and then is our danger great. The Master and this story (of Mary and the ointment) had a deep spiritual significance.

The bottle which contained the (ointment) perfumed oil, represents the heart of Mary - the ointment is the love of God which filled her heart, and all this love she poured forth at the feet of Jesus. Then Judas said, why did she lavish all this love upon Jesus, who did not need it so much as the poor - why did she not pour out some of this love and care upon them?

Then Jesus said that she did well to give Him all her love, that is what we ought to do. We must give all our heart's love to God; then, for His sake, and through our love for Him, we shall love all others. By the poor in this spiritual sense, is meant

those who needed love. The Blessed Perfection said, "The poor are my charge to you:" therefore we must always cherish the poor for His sake.

Verses 14-16: The Master said that the disciples of Jesus did not at first, believe in Him, because of signs and prophecies. They did not even remember or understand them until after His death. They believed in Jesus because of Himself - because of His character, and the light that came from Him, and also because of the light of their own inspiration within themselves.

To take an illustration of this, the sun. We do not believe in the existence of the sun because of the shadows cast by its light, or because of the effects it produces in making the grass grow; but we believe in the sun because we see it shining in the heavens. We know that the sun exists by looking at it, not merely by its effects and the results it produces. So if you know that a man is a very clever and excellent carpenter, it is not needful for you to see all the things that he has made, in order to believe that he can do them; but you believe he can do these things because you know the man and his skill, and that he has the ability to make them. So we must always believe in a prophet of God, in and for himself; and we must not search for proofs and prophecies in order to enable us to believe in him. It is said that the disciples understood these things after Jesus was glorified.

Why is this expression "glorified" used of Jesus' crucifixion? 'Abdu'l-Baha then explained that in the eyes of the people of the world, that is, of ordinary human beings, to be killed or crucified was the most terrible thing that could possibly befall them. But it is not so for believers, it is the most glorious privilege that can happen to them. So with all the troubles and miseries of humanity - such as hunger, nakedness, poverty, etc. These for ordinary people are really troubles, but when they come to believers, they are for them a bounty of God and a privilege. "Blessed are the poor in spirit, for theirs is the Kingdom of God." We see that the disciples, who were poor, ignorant men are remembered and revered by all the world to this day. But how many kings and potentates of the earth have come and vanished, even as if they had never existed. Their names even are forgotten, and they have produced no effect or result in the world.

Verse 25-26: The Master explained more fully the meaning of Christ being 'glorified' by His death. He said the Blessed Perfection, in the Book of Ighan, in explaining the meaning of the statement about Christ coming in heaven and riding on the clouds, says that one meaning of the expression 'cloud', is the body of the prophet. Why is it that sometimes we cannot see

the sun in the sky? It is because it is veiled from us by thick clouds: and in this sense, the body, the human nature of a prophet is a cloud, preventing the people from seeing His glorious light. For they argue that the prophet is a man, such as they themselves are, requiring food, rest and sleep, and is also liable to ordinary human accidents and diseases. How can this human man represent the light of God, or be a manifestation of God? But when the prophet has gone from earth, that is, has died, or been killed, then the veil or cloud is removed, and the people see plainly the light of His teachings, and the sun that was within Him.

A seed, a grain of corn, if it were not planted in the earth, and buried from our sight, remained always alone and one - but if the seed is planted, buried and hidden from sight, then it brings forth much fruit - many hundreds of seeds like itself. And so, when the prophet is killed or crucified, His religion and His teachings begin to grow and spread - and to "bring forth much fruit."

Verses 26-31: The Master said that if any one would be the servant of Jesus, he must follow Him, as a servant does; and so he would always be in the same place where Jesus was, just as a servant is always with his master. When the two thieves were crucified with Jesus, one was in this condition of service, and when he begged Jesus that he might be with Him, Jesus Christ answered, 'Today thou shalt be with me in Paradise,' that is, in the same place with me.

"Now is my soul troubled," in this passage 'soul' means the personality, the human nature, or body of Christ - not His spirit which was perfectly happy. The body of Jesus was perfect - His perfect and obedient servant, naturally was sorry and grieved that this great spirit would leave it - though this body was in entire subjection and obedience.

"Father save me from this hour," means Kill me, crucify me quickly - that I may be with Thee, and leave this earthly condition of being troubled. "For this cause came I unto this hour." That is, for this reason I came into the world that I may be crucified, and so make Thy name glorious, i.e. renowned and known throughout all the world.

"Father glorify Thy name," that is, crucify Jesus Christ who is Thy name - who represents and is God on this earth.

"Then came there a voice from heaven" not from the atmospheric heaven, but from the high and heavenly condition and state of Jesus - so that it was actually heard by all the people. "I have both glorified it," means Now I am being crucified, and "will glorify it again," means that I will also glorify it in the

disciples, meaning they will be martyred and crucified to make My name glorious. "His voice came not because of me, but for your sake," means that this voice came to tell you that you will also be glorified as I am.

SW_v08#11 p.144x, SW_v08#19 p.241x, PN_unsorted p066, BSTW#135, STAB#043x

ABU2366

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka

Question/topic: After the further declaration of this Truth will the millenium begin at once?

No, gradually, for a plant that grows too quickly lasts only a short time.

It is necessary to use judgment and common sense in declaring this Truth. In Teheran, for example, where it is thoroughly well known the teaching and speaking of it may be quite open, but in Khorasan where it is but little known, discretion must be used, and the same holds good in England. In Chicago where it has been much taught and written of in journals it may be quite freely spoken of.

Through all trials and distress men gain great spiritual powers,—and humiliation is the road to exaltation and honor. Because Moses as a babe chose the fire and had his tongue burned, therefore in after life God endowed his mouth with great eloquence. Had not Joseph been sold as a slave never would he have become the mighty ruler of Egypt.

PN_1901 p002, NRMM.204

ABU3187

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka

Question/topic: Reference was made to a newly discovered fragment of the Gospel of Thomas: "Lift the stone and thou shalt find me. Cleave the wood and there am I."

as we can only see different objects by the light of the sun, one might in one sense and with truth say the aim is in everything. In this sense also is our Lord Christ in everything. As all things are nourished and sustained by the light and warmth of the sun, so are all created beings filled with the overflowing bounty of Christ.

PN_1901 p002

ABU2603

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka

Question/topic: In the Gospel (Luke 12:4) it is said: "Be not afraid of them that kill the body..."

In the Gospel (St. Luke 12:4) it is said: "Be not afraid of them that kill the body and after that have no more that they can do. But I will tell you whom ye shall fear. Fear him which after he hath killed hath power to cast into hell. Yea, I may unto you, fear him."

‘Abdu'l-Baha said that this means that the death of the body is of no importance and not in the least to be feared, because a spiritual soul lives forever. But the thing to be feared is the death of the spirit.

It is said of Mary Magdalen that out of her went seven devils. This means seven evil qualities which Jesus cast out of her by teaching her the Truth. She was not such a bad woman as some supposed before her conversion, but the wonder is that such a saint and miracle of purity and goodness could have been created by the New Birth. She was greater than all the disciples of Jesus because she alone stood firm after His death, and never wavered.

PN_1901 p002, NRMM.205

ABU1768

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: Parable of the ten virgins

The word virgin means those who are free from ties of this world unspotted by the world and empty,- ready to be filled.

There are two kinds of sticks which we can imagine to be put aside for the fire. One is a damp stick, the other is of aloe (a very dry kind of wood). When contact with the fire the damp stick will not ignite but the other is dry and ready to be ignited at once. So some people have the capacity to receive the light of God, others are full of earthliness (dampness) and cannot receive it.

Some of the attributes of those people possessing this capacity are, for example, devotion, attraction towards God, separation from the world. These when trials come, are able to sustain calamities in the Cause of God. But though sometimes flames will appear in damp fuel, they soon become extinguished.

The first necessity for us is to increase this capacity for light. The sun is always shining and brilliant, but the blind can never see it. We must train this capacity, to receive the Divine bounty. The oil in the parable, signifies this capacity. All food is good, and a gift from God, but we must have the appetite to eat it. Suppose the rain is falling in abundance, no good is done by it in a salt desert which only grows thorns and useless plants.

PN_1901 p003, NRMM.205

ABU1136

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: Resurrection

Jesus Christ had two bodies—one spiritual and one material. The material body is of no importance. It changes and changes always. An old person's body is not the same as that of the same individual when young.

The visible world does nothing but change and change leads to annihilation. We must be sure then, when the soul of man leaves his body it never returns to that body again.

In the Gospel record, when Jesus Christ was crucified and ascended, Mary Magdalen and the other disciples had fallen into such a state of excitement and agitation that during three days the Cause of God was annihilated for them. After three days, their agitation having abated they realized that the cause of Jesus Christ and His teaching was everlasting in the world. The disciples would not at first write to the other believers openly that Jesus was crucified until Mary Magdalen said to them. What does it matter? His soul is with us.

When Jesus was crucified some said, His religion is annihilated and gone. Mary Magdalene said matter is gone, and flesh, but the soul of the religion is forever.

Thomas was a feeble character who believed the Cause was lost. After a little time he saw that, though Jesus was killed, the Cause of God still continued and then he realized and believed.

After the death of the Blessed Perfection, one day, the chief Muhammadan priest of Akka came to our Lord and said he had seen the door of his room open and the Blessed Perfection came into his room. This was the Truth and Cause of the Blessed Perfection which manifested itself and its continuous to him in this way.

To those who say that Jesus Christ came back to earth in his earthly body, they should reflect that He was 33 years old at the time of His death. According to the medical science it is established that in 33 years a man's body has been changed at least three times. If it was the body of the third decade of His life which revived what became of the other two bodies?

The perfections and characteristics of God toward man are not conditional upon any fact. God is merciful to man, and His mercy does not depend on Jesus Christ's having done anything, but He is always sacrificed and this is the great question of the Mystery of Self-sacrifice.

PN_1901 p003, PN_unsorted p065, NRMM.206

ABU1460

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: The mystery of self-sacrifice

Our Lord said that the Prophets and Suns of God possessed two states or conditions. 1st, the Spiritual; second, the material.

In their spiritual state or condition they reflect entirely the perfect bounties of God and His perfections, such as love, joy, goodness, mercy, etc., but these perfections they sacrifice and give as a free gift to the people without hope or idea of any return to themselves. For example, consider a growing tree—the sun shines upon it, the rain falls and the breezes blow upon it. Then, by the grace and power of God the earth gives its strength to the tree and it lives and grows. The tree then gives this power, which it receives from the earth to the branches twigs and leaves, which flourish and in time it gives its power to make blossoms and fruit to appear upon them. So our Lord Christ gives His perfections and graces which He receives from God to the people, to make them grow to be strong and live and He keeps nothing back for Himself.

Now, in the second or bodily condition of the Prophet, He also sacrifices and gives all these perfections to the people. It is natural to man that his eyes should enjoy beautiful objects and views but our Lord Jesus Christ never walked abroad for the purpose of this pleasure and enjoyment. He gave His perfect sight to the people. The ears love to listen to beautiful music and harmony, but Christ listened to the wailing and sighing of humanity. It is natural to man to enjoy repose and the rest of sleep but Christ never forsook His work on account of weariness. And so with all the bodily and material comforts which man naturally enjoys. He sacrificed them all to the people, yea, even giving His own life.

PN_1901 p004, NRMM.208

ABU0484

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: The miracle of walking on the water

In this story of our Lord Jesus the Sea of Tiberias represents the Ocean of Creation—the two shores represent earthly truth and spiritual truth. The boat (or ark) stands for the arguments and reasons by which man acquires knowledge and in this boat the disciples of Jesus were tossed in the waves of the Ocean of Creation. The shoes which Jesus left in order to come to them walking on the water, represents earthly knowledge. The haven and shore to which He guided them represented spiritual knowledge. There are three ways of apprehending Truth. First, the earthly way, by means of the five senses. Second, the way by argument and reasoning and all philosophers have taught that it was possible to reach the knowledge of Truth by this method. Third, the spiritual way, by which man receives knowledge from the inner light or inspiration.

The ancient philosophers and indeed the philosophers of all time have taught that the first method, that is by means of the five sense, was the one certain way of knowing Truth. For example, when we see a large mass of water, you know that it is the sea and nothing can contradict that fact. But when you reflect deeply you will see that this means of knowing is not to be absolutely relied upon. For instance, when you see in a steamer, sailing along rapidly the evidence of your sight tells you that the shore is moving, but you know this to be false. If you look at the sun your eyes assure you that it rises every day and travels across the sky, but science has disproved this. If you take a lighted stick, attached to a string and whirl it around very fast the appearance is that of a circle of fire—again people in a desert often see a beautiful mirage, but the nearer you approach this appearance the more it fades away and you being to perceive its unreality. All this proves that the evidence of the sense alone is not to be relied upon for conveying the Truth.

The ancient philosophers have also taught that by the Intellect (the second method) of argument and reasoning accurate and absolute knowledge of everything can be obtained. They said that they could prove the existence of God by the existence of forces and motion, that is to say the mover and the thing moved. They explained that motion is impossible without one who causes movement. They observed the heavens and the motion of the chief planets, which they conceived to be caused by

the movement of eight successive crystalline spheres enclosed within a ninth and outer one, which, by its action caused all the others to move. But later philosophers have said that these crystalline spheres are non-existent, and that the planets are suspended by the force of gravitation, attraction, etc. thus utterly contradicting ancient theories. These ancient philosophers also said that as they could observe no movement or change in the heavens, they were therefore pre-existence and eternal. All these statements have been refuted. It is therefore evident that we cannot rely on this second method of obtaining knowledge, to ensure absolute accuracy. Successive philosophers are always contradicting each other, and propounding diverse theories. If absolute knowledge were to be obtained by this means, the wisest philosophers would agree in saying the same things.

There is yet a third method of acquiring knowledge, by revelation, or the Inspired Books; but the difficulty in this case is that every person's interpretation of the Book is colored by his own individuality. In the time of Jesus Christ, the Jews were prevented from accepting Him, by clinging to the literal interpretation of their Book. They searched their Scriptures and prophecies and said, "What we find in these writings does not agree with what we know of this man of Nazareth, but it is rather against His claim."

As we have before said in the account of this miracle, the disciples of Jesus attempted to sail over the Sea of Creation and Existence in the ark of Argument and Reasonings, finding great difficulty and danger in proving the Truth by so doing. But when Christ, the Light of the world, who knew all things by the Light of the inner and spiritual illumination, came to them in their boat, walking by His knowledge over the Ocean of Existence, and having no need of the Ark of Argument, then immediately they were at their desired haven.

Our Lord said that all miracles have their mystic and hidden meaning enfolded within them, and that this miracle of the walking on the water is of the very first importance.

SW_v08#09 p.114-115x, PN_1901 p005, NRMM.209

ABU2649

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: The Holy Spirit

Always, from the earliest ages, the conception of the Trinity hath been present. In the time of Moses, the ides of the Trinity was shown in (1) God, (2) the speaker of Mount Sinai, and (3) The Fire (which corresponds to our idea of the Holy Spirit). In the time of Abraham, this thought was represented by Abraham, the Angels, and God.

As an illustration of the Trinity, take light and illumination, there is the light-giver, the Sun (God) the light-receiver, and the ray of light connecting the two. Again there is the giver of the bounty, the receiver of the bounty and the bounty which is the Holy Spirit.

PN_1901 p006, NRMM.212

ABU2199

Words to E.J. Rosenberg et al, spoken in March 1901 in Akka
Question/topic: The teaching of children

We must be guided entirely by the intelligence and development of the child, as to how soon we should begin to teach it.

A woman reaches her maturity at the age of twenty, and must then certainly receive the full teaching.

Many a child of ten is sufficiently developed and advanced to receive some teaching, and some are ready for it at the age of eight or nine.

The great thing that is necessary to teach children is to be characterized with the attributes of God, and to be good. Their hearts and minds must be prepared to receive truth as soon as they are old enough to be taught anything—but children should not be taught facts and details which they may not speak of openly to their fellows and companions.

But they must on no account allow their children to drink wine or alcoholic drinks. Abdul-Baha spoke of the Druses who

never drank wine or smoked, and in consequence of this, many diseases were quite unknown to them.

SW_v07#15 p.142-143, SW_v09#08 p.090, PN_1901 p006, NRMM.212-213

ABU2604

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka

Question/topic: Praying in public and in private

There are two forms of prayer in this religion, that is the obligatory prayers which are (1) the long obligatory prayer, (2) the Daily prayer, beginning, "O my God strengthen Thou these hands, etc." (3) the short one. One of these prayers must be used three times daily according to the circumstances and the time at the disposal of the believer using them. These obligatory prayers are entirely personal between the individual and God.

There is also the form of prayer to which the name "Supplication" has been given, in the translations which may certainly be used in public. That is, if you should desire to ask God anything, you may certainly do so in an assembly of believers. Chanting may also be used. But this religion has no set form of public worship.

PN_1901 p007, NRMM.213

ABU2000

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka

Question/topic: Concerning the teaching

Good people are of two kinds,- those who are so by natural goodness of heart, and those who attain to it by an after gift of the Spirit. All those who are truly taught of God, will accept this Truth when presented to them, but as it takes some fruits longer to ripen than others, so some will accept it immediately, and others after a long time of gradually ripening in the Sun.

It is of course a great sin to reject these Teachings, and it is our duty to persuade and teach people to embrace this Truth; But if they should reject it, we must bear it with patience, and we are to remain toward them exactly what we were before. If, however you find a person leading a truly good earnest life, who does not wish to hear or receive these Teachings, you are to remember what our Lord Jesus said, "He that is not against me is with Me."

The reason why some missionaries, monks, etc. who spend their whole time in praying and reading holy books, do not accept this, is because though they act in this way, their hearts are really still with the world.

PN_1901 p007, NRMM.213-214

ABU2766

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: Wine drinking

In reality wine or spirits taken even in moderate quantities does not permanent good. It is like urging a horse to full speed by whipping him. The whip represents the effect of wine on manis body. Wine taken as a medicine for weak people, who have all their lives been used to it, is permitted.

But they must on account allow their children to drink wine or alcoholic drinks. Our Lord spoke of the Druses who never drink wine or smoked, and in consequence of this, many diseases were quite unknown to them.

SW_v07#15 p.143x, SW_v09#08 p.090x, PN_1901 p007, NRMM.214

ABU2650

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka

Question/topic: Muhammad

There are many references in the Bible to Mahomet. In Revelations 12, the woman clothed with the sun with the moon under her feet, represents the Muhammadan religion. The sun and moon are the Turkish and Persian Empires. The twelve stars around her head represent the twelve Imams.

In the New testament John 1:25 : Why baptizes thou then if thou be not that Christ nor Elias nor that Prophet. "That Prophet" signifies Mahomet - but Christians have not understood these references in their own Bible. Also in John 16: 7-15 (ino.) "The Advocate" and the "Spirit of Truth" here spoken of signify Mahomet.

PN_1901 p008, NRMM.215

ABU3507

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka

Question/topic: Ali-Kuli Khan asked our Lord which was the greater, Jesus Christ or Muhammad?

the Muhammadans were accustomed to think Mahomet the greater because of his title "Seal of the Prophets," but in the time of Jesus spirituality and spiritual life was far greater.

PN_1901 p008, NRMM.215

ABU1695

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: Great Prophets

Our Lord said it was quite true that all the great Prophets - the Suns of God - are without sin: though the word "prophet" is used in more senses than one by the Jews. A Great Prophet is always one to whom revealed writings have come.

The only parts of the Bible we should consider as sacred and inspired are these revealed writings and visions. With regard to the Book of Moses, only those parts are sacred which contain his inspired writings, such as the Ten Commandments, etc. The rest are mere books of history written much later than the time of Moses and often not literally true.

Isaiah is a true Prophet but the Book of Esther is a mere tradition or story. In Solomon's Song, the symbolism which is used throughout it of a bride and bridegroom is true symbolism or allegory - no real bride or bridegroom is intended. David was a great saint but not a great Prophet and many of the statements made about him are not accurate.

It is well known that when Nebuchadnezzar invaded Syria he destroyed the whole of the Israelitish books and records. It is only needful for us to read and study the inspired and revealed parts of the Bible. The other parts are no more sacred than the books of history.

The story of Joshua causing the sun to stand still is an allegory for it means that he was so steadfast and true in the Faith, that during his lifetime the sun of Moses never set or went below the horizon.

PN_1901 p008, NRMM.215-216

ABU1457

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: Buddha

Buddha was a very good man - a divine philosopher but not a great prophet. Many of his moral teachings greatly resembled those of Jesus.

The doctrine of reincarnation as taught by the Buddhists, and some of the ancient philosophers is not true. It was largely invented by those people who clung to this world and loved it so that they could conceive of no happiness apart from it.

All those souls who are truly severed from this world and from everything save God have always longed to depart and go onward to a more spiritual existence.

Many of the Theosophists have said that it was necessary for people to return again and again in order to attain to perfection. But there is no spiritual benefit in mere length of time. Those who receive the Holy Spirit can instantly become perfect. Take for an illustration, the olive trees which exist for thousands of years, yet, they have not by this duration of time attained to the life and development of the animal kingdom. Whereas, a small insect existing for a few days or hours belongs to it.

Indeed many of the ancient philosophers evolved this idea of reincarnation in order to fill a flaw or void in their doctrines. They believed that this material existence was all for that had not attained, as we have to a knowledge of the spiritual existence beyond. And they thought that it was necessary for the sake of justice, that a man should be born on this earth again and again.

No infant is over born bad. All infants are born alike - good, but their education, surroundings and their individuality make them become what they afterwards are.

As everything is possible with God, He might grant return as a special gift and grace to some people. Amongst the many prophets, only Elias was said to return and he did so.

PN_1901 p008, PN_1901 p016, NRMM.216, BSTW#043ax

ABU1043

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: The Devil

The word 'Devil' or Satan, is used in St. John 8 - "Ye are of your father the devil." This means that the Pharisees were not the true children of Abraham, or of God, - for had they been so, in this case, they would have shown forth good qualities and attributes. Whereas they showed forth only evil qualities such as envy, malice, uncharitableness, etc. The word 'Satan' has many meanings.

Every Great Prophet of God has an active opponent, or satan who shows forth opposite characteristics. In the time of Adam his opponent was Azazel; of Abraham, his opponent was Nimrod; of Moses, his opponent was Pharaoh; of Jesus Christ, his opponent was Caiaphas; of Muhammad, was Abu Sofian; of the Bab, Haji Muhammad Karim Khan; of Baha'u'llah, Subh-i-Azal; of Abdu'l-Baha, His brother Muhammad Ali.

In the Gospels a man is spoken of, out of whom went seven devils, that is seven bad qualities. Again, there is a devil within man, just as there is the divine voice within man. Anything, for the time that makes you become heedless of God is your Satan.

In the story of the Pharisees and the tax-gatherer praying in the Temple, the self-righteousness of the Pharisee was his devil, whereas the sins and the shortcomings of the Tax-gatherer which drew him toward God, to confess, and entreat pardon for them became his angel. The word of satan or devil means the opponent of God, - there is no entity of that name.

In answer to a question as to why in the Old Testament the prophets and saints hurled denunciations against wicked people and prayed for their utter destruction, our Lord said that those prophets denunciations and curses were not directed against the people, toward whom they had no animosity, but against their bad and evil qualities.

A gardener would be a bad gardener if he allowed rank and noxious ... his choice plants and beautiful flowers. He must weed them out and destroy them in order to protect and foster the lives of said plants. It is not that he hates the weeds and wishes them evil but that he cherishes and protects his flowers by removing them.

When the Doctor gives a sick person quinine, which is a very bitter medicine, it is not because he wishes to do ill to the sick man, but to destroy his disease.

In our own religion it is in no case allowable to use force or violence against those of an opposite faith.

PN_1901 p009, NRMM.217-218

ABU3087

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka

Question/topic: Are those people who committed great evil in this present life, and died in their sins, hopelessly lost or destroyed?

A question was asked as to whether those people who had committed great evil in this present life, and had died in their sins, would be hopelessly lost or destroyed.

Our Lord said: By the Justice and judgment of God those who commit evil suffer and are punished for it and eternal punishment is merited by these evil-doers. But mercy is by far the greatest of the divine attributes and owing to this great mercy of God those who die in their sins are not left without the possibilities of attaining to life.

PN_1901 p010, NRMM.219

ABU0378

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka

Question/topic: Universal peace

Our Lord said that the Blessed Perfection had revealed secretly in a Tablet some words about Universal Peace. And also, just before His Ascension, He had revealed another Tablet about the Universal Peace which should prevail between all the peoples of the world. We now see the effect of these words spoken by the Blessed Perfection, in the fact that the Czar of Russia has called all nations to a Peace Conference, and in the various

societies and organizations for promoting peace which are now in this world.

Two of the signs of the Manifestation of the Cause of God are the preaching and acceptance of the Religion of God, - and also that the people shall be imbued with the characteristics of God. We are now seeing the first sign, and we must hope and pray that we may see the second sign fulfilled. Many advances of the nations in civilization and humanity are caused by the presence of this religion in the world, without their knowing the reason of this advance. There is a prophecy in the Mohammadan writings that the Standard of Truth shall be unfurled in the East and then in the West and this saying we see fulfilled in our day.

People were always inquiring why, if this Religion were such a great one, did not more people of it in the lifetime of the Blessed Perfection, - forgetting that in the time of Jesus Christ, when He was at Nazareth, the people of Acca, (Nazareth is only about fifteen to twenty miles from Acca) even had not heard of Him; and when He died His followers numbered about 100. Whereas this Message had been written to all the kings and of the earth, and had been known among many nations, during the lifetime of the Blessed Perfection. The first of the "Letters to the Kings", which was written to Napoleon was quite a short one, and was to the effect that God had him (Napoleon) with great powers and influence; and requesting him to inquire why those Baha'is were more oppressed? What evil or sedition had they committed which caused them to be so closely confined, etc? But Napoleon never replied to this letter. Whereas, after at time, the Blessed Perfection wrote the long letter to Napoleon, prophesizing the downfall of his Empire, etc. and this letter was published and circulated through Persia, at least two years before these events happened.

Abdu'l-Baha gave a long account of the sending of the letter to the Shah of Persia by Badi. The gist of this letter was to tell the Shah that he would never learn the Truth from the and Divines, - that if he wished to hear the Truth, he must summon Baha'u'llah to his presence and confront Him with the Divines, when in the Shah's presence, He would Give as many signs, proofs, and miracles as they wished for, to prove His Truth.

Abdu'l-Baha said that immediately after the Ascension of Jesus Christ, people began to write books against Him, and very soon historians began to say that no such person as Jesus Christ had ever lived. That it was all an invention of St. Peter and other disciples! We must remember this, for soon many books would be written against our Faith.

For the past 1900 years, the Jews have been denying Jesus Christ. One reason they give for doing this is because they say that Jesus went to Jerusalem and there stole the Hidden and Greatest Name of God which was concealed there, - and it was this which gave Him all His power to perform miracles and signs: They themselves had been always looking for this name, without success, but Jesus knew where it was hidden, and took it away. Another reason for their denial of Christ was because they said the prophecies in the Bible about the Messiah, were not literally fulfilled in the Jesus of Nazareth. It was said that the Messiah would be the King of a Kingdom, and they could not see that by this was intended a spiritual kingdom.

Just what the Jews did in the time of Jesus, the Christians are doing now. They are looking for the prophecies of Jesus to be fulfilled according to the letter, and are expecting the stars to fall from the heavens, before His coming, - yet their own men of science have proved that the sun is infinitely larger than the earth, and also many of the stars. If these were to fall upon this little earth, conceive what the effect would be! Imagine a huge mountain falling upon a tiny atom! What part of the atom would remain. Jesus also said that He would come when they were sleeping! How could this possible be after the stars had fallen from heaven, and in like manner He would return from heaven and would appear again from heaven,- and now the Christians are expecting Him to appear from the atmosphere, where it is known, there is nothing. Jesus who said, "I came from heaven", appeared from a place called Nazareth, and from His mother, Mary, - in such wise, then, must we expect His second appearance to be.

Abdu'l-Baha said that most of the Persians Jews had become believers, - as many as 4000 Jews out of 5000 in one city being of our Faith, - and in a short time all the Persian Jews would be believers.

PN_1901 p011, NRMM.220-221

ABU1287

Conversation with the English Consul, ca. Feb. 1901 in Akka
Question/topic: Comparison between the East and the West

During a conversation Abdu'l-Baha had with the English Consul, the Consul had said that all inventions and improvements in civilization came from the West, whereas the Eastern Nations cared for none of these things. Abdu'l-Baha replied that that was true; the Western Nations gave themselves up a great deal more to the pursuit of material improvements and civilization than the Eastern Nations; but, on the other hand, since the earliest times of history, no prophet or religious teacher had appeared save from the East. God divided His Gifts, - giving the West the power of inventions and material improvements, but to the East He had given Spiritual civilization.

The Consul remarked that in the ancient times, the Eastern Nations were far more advanced and were of far higher character than they are now in the present day. Abdu'l-Baha agreed that this was true, and said the reason for this was that the Easterners depended entirely upon their spiritual leaders for their inspiration and advancement. During the days of these leaders, they made great advancement but this gradually died out.

It was very long since the coming of a Prophet, and they needed a new one to give them a fresh start! But though we saw the people of the East had very few material comforts, yet their happiness and peace was very great, and they had no cares. The Bedouin Arabs, who had often not enough to eat, were yet entirely happy and satisfied with what they had, whereas the reverse in the case is true with the Western Nations, - the more they have of comfort and riches, the more they need and want.

Those who have this mental happiness and peace also have more bodily comfort and happiness, because this mental happiness reacts upon their bodies, keeping them in health; and though they have very little, yet they are satisfied! Also, if they find themselves in real need and want of necessities, this mental condition give them the power to arrange their material difficulties with the greatest ease and speed, so they are the gainers in both ways.

PN_1901 p012, NRMM.224

ABU1391

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: The power of the love of God

In the Universe, all atoms and particles are united by the power of attraction and cohesion; if it were not for this, everything would be immediately dissolved and annihilated. The life of the whole creation depend upon this power. So, spiritually, everything is united by the Love of God. This is the only thing which has the power to unite hearts, and this power of uniting hearts is one of the signs of a true prophet.

The Love of God is like the Sun; it shines upon everything, - and this is God's relation to man. Love is the greatest bounty of God, so Jesus said "God is Love", "I am Love".

It is said in the Koran, "God loved you and then you love."

Everything in the world which promotes union, harmony and love is from God, for union and harmony is life, and everything that causes discord is from Satan and brings about death and annihilation.

At night, when a lamp is brought into a room, all things at once become manifest, and such is the power of love.

Only the Nakazeen [Covenant-breakers] remained untouched by the Word of God. There is a Mohammedan tradition that once a man met Jesus Christ hastily from a town to the mountains. When the man inquired why this way, Jesus replied "I am fleeing from a foolish man". Then the man said "why do you not breathe upon him, and give him the power to leave off being foolish?" Then Jesus answered, "God has given Me the power that by my breath I can open the eyes of the blind, and cause the deaf to hear, but more than one thousand times have I tried to breathe understanding into this foolish man without success; I can do nothing."

The Cause of God is like the seam, which refuses to accept or contain a dead body within it. It will only contain the living.

PN_1901 p013, NRMM.225-226

ABU1858

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: The universal power of the Cause of God

All things in creation are composed of simple atoms of compound particles. In the mineral kingdom, many substances such as gold are composed of simple atoms. In the vegetable kingdom, plants are composed of more complex particles, hence we see they have more qualities and powers, such as growth, for example. Then again, in the animal kingdom, the creatures are still more complex and have additional powers such as instinct, and in the kingdom of man many more powers and qualities are possessed and developed. So, in the case of individual men, some have power to subdue only a few hearts, and others have the power to subdue many more. In an army a sergeant controls a few men, the lieutenant more than the sergeant, the major still more, and the colonel controls a whole regiment; all over all these is the general, who under command, assumes control of the whole army.

In the case of Prophets, some have the power to sway and subdue one country only, such as Syria, some have the power to sway many more countries. The Blessed Perfection sways and subdues them all, and also all Prophets and all Religions. We therefore see that such contrary and far apart nations as America and Persia are completely joined together and united by this great cause of God.

PN_1901 p014, NRMM.227

ABU1928

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: The "return" of the "Prophets"

In the first days of every Prophet, He was the source of the Bounties of GOD to the people, but after a time, the true spirit of His teachings waned, and the people lapsed into ignorance and darkness; then it became necessary to send forth a new Appearance or Manifestation of the Bounties of GOD, for one of the essential characteristics of necessities of the Eternal

Essence of the Divine is Un-changeableness, and one of the essential characteristics of created beings is change.

Abdul Baha then gave an illustration of the four successive seasons, - spring, summer, autumn, and winter, and said that no man of intelligence would venture to state that because the spring of last year has come once that it is sufficient for all time, and we do not need another spring.

Our Lord says that in these early days of the faith, it is of the first importance that all believers should have the right qualities, and show forth the right attributes. One un-conquered fault would cast one down in a single moment from the highest station to the lowest. We must strive to change our bad qualities into good ones. Quick temper must be changed into calmness, pride into humility, falsehood into truth, deceit into frankness, laziness into activity, etc.

PN_1901 p014, NRMM.227-228

ABU1314

Words to E.J. Rosenberg et al, spoken around Feb. 1901 in Akka
Question/topic: The arc of descent and ascent

In the Koran there is a verse which speaks of the “lowest point of the low” as being the station of man. If we represent creation by a circle, at the top of it is God the creator, from His left descends the mineral creation, beginning first with the mineral kingdom, next below that is the vegetable kingdom, below that again is the animal kingdom, and at the bottom of the circle is man. This signifies that man has the power of being infinitely more degraded than the other three kingdoms and can do more harm. In the lowest of the three, ferocious animals exist, but after all they can only kill one creature at a time, but when man is bent on destruction, he can by his inventions destroy thousands at the same moment.

But though this station is the “lowest of the low”, it is also the dawning point of the new life, and the spiritual ascent to God! And if, by the gifts and graces and guidance of God, man strives to rise by this “Arc of Ascent” toward God, then instantly all his evil qualities begin to be exchanged for their opportunities; that is, ignorance can be exchanged for knowledge, lustful passions and desires can be changed into chastity

and holy thoughts, hatred into love, etc. It is because man is naturally situated at this lowest point, this meeting place of the two arcs, that Jesus said except a man be born of water and of the Spirit, he can never see God. According to the Eastern ideas, water is regarded as the beginning of everything, - from water the lowest form of life come, and they inhabit water, also nourishes and sustains all life, hence water is regarded as the starting point of growth and life. In this saying of Jesus', water is not the symbol of cleansing, though the life of man is cleansed spiritually by the Bounties of God, such as Love, Truth, Goodness, Unity, etc, but in this saying the meaning of water is primarily the Bounties of God.

PN_1901 p015, NRMM.228-229

ABU2291

Words to E.J. Rosenberg et al, spoken in March 1901 in Akka
Question/topic: The exile to 'Akka in August 1868

It was in all probability the second month of the summer when one early morning the steamer anchored off the shore of Haifa. Altogether we were seventy-seven persons. After sunrise we landed at Haifa, and hardly three or four hours had passed before a large sailing boat was brought into commission by the authorities, in which they were going to carry us back to Acca. The baggage was taken on board, and immediately afterward all of us were taken off. It was about 4 p.m. when we reached Acca.

As we entered the place we found the inhabitants of Acca, without exception, sickly looking people of sallow, yellow complexion, a good many unable to walk and hence strewn on the narrow streets. Even the soldiers and officers, who possessed privileges, looked ill. In fact, a number of the soldiers, that is, those who were ordered to guard us, were very sick and I began treating them at once.

SW_v08#13 p.171

ABU1417

Words to E.J. Rosenberg et al, spoken in March 1901 in Akka

When we arrived in Acca it was found there were not enough rooms in the barracks to imprison us separately, so they put us all in two rooms with no furniture at all. The court of the barracks had a most gloomy aspect. There were three or four fig trees on the branches of which several ominous owls screeched all night. Every one got sick, and there were neither provisions nor medicine. At the entrance of the barracks there was a morgue. It was a horrible looking room, yet I lived there two years in the utmost happiness. Up to that period I had not had time to read the Koran from first to last, but then I had ample time and used to read this Holy Book with fervor and enthusiasm. Going over the incidents and events of the lives of former Prophets, and finding how parallel they were with ours, I was consoled and encouraged. I would read for instance, the following verse:

“How thoughtless are the people! Whenever a Prophet is sent to them, they either ridicule him or persecute him.” And then I would read this verse: “Verily, Our Host is victorious over them.” I was very happy all the time because I was a free man. Shut off in that room, my spirit travelled throughout the immensity of space.

The soul of man must be happy no matter where he is. One must attain to that condition of inward beatitude and peace—then outward circumstances will not alter his spiritual calmness and joyousness. No one can imagine a worse place than the barracks of Acca. The surroundings were filthy and dirty, the treatment of the officials was unbearable, and we were looked upon as the enemies of religion and corruptors of morals. The government had given an order that during our stay in Acca, no one must talk with us and we must not talk with each other.

SW_v08#13 p.172

AB07858*To: Edward C Getsinger, in Palestine**Date: 1901-Mar-01*

O my God! O my God! This is Thy servant who hath turned his face toward Thee, hath put his trust in Thee, hath believed in Thee and in Thy most wonderful Verses. Verily he hath traversed seas and countries, making his way to the holy and radiant Land and the fragrant and exalted Threshold, prostrating himself before Thy most exalted Word and drawing nigh unto Thy most lofty Court of mercifulness.

O my Lord! Strengthen him through Thy mighty power to obey Thy command, to walk in the paths of Thy good-pleasure, to supplicate toward the Kingdom of Thy Oneness, to be severed from all else save Thee, to beseech Thy Glory, O Thou Who answerest all who call upon Thee! - and to be immersed in the ocean of Thy love and to spread Thy name.

Verily Thou art the Powerful, the Mighty!

TAB.617, VTRM.031

AB10966*To: Maryam Thornburgh-Cropper, in London**Date: 1901-Mar-18*

...O Lord! Give this thirsty one to drink from the fountain of life, and heal this sick one with heavenly medicine. Grant true healing to this patient and bestow strength and power from the greatest antidote to this bedridden one. Thou art the Healer, Thou art the Sufficient, Thou art the Fulfiller, and upon Thee be greetings and praise.

...ای پروردگار این تشنه سلسبیل حیات را از چشمه حیوان بنوشان و این علیل را از درمان ملکوتی معالجه فرما این مریض را شفای حقیقی بخش و این طریح فراش را از دریا ق اعظم قوه و توانائی عطا فرما توئی شافی توئی کافی توئی وافی و علیک التحیة و الثناء

MMG2#357 p.399x

AB04921*To: Sarah J Farmer**Date: 1901-Mar-19*

O thou who art wholly advancing unto God!

Verily I have read thy letter in answer to mine and praised God—may glory and dignity be unto Him!—for by reason of which He hath kindled the lamp of guidance in the glass of thy heart, lighted in thy breast the fire of love and faithfulness, illumined thy face with the light of His knowledge among women and chosen thee for spreading His fragrances amid the maid-servants. Be happy and rejoice at this speech through which the sick will recover, the sad become cheered, the dumb speak and the deaf hear; rather, the decayed bones will be quickened and the rocks and stones be affected.

Remember my spiritual favors which have uninterruptedly descended upon thee at the table which was spread under the abundant gifts of the Kingdom of God. Verily, I continue supplicating God to make to grow from the luxuriant garden of the heart the aromatic plants of His knowledge, through the abundant rain pouring forth from the clouds of His Kingdom, the Most Great; that thou mayest be a herald of the Covenant in those regions and a preacher of the Kingdom of God in those distant isles.

Blessed thou art for this letter. Glad-tidings unto thee for this speech!

TAB.280-281

AB09631*To: Fannie G Lesch, in Chicago**Date: 1901-Apr-01*

O thou who art advancing towards God!

I have already read thy letter sent to his honor, Manshadi. May God confirm and strengthen thee to serve His Cause and to enable thee to speak His praise among the maid-servants of the Merciful, and to call out in His name in those regions and climes; so that thou mayest work in the vineyard of God with

thy heart severed from aught else save God, and overflowing with the waters of the knowledge of God.

We have herewith written answers to the three supplications which thou hast sent. Rejoice at the glad-tidings of God, in this day wherein the fragrances of holiness have perfumed the nostrils of all in the universe!

Upon thee be greetings and praise.

TAB.240

AB00220

To: Edward Granville Browne

Date: 1901-Apr-08

- 1 Beloved and kind friend! Your eloquent letter dated March 4, 1901, was received. From the garden of its address, a sweet fragrance reached our nostrils, refreshing the soul's consciousness, illumining the heart, and perfuming the senses, for its contents were replete with the meanings of fidelity and its essence contained the minutiae of hidden mysteries. You had expressed complaint about the war and strife, the battles and killing in the lands of Africa, and had voiced your regret, asking whether this unceasing enmity of the proud ones, continuing through ages and cycles, would persist, or whether the beloved beauty of fellowship and love would one day appear in the gathering of the world.
- 2 Whatever has issued from the Supreme Pen will surely become manifest and evident, but humanity as a whole is not yet ready for this blessing. Gradually, this heavenly gift will dawn from the horizon of spirit and consciousness, and when this luminous ray reaches its zenith in the exalted firmament, the intense darkness will vanish and the divine lights of unity will encompass the earth's expanse. A nursing infant must be nurtured for years in the father's arms before reaching maturity and adulthood. Now is but the beginning of that luminous morning; gradually, rays like the dawn's light are becoming visible and perceptible.
- 3 We hope that through divine assistance and grace, and through infinite bounty and favor, true understanding will be achieved, and the felicity and blessedness of peace and reconciliation,

1 یار عزیز مهربان تحریر بلیغ که بتاريخ چهارم
مارت سنه ۱۹۰۱ مورخ بود رسید از حدیقه
عنوانش بوی خوش بمشام رسید دماغ جان
معطر شد و قلب منور و مشام معنبر گشت
زیرا مضمون بمعانی وفا مشحون و فحوی دقائق
سر مکنون شکایت از جنگ و جدال و حرب
و قتال در خطهء افریک نموده بودید و بیان
تأسف فرموده بودید که آیا این خصومت اهل
غرور بی فاصله و فتور مستمر در اعصار و
دهور است یا آنکه دلبز دلنشین الفت و محبت
در انجمن عالم روزی جلوه خواهد نمود

2 آنچه از قلم اعلی صادر البتّه ظاهر و باهر خواهد
شد ولی هنوز عالم انسانی بتمامه مستعدّ این کامرانی
نیست اندک اندک این موهبت آسمانی از افق
جان و وجدان طلوع کند و چون این پرتو منیر در
اوج رفیع و قطب اثیر بدرخشد ظلمات شدیده
زائل گردد و انوار وحدت الهیه بسطت زمین را
احاطه کند طفل رضیع باید سالها در آغوش
پدر پرورش یابد تا بسن رشد و بلوغ رسد الآن
بدایت آن صبح نورانیست اندک اندک پرتوی
چون شفق صباح مشهود و محسوس میشود

3 امیدواریم که به عون و عنایت الهی و فضل
و موهبت غیرمتناهی آگاهی کما هی حاصل

success and prosperity, friendship and harmony will become manifest and evident. Although by the measure of ancient times, the experience of the Middle Ages, and the events of the last century, this matter appears difficult, if not impossible to achieve, yet how many things that were impossible and difficult in former times are now easy and feasible. Similarly, we hope that this gift, which is the repose of the created world, will become the beauty of this gathering and the way and nurture and adornment of humankind.

4 O kind friend! Though enmity may arise from every direction, its occurrence is neither strange nor surprising. But what is most strange and remote indeed is that despite non-resistance and the utmost kindness, there persists, contrarily, continuing hostility from the claimants. Consider, for example, that His Holiness the Spirit of God - may my spirit be sacrificed for Him - and even those intoxicated with His wine, were the embodied examples and manifest symbols of love, kindness, unity and fellowship.

5 Yet despite this, Israel regarded that glorious Person as a peerless enemy, proclaimed Him the center of hatred and animosity and the destroyer of foundations, made Him the target of arrow and spear, and raised the cry of alarm. They considered that Light of Guidance as pitch darkness, and that Prince of Faithfulness as a terrible serpent of unfaithfulness. Even until now they loose their tongues in condemnation of Christ, and with unseemly countenance call that Beautiful and Comely Face "distorted." Yet in the market of the jewelers, that Brilliant Gem has the splendor of a Badakhshan ruby, and in the sight of those endowed with insight, that Luminary of Truth displays the radiance of the brilliant sun.

6 Eventually the uproar and clamor passed away and the dust of calumnies settled. Truth became manifest and the claimants became the disgrace of all peoples. The foundation of divine teachings was firmly established, and peace, reconciliation, triumph, prosperity, love and tranquility were prescribed. The world became a divine rose-garden and the universe the center of the merciful assembly. Hostile peoples and tribes became loving nations, and distant and alienated communities became close and embracing peoples, until spiritual virtues and divine qualities adorned the reality of humanity, and divine teachings and counsels transformed bloodthirsty oppressors into sympathizers, nay rather, into the leaders of the righteous.

گردد و میمنت و مبارکی صلح و صلاح و فوز و فلاح و دوستی و آشتی ظاهر و واضح شود هرچند بحسب قرون اولی و تجربه قرون وسطی و وقوعات قرن اخیر این قضیه امر عسیر بلکه ممتنع التأثير مینماید اما چه بسیار امور که در ایام سلف ممتنع و معسور ولی حال آسان و میسور بهمچنین این موهبت که آسایش جهان آفرینش است امیدواریم که شاهد انجمن گردد و روش و پرورش و آرایش بنی آدم شود

4 ای یار مهربان خصومت اگر از هر طرف باشد وقوعش غریب و عجیب نه ولی باوجود عدم مقاومت و نهایت ملاطفت بالعکس از طرف مدعیان مداومت در مخاصمت این بسیار غریب است و بعید مثلاً ملاحظه فرمائید که حضرت روح الله روح الوجود له الفدا و یا خود سرمستان صهای او حقیقت محبت و ملاطفت و وحدت و الفت را تمثال مجسم و مثال مشخص بودند

5 باوجود این اسرائیل آن شخص جلیل را عدو بنی مثل شمرد و مرکز بغض و عدوان و هادم بنیان گفت هدف سهم و سنان نمود و فریاد الامان برآورد آن نور هدی را ظلمت دهماء دانست و آن میروفا را مار هائل جفا شمرد و الی الآن زبان تقبیح بحضرت مسیح گشایند و با منظری قبیح آن وجه صبیح ملیح را مسیخ نامند ولی در بازار جوهریان آن گوهر تابان را جلوه لعل بدخشان است و در نظر اهل بصیرت آن نیر حقیقت را نمایش مهر رخشان

6 عاقبت غوغاء و ضوضاء بگذشت و غبار مفتریات بنشست حقیقت عیان شد و مدعیان رسوای عالمیان اساس تعالیم الهی مرصوص شد و صلح و صلاح و فوز و فلاح و محبت و سلام منصوص گشت جهان گلشن الهی شد و کیهان مرکز انجمن رحمانی اقوام و قبائل متخاصمه ملل متحابه گشت و شعوب و طوائف متباعده امم متقاربه بلکه متعانقه گردید تا آنکه فضائل و خصائل روحانیّه حقیقت انسانیّه را تزین کرد و تعالیم و نصائح الهیه جباره خونخوار را غمخوار بلکه سرور ابرار نمود

- 7 The point is that the ignorant people crucified the Son of Mary and considered Him despised and condemned. Despite this, that Holy One said: "O Lord! Forgive them for they know not." Nevertheless, they loosed their tongues in complaint and related a hundred thousand tales, for regarding Christ there are absurdities hidden in the books of the Talmud befitting a world-consuming beast. This is strange and wondrous:
- 8 "They suspect me, helpless one, of faithlessness
- 9 While faithfulness itself is ashamed before me"
- 10 Therefore, the confidants of the sanctuary of the All-Merciful's wisdom and the spiritual ones of the feast of God's love must strive in servitude at the Threshold of Reality and be sympathetic and kind to all humanity. They must become a balm for every wound and a remedy for every ailment, a refuge and shelter for every fearful one, and not become sorrowful and grieved by the accounts, complaints and tales of the claimants. For praise be to God, like your honor, the fair-minded ones have insight and the wise ones have capacity and capability in the investigation of truth. Surely they will sense the heat of the fire of hatred and jealousy, and perceive the pleasantness of the life-giving breeze of the rose-garden of faithfulness. They will not listen to the shouting and crying of the unfaithful ones. They are steadfast and dignified, full of patience and composure, and ultimately truth will surely become evident to those endowed with vision.
- 11 "The owls make claims against the falcon." What then is Joseph's sin but comeliness?
- 12 His only crime is that he is a falcon, nothing more; They pluck his wings, proclaiming his innocence.
- 13 I was deeply moved by your sorrow over the present conflicts. Indeed, it is a cause of anguish for people of zeal and brings endless grief to humanity. It is hoped, through the grace of the All-Loving Lord, that the end will be praiseworthy, that spears and arrows will be transformed into peace and security, and that the fire of war and strife will be changed into the radiance of love, joy and delight.
- 14 8 April 1901
- مقصود اینست که قوم جهول ابن بتول را مصلوب نمودند و مبغوض و مغضوب شمردند باوجود این آن حضرت رب اهد قومی انهم لایعلمون فرمود معذک زبان بشکایت گشودند و صد هزار روایت نمودند زیرا در حق مسیح اراجیفی در کتب تلوهذ مرموز که سزاوار درنده جهانسوز این است غریب و عجیب
- 8 بر من مسکین جفا دارند
- 9 ظنّ که وفا را شرم می آید ز من
- 10 پس باید که محرمان حریم حکمت رحمان و روحانیان بزم محبت یزدان در عبودیت آستان حقیقت بکوشند و غمخوار و مهربان با جهانیان باشند هر زخمی را مرهم گردند و هر دردی را درمان شوند و هر خائفی را ملجأ امن و امان و به روایت و شکایت و حکایت مدعیان محزون و دلخون نگردند زیرا الحمد لله مانند آنجناب منصفانرا بصیرتی و دانیانرا در تحری حقیقت استعداد و کفایتی البته حرارت آتش حقد و حسد را احساس نمایند و لطافت نسیم جاتبخش گلشن وفا را ادراک کنند و گوش به عربده و فریاد اهل جفا ندهند متینند و رزین و پر صبرند و تمکین و عاقبت حقیقت البته مشهود اولی الابصار گردد
- 11 جغدها بر باز استم میکنند پر و بالش بی گاهی میکنند
- 12 جرم او اینست که باز است و بس غیر خوبی جرم یوسف چیست
- 13 پس از تأسف آنجناب در محاربات حاضره بسیار متأثر شدم فی الحقیقه اهل حیات را سبب حسرت است و انسانرا مورث احزان بی پایان امید از فضل رب و دود چنانست که عاقبت محمود گردد و سهم و سنان به امن و امان تبدیل شود و نائرهء حرب و ضرب به بارقهء حب و فرح و طرب مبدل گردد

14 ۸ نisan سنه ۱۹۰۱

EGBBF.105-106x

CMB_F66#19b, BRL_DAK#0567,
MMK4#186 p.227, MSHR3.036,
EGBBFP.241-244

AB04561

To: *Mustafa Rumi, in Mandalay*

Date: 1901-Apr-11

- 1 The letter you wrote to his honor Aqa Siyyid Taqi on the 12th of Dhi'l-Qa'dih was reviewed...
- 2 You wrote about the gathering of the loved ones, that it was characterized by the utmost joy and fragrance. This is indeed so, for in the spiritual gatherings, the Blessed Beauty is the witness of the assembly. Surely the utmost joy and fragrance must be attained. Today the duty of all is to forget all remembrances and put out of mind every incident, and let "Make all my remembrances and devotions a single remembrance, and my condition in Thy service eternal" become the reality of their state and utterance. That is, they should concentrate all thought and remembrance on teaching the Cause of God, promoting the religion of God, encouraging divine attributes, urging the love of humanity, practicing detachment in all conditions, purifying the inner and outer self, maintaining purity and freedom, and manifesting enthusiasm and attraction. Whatever is other than His mention is rejected, and whatever is other than His praise is blamed. Today this melody of the Concourse on High brings the world of creation into motion - glorified be my Lord, the Most Glorious! Know this: except for this divine melody, no song will have effect in existence, and except for this true nightingale's song, no joy or delight will come to the garden of the All-Merciful. Whence comes this musician who spoke the Beloved's name, that I may sacrifice both soul and garment for the Beloved's message?
- 3 In brief, you must arise with a celestial power, a heavenly glad-tidings, a divine might, a spiritual breath, complete detachment, spiritual tidings, divine inspiration, unseen confirmation, and unerring success to exalt the Word of God, promote the Cause of God, and diffuse the fragrances of God, that you may become the manifestation of "We shall show you from My most glorious horizon" and "We shall assist whoever arises to aid My Cause with hosts from the Concourse on High and a company of favored angels."

1 نامه‌ئی که بجانب آقا سید تقی بتاريخ دوازدهم ذیقعد مرقوم نموده بودید ملاحظه گردید...

2 از اجتماع احباً مرقوم نموده بودید که در نهایت روح و ریحانست البتّه چنین است زیرا در مجامع روحانیان جمال مبارک شاهد انجمن است البتّه نهایت روح و ریحان حاصل گردد الیوم تکلیف جمیع اینست که جمیع اذکار را فراموش نمایند و هر واقعه‌ئی را نسیان کنند و اجعل اورادی و اذکاری کلّها ورداً واحداً و حالی فی خدمتک سرمداً ما صدق حال و مقالشان گردد یعنی جمیع فکر و ذکر را حصر در تبلیغ امر الله و ترویج دین الله و تشویق بر صفات حقّ و تحریص بر محبت خلق و تنزیه در جمیع شئون و تقدیس باطن و ظاهر و پاکی و آزادگی و اشتعال و انجذاب نمایند هرچه جز ذکر اوست مردود است و هرچه جز نعت اوست مذموم امروز جهان آفرینش را این آهنگ ملأ اعلی باهتزاز آرد فسبحان ربّی الأبهی این را بدانید که بجز این نغمه الهی نغمه‌ئی در وجود تأثیر ننماید و جز این گلبانگ حقیقی در گلستان رحمانی نشئه و سرور نیارد این مطرب از کجاست که برگفت نام دوست تا جان و جامه بذل کنم بر پیام دوست

3 خلاصه آنجناب باید بقوئی ملکوتی و بشارتی لاهوتی و قدرتی رحمانی و نفسی ربّانی و انقطاعی کلی و بشارتی معنوی و الهامی الهی و تأییدی غیبی و توفیقی لاریبی بر اعلاء کلمه الله و ترویج امر الله و نشر نفحات الله قیام نمائید تا مظهر و نریکم من افقّی الأبهی و نصر من قام علی نصره امری بجنود من الملأ الأعلی و قبیل من الملائکة المقربین گردی...

SWAB#054x, BRL_IOPF#2.25x, BSW#17.21x

MMK1#054 p.090x, AADA.158-159x

AB07697*To: Baha'is of Racine, in Racine, WI**Date: 1901-Apr-27*

O ye friends and maidservants of the Merciful!

Your letter was received. Its contents conformed with reality, for it was the song of the heart and spirit and the sweet melody of the soul and consciousness. You have expressed the hope that in this radiant century you may become confirmed in the service of the oneness of the world of humanity and be promoters of Universal Peace. This hope is acceptable at the Threshold of the Almighty and this intention is the greatest of intentions. Perseverance and steadfastness in every aim will ultimately bring about its fulfillment and realization.

In your behalf I supplicate toward the Kingdom of Abha and beg for you infinite bestowal and providence.

Upon you be Baha'u'l-Abha!

DAS.1914-05-30

AB00038*To: Hasan Khurasani**Date: 1901-May-07*

- 1 O thou who art firm in the Covenant and valiant in the arena! Thy numerous letters have been received and their contents noted. Praise be to God that thou hast been assisted and confirmed in spreading the Covenant, and that after the setting of the Luminary of the horizons thou didst show faithfulness to the Sacred Threshold. Thou didst forgo comfort and ease, closed thine eyes to the attractions of this mortal world, and didst bear every hardship in the path of God. Indeed, thou hast shown no shortcoming in service, and no lassitude in servitude at the Threshold of Oneness. Thou hast sacrificed thyself and deemed difficulties and hardships in the divine path as pure joy. This is a bounty from the Lord of Oneness - know thou its value and open thy tongue in thanksgiving.

- 2 O Lord! Praise be unto Thee for having made this weak servant the recipient of such great favor and for having enabled this

1 ای ثابت بر پیمان و مرد میدان مکاتیب متعدده
آنجناب واصل و بر کیفیت اطلاع حاصل
گشت حمد کن خدا را که مؤید و موفق بنشر
میثاق شدی و بعد از صعود نیر آفاق وفا باستان
مقدس نمودی از راحت و آسایش گذشتی و
از آلائش این جهان فانی دیده بستی و تحمل هر
مشقتی در سبیل الهی نمودی الحق در خدمت
قصور نمودی و در عبودیت درگاه احدیت فتور
نکردی جان فشانی نمودی و متاعب و مشقات
را در سبیل الهی کامرانی دانستی این موهبت
رب احدیتست قدر آنرا بدان و بشکرانه زبان
بگشا

evanescent atom to serve at Thy Sacred Threshold. O Lord! Grant strength and power, bestow might and knowledge, that I may adorn my temple of existence with the raiment of Thy service as befitteth and beseemeth.

- 3 O thou wanderer in search of that loving Friend! Turn thy heart to the Abha Kingdom and incline thine ear to the divine realm and the invisible worlds of thy Lord. Observe how the glad-tidings, intimations and melody of the hidden world reach the ear of the soul. This voice reaches the soul and conscience with utmost spirituality and joy. In the state of turning to the Abha Kingdom and detachment of heart it becomes clear and evident. Now that melody reaches the ears of Abdul-Baha with utmost delicacy. I know not how to describe in what state and excitement I am, such that I cannot speak, yet out of the intensity of love for thee I have involuntarily undertaken to write this letter. In any case, seek assistance from that Holy Source and engage night and day in turning to Him, in devotions and supplications, that the effulgence of lights from that state may shine upon all horizons.

- 4 O thou who art firm in the Covenant! Be confident in the protection and preservation of the Ancient Beauty. Even if all who are on earth should gather together and hostile forces should attack from all directions, they shall ultimately be condemned, banished, disappointed and defeated, falling into the pit of abasement and degradation - how much more so these contemptible, base and forsaken ones who know naught but backbiting and possess no art but cursing and reviling....

- 5 Among the prophecies concerning the blessed Manifestation in the Book of Daniel, chapter twelve, verse eleven: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." The burnt offering was a place in Jerusalem where, according to the laws of the Torah, sacrifices were burned. He states that from the time this burnt offering is removed - meaning the abrogation of the Law - until one thousand two hundred and ninety days are promised, and this corresponds to the advent of Muhammad, which differs by ten years from the Hijra, and this calculation falls in the year one thousand two hundred and eighty, which

2 ای پروردگار ستایش ترا که این بنده ضعیف را مورد چنین فضل عظیم نمودی و این ذره فانیه را بخدمت عتبه مقدسه موقف فرمودی ای پروردگار قوت و توانائی بخش و قدرت و دانائی عطا فرما تا چنانکه باید و شاید هیكل وجود را بخلعت خدمتت پیاریم

3 ای آواره آن یار مهربان قلب را متوجه ملکوت ابدی کن و گوش را به جهان الهی و عوالم غیب ربانی متوجه نما ملاحظه کن که بشارات و اشارات و آهنگ جهان پنهان بگوش جان میرسد این آواز در نهایت روحانیت و انشراح به جان و وجدان میرسد در حالت توجه بملکوت ابدی و فراغت قلب واضح و مشهود شود الآن آن نغمه در نهایت لطافت بسمع عبدالهآ متواصل نمیدانم چگونه وصف نمایم که در چه حالتی و چه هیجانی هستم بقسمی که تکلم نتوانم ولی از شدت حب بانجناب من دون اختیار بانشاء این نامه پرداختم باری مدد از آن مبدء مقدس بطلبید و شب و روز توجه و تبتل و تضرع فرمائید تا اشراق انوار از تجلی آن حالت بر آفاق تابد

4 ای ثابت بر پیمان مطمئن باش به عون و صون جمال قدم اگر جمیع من علی الأرض جمع گردند و احزاب از جمیع جهات هجوم آورند عاقبت مذموم و مدحور و مأیوس و مقهور در چاه ذل و خذلان افتند تا چه رسد باین هزله رذله خذله چه که جز همز و غمز ندانند و غیر از طعن و لعن هنری ندارند....

5 از جمله اخبارات بظهور مبارک در کتاب دانیال در اصحاح ثانی عشر در آیه یازدهم و من وقت ازالة المحرقه الدائمة واقامة رجس الحرب الف و مئتان و تسعون يوماً طوبی لمن ينتظر و يبلغ الى الألف و الثلاث مئة و الخمسة و الثلاثين يوماً أما انت فاذهب الى النهاية فتستريح و تقوم لقرعتک فی نهاية الأيام محرقه محل آتشی بود در قدس بموجب شریعت توریة قربانرا بر او میسوزانیدند میفرماید از ازاله آن محرقه یعنی نسخ شریعت تا هزار و دویست و نود روز وعده داده و این بحساب بعثت حضرت رسول است که ده سال با هجری تفاوت داد و این حساب در سنه هزار و دویست و هشتاد واقع میشود که سنه ثمانین

is the year eighty and the arrival of the Ancient Beauty to the Land of Mystery and the open, visible proclamation of the blessed Cause.

- 6 And in the prophecies from Muhammad in the Book of Revelation of John, in chapter twelve, verse one, He says: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman, in John's terminology, means the Law of God, and in some instances he interprets the Law of God as the Holy City of Jerusalem. He says "clothed with the sun" - the sun is the symbol of the Persian government, and the moon is the symbol of the Ottoman government, meaning that Law of God under whose shadow are these two governments of the sun and moon. Then He says "and upon her head a crown of twelve stars" - a crown of twelve stars who are the pure Imams. And in verse six He says: "And the woman fled into the wilderness" - meaning the Law of God went to the Arabian desert - "where she hath a place prepared of God" - a place God had prepared for her there - "that they should feed her there" - so that God would protect her there - "a thousand two hundred and threescore days" - for one thousand two hundred and sixty days, each day representing one year.

- 7 And from the passage "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," it becomes clear that the intent of the New Jerusalem and the woman clothed with the sun is the new Law of God. And observe the prophecies of the appearance of the Blessed Beauty at the end of the aforementioned chapter, that is, chapter twenty-one of the Revelation of John: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride, and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

است و ورود جمال قدم به ارض سر و اعلان امر مبارک واضحاً مشهوداً

6 و در اخبار از حضرت رسول در کتاب مکاشفات یوحنا در باب دوازدهم در آیه اول میفرماید و ظهرت آیه عظیمه فی السماء امرأة متسربة بالشمس و القمر تحت رجلها و علی رأسها اکلیل من اثني عشر كوكباً این امرأة در اصطلاح یوحنا بمعنی شریعت الله است و در بعضی مواقع شریعت الله را بمدینه مقدسه اورشليم تعبیر مینماید میفرماید متسربة بالشمس آفتاب علامت دولت ایران است و قمر علامت دولت عثمانیان یعنی آن شریعت الهی که دو دولت شمس و قمر در ظل او هستند بعد میفرماید و علی رأسها اکلیل من اثني عشر كوكباً تاجی از دوازده ستاره که انمه اطهارند و در آیه ششم میفرماید و المرأة هربت الى البریه یعنی شریعت الله ببادیه عرب رفت حیث لها موضع معد من الله محلی خدا از برای او مهیا کرده است در آنجا لکی یعولها تا آنکه خدا از او نگهداری کند و در آنجا باقی الف و مائتین و ستین یوماً در هزار و دویست و شصت روز و هر روز عبارت از یک سنه است

7 و از عبارت رأیت سماءً جدیدة و ارضاً جدیدة لأن السماء الأولى و الأرض الأولى مضتا و البحر لا يوجد فیما بعد و انا یوحنا رأیت المدینة المقدسة اورشليم الجدیة نازلة من السماء من عند الله مہیة كعروس مزینة لرجلها که مقصود از اورشليم الجدیة و المرأة المتسربة شریعت الله جدیدہ است واضح گردد و اخبار ظهور جمال مبارک در آخر اصحاح مذکور یعنی بیست و یکم از مکاشفات یوحنا ملاحظه نما ثم رأیت سماءً جدیدة و ارضاً جدیدة لأن السماء الأولى و الأرض الأولى مضتا و البحر لا يوجد فیما بعد و انا یوحنا رأیت المدینة المقدسة اورشليم الجدیة نازلة من السماء من عند الله مہیة كعروس و سمعت صوتاً عظیماً من السماء قائلاً هو ذا مسكن الله مع الناس و هو سیسكن معهم و هم یكونون له شعباً و الله نفسه یكون معهم الها لهم

8 And in the traditions, in the eleventh chapter of the Revelation of John, the Messenger of God states: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True (the faithful and true one being His name and title), and in righteousness He doth judge and make war. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."...

9 And as for the matter of the Branch growing out of Jesse, in the eleventh chapter, first verse of the Book of Isaiah, He says: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Christ, on His mother's side, was not from the tree of Jesse son of Jacob, but rather Mary was from the lineage of Aaron, and Aaron was from the tribe of Levi. And He says the Spirit of the Lord shall rest upon that Branch, that is, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, as He has interpreted. And He says He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears, but with righteousness shall He judge the poor, and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked - meaning He shall judge by His utterance. Faithfulness and justice are among His characteristics, and in His days the beasts and birds and predators shall all become familiar with each other - meaning the various, diverse, conflicting, opposing and hostile peoples shall associate and conduct themselves with one another.

10 Jesse means reward and recompense, and the divine tree is a great reward and bounty for the divine ones. And among these things He says at the end that He shall assemble the dispersed of Israel from Assyria, Egypt, Pathros, Ethiopia, Elam, Shinar, Hamath and from the islands of the sea in the Holy Land - meaning He shall gather the wandering Israelites and bring together the scattered children of Jacob from the four corners of the earth. And these events did not occur after Christ, but in these days the wandering Israelites are gathering together.

8 و در اخبار از حضرت رسول در اصحاب حادی عشر از مکاشفات یوحنا میفرماید ثم رأیت السماء مفتوحة و اذا فرس ابيض و الجالس علیه يدعى اميناً و صادقاً (الصديق الأمين اسم و لقب آنحضرت است) و بالعدل يحكم و يحارب و هو متسربل بثوب مغموس بالدم و يدعى اسمه كلمة الله و الأجناد الذين في السماء كانوا يتبعونه على خيل بيض لابسين بزاً ابيض نقياً فن فنه يخرج سيف ماض لكي يضرب به الأمم و هو سيراهم بعضاً من حديد و هو يدوس معصرة نمر سخط و غضب الله القادر على كل شيء و له على ثوبه و على نغذه اسم مكتوب ملك الملوك و ربّ الأرباب...

9 و اما قضيه شاخه نابت از يسه در فصل يازدهم آيه اول از كتاب اشعيا ميفرمايد از دوحه يسه بيرون آمده شاخه‌ئي از ريشه هاشم خواهد شكفت حضرت مسيح از طرف مادر از دوحه يسه پسر يعقوب نبودند بلكه مريم از سلاله هارون بود و هارون از نسل لاوي و ميفرمايد روح خداوند بر آن غصن قرار خواهد گرفت يعنى روح حكمت و فهم و روح مشورت و قوت و روح معرفت و ترس خداوند تفسير كرده و ميفرمايد او بدیده خود حكم و داوري خواهد نمود نه بمسموعات و بجهت مظلومان زمين براستی حكم خواهد كرد و جهان را بعضای دهان خود زده اشرار را بنفخه لبای خود خواهد كشت يعنى بيان حكم خواهد نمود امانت و عدالت از خصائص اوست و در ايام او وحوش و طيور و درنده جميع باهم مأنوس خواهند شد يعنى اقوام مختلفه متنوعه متجاذله متعارضه متباغصه باهم معاشرت و سلوك خواهند نمود

10 يسه بمعنی اجر و مزد است و دوحه ربانیّه بجهت ربانیان اجر جزيلست و فضل عظيم و از آنجمله در آخر ميفرمايد كه قوم اسرائيل را از آشور و مصر و قروس و حبش و عيلام و شعاع و حماة و از جزيره‌های دريا در ارض مقدس جمع خواهد نمود يعنى آوارگان اسرائيل را جمع خواهد كرد و پراكندگان اولاد يعقوب را از چهار طرف جهان فراهم خواهد آورد و اين وقوعات بعد

از حضرت مسیح نشده است ولی در این ایام
آوارگان اسرائیل در اجتماعند

- 11 As to the fourteenth to seventeenth verses of the third chapter of Joel, this foretells the appearance of the Blessed Beauty. The interpretation of "the sun and moon shall be darkened, and the stars shall withdraw their shining, and the earth shall quake" - the meanings of these verses are found in the Book of Certitude. Examine them. He says: "Then shall ye know that I am the Lord your God dwelling in Zion, my holy mountain."

11 و اما آیه چهاردهم از فصل ثالث یوئیل تا آیه هفدهم اخبار بظهور جمال مبارکست و تفسیر آفتاب و ماه تاریک میشوند و ستاره‌ها از نور باز میمانند و زمین متزلزل میشود معانی این آیات در کتاب ایتقان موجود ملاحظه کنید میفرماید پس خواهید دانست که من بیهو خدای شما در کوه مقدس خویش صهیون ساکن میباشم

- 12 As for the glad tidings of the appearance of the Primal Point and the dawning of the Most Glorious Sun in the sacred books, these have been compiled by Mirza Abu'l-Fadl. Abdul-Baha has so many trials and afflictions that He has not a moment's rest to devote to composing books and treatises....

12 و اما بشارات ظهور نقطه اولی و بشارات اشراق شمس ابدی در کتب مقدسه جناب آقا میرزا ابوالفضل جمع کرده اند عبدالبهاء اینقدر صدمات و بلا دارد که فرصت دقیقه‌ای آرام ندارد تا بتألیف کتب و رسائل پردازد...

- 13 As to the matter of Adam and the tree, it is not as the common people understand. The purpose of the tree is the station of the manifestation of maturity of the divine command in its highest station, and this is conditional upon the Promised Day. Before the Promised Day, the manifestation of maturity and growth is not possible. Adam desired that the Law of God reach its ultimate degree of maturity, but this was not possible, for the maturity and growth of God's Cause was dependent and conditional upon the Blessed Promised Day. For example, an infant at nursing cannot possibly manifest all human perfections nor partake of delicious foods, but must be content with milk until reaching maturity when human perfections become manifest and evident in him. Thus it is not that Adam disobeyed and erred. This disobedience is of the kind where "the good deeds of the righteous are the sins of those drawn nigh" - not the error and disobedience that common people understand. The Bab has also given an interpretation close to this meaning. And Eve represents the reality of Adam's soul. This is a brief explanation as I have absolutely no time for details....

13 و اما مسئله حضرت آدم و شجره مراد نچنانست که عوام میفهمند مقصد از شجره مقام ظهور بلوغ هیکل امر الهیست باعلی المقامات و آن مشروط بیوم موعود و قبل از یوم موعود ظهور بلوغ و رشد ممکن نه حضرت آدم خواست که شریعت الله بنهایت درجه بلوغ رسد ممکن نشد زیرا بلوغ و رشد امر الله منوط و مشروط بیوم موعود مبارک بود مثلاً طفل در سن شیرخواری ممکن نه که کالات انسانی بتمام در او ظاهر شود و از اطعمه لذیذه تناول نماید بلکه باید بشیر اکتفا کند تا بسن رشد رسد و کالات عالم انسانی در او ظاهر و لائح گردد و الا نه اینست که حضرت آدم عصیان نمود و خطا کرد این عصیان عبارت از حسنات الأبرار سیئات المقربین است نه خطا و عصیانی که عوام میفهمند و حضرت اعلی نیز یک معنی نزدیک باین معنی بیان فرموده اند و مراد از حوا حقیقت نفس آدم است این بیان مختصر است مفصل ابداً فرصت ندارم...

- 14 Among the prophecies about the Messenger of God in the Gospel of John, in the first chapter, verse twenty-five: "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" The article 'that' denotes a specific reference, meaning that promised Prophet. From this it is clear they were awaiting three persons: one Christ, another Elias, and another the promised Prophet.

14 از جمله اخبارات از حضرت رسول در انجیل یوحنا در فصل اول در آیه بیست و پنجم فاما بالک تعمّد ان کنت لست المسیح ولا ایلیا و لا التبی یعنی مقصود تو چیست اگر مسیح نیستی و ایلیا نیستی و آن نبی معهود نیستی الف و لام عهد است یعنی آن پیغمبر معهود از این واضح میشود که منتظر سه شخص بودند یکی مسیح و دیگری ایلیا و دیگری نبی معهودی

- 15 And in the seventh chapter of John, verse forty: "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ." He states that some of the Jews who heard His sermon divided into two groups - one group said truly this is that promised Prophet, the other group said this is the promised Christ.
- 15 و در فصل سابع از یوحنا آیه چهل فکثیرون من الجمع لما سمعوا هذا الكلام قالوا هذا بالحقيقة هو النبي آخرون قالوا هذا هو المسيح میفرماید بعضی از حضرات یهود که وعظ آنحضرت را شنیدند بدو فرقه شدند فرقه‌ئی گفتند فی الحقیقه این شخص آن نبی معهود است فرقه دیگر گفتند مسیح موعود است
- 16 And the glory be upon thee.
- 16 والبهاء علیک

MMK3#102 p.067x, MMK4#166 p.182x,
YMM.154x, YMM.211x, YMM.367x

AB08373

To: James B Thornton Chase, in Chicago

Date: 1901-May-23

O thou who art kindled with the fire of the Love of God!

Verily I read thy words which showed thy yearning love in God, and chanted thy expressions written in His praise. I beg of God to make thee a sign of guidance, a standard of righteousness and a lamp shining with the light of the knowledge of God.

Give my greeting and salutation to Mrs. Ora Taylor and say to her: "Be not disappointed by the calamity which hath befallen thee and be not grieved that the consolation of thine eye (thy child) hath left the world of dust and hath ascended to the expanse of the Kingdom, that he hath abandoned the abode of the lowest world and hath sought refuge in the presence of the greatest mercy, where the Lord hath placed him in a comfortable abode."

We have already written a consoling letter to her, whereby her breast will be dilated and her soul will cheer.

TAB.331-332

AB07777

To: Agnes B Alexander, in Paris

Date: 1901-Jun-01

O thou maid-servant of God: The tongues have spoken of thy attraction to God, and the pens have testified to thy burning by the Fire of the Love of God. Indeed the heart of Abdul-Baha approves of this because it feels its heat from this distant and Blessed Spot.

O Maid-servant of God! By God, the Truth, the Spirit of Christ from the Supreme Concourse doth in every time and aspect announce to thee this Great Good News.

Be, therefore, a divine bird, proceed to thy native country, spread the wings of sanctity over those spots and sing and chant and celebrate the Name of thy Lord, that thou mayest gladden the Supreme Concourse and make the seeking souls hasten unto thee as the moths hasten to the lamp, and thus illumine that distant country by the Light of God.

And upon thee be greeting and praise.

TAB.307-308, JWTA.010

AB09627

To: Juliet Thompson, in Paris

Date: 1901-Jun-01

O thou who art rejoicing by the Glad-tidings of God! The contents of thy letter clearly show that thou art drawn by the love of God, pondering over the Cause of God and that the cover hath been removed from off thine eyes.

I ask God to shower down upon thee a heavenly blessing; to make thee to serve His Cause and attain His good pleasure; to teach thee that which thou knewest not; to inspire thee with His argument and proof; to confirm thee in faith and assurance; and to make thee the sign of the Merciful among the concourse of the worlds. Verily, He is the Giver, the Generous!

TAB.692-693

AB05945

To: Fannie G Lesch, in Chicago

Date: 1901-Jul-12

O thou maid-servant of God!

I was informed of the contents of thy letter and rejoiced with the fragrances which are being diffused from the garden of its texts. It showed that thou art inebriated with the wine of the love of God and moved by the breezes of acceptance which are blowing from the point of the favor of God.

By my life, I was rejoiced at thy humility, submissiveness, lowliness and meekness in the Cause of God, inasmuch as rendering service to the maid-servants of God is a mighty crown, which all the greatest queens among women will glory to wear.

O maid-servant of God! thou oughtest to pray; thou oughtest to be suppliant; thou oughtest to be humble in every time and moment.

I beg of God to enable thee to serve Him in His glorious vineyard, and in His garden, by the holy fragrances of which all regions are perfumed in this great day.

As to thy coming to this land, there is no harm in that. Thou art permitted to come and this is an ample reward unto thee.

TAB.241

AB03526

To: Sarah J Farmer, in Green Acre, ME

Date: 1901-Jul-13

O thou who art attracted to the Fragrances of God!

By God the True One, verily the angels of the Supreme Assembly pray for thee every morn and eve and announce to thee glad-tidings! O blessed art thou who hast devoted thyself to diffusing the fragrances of God! Know thou that, verily, thy Lord will surely strengthen thy hands and assist thee through the hosts which are hidden from the sight of the heedless ones, and will give the victory through a numerous army from the

Supreme Assembly and will illuminate thy heart with the rays shining from the Kingdom of ABHA, the Most Glorious! O maid-servant of God! Gird up thy loins, strengthen thy back, be not discouraged or grieved if people are pouring the arrows of scorn and blame thee, in so much as in this thou wilt follow the example of those who have endured every tribulation and calamity.

As to the young man and his revered wife, as to] both of whom thou hast informed me: I beseech God to remove the veil from them and lift the covering from before their faces, so that they may witness the greatest signs of their Lord, the Great, in this day in which all the regions of heaven and earth are sparkling with the lights of their Lord. Tell him, "Verily the Kingdom hath appeared with the ornaments of sanctity on the apex of the world of being. Thou oughtest to enter therein, and this is glad-tidings unto thee and to all those who have been expecting the advent of the Kingdom of the Lord with true heart turned toward God."

TAB.281-282

AB00339

To: Khurasani, Hasan et al., in Chicago

Date: 1901-Jul-20

- 1 O thou who art steadfast in the Covenant, since the time that in the path of God, thou hast wished with absolute subordination, supplication and sincerity to serve the magnified blessed Tree, and traveled to that land in order to spread the sweet savors of God, three detailed letters have been penned and sent and this is the fourth one. In the last letter, we have replied to most of thine questions, and if neglect has occurred, it has been caused by the multitude of engagements, perils, woes and tribulations, in particular the onslaught of the people of malice. If you art only aware to what degree are they in opposition and how much engaged are they in mischief and sedition, you will undoubtedly understand.
- 2 Jinab-i-Ali Quli Khan has translated the Kitab-i-Iqan and it was sent with him so that it can be published and circulated in that land. This Servant's engagements are such that cannot be described. I have no rest and no repose even for one moment. There is no time to breathe and it is extremely astonishing

1 ای ثابت بر پیمان از وقتیکه در سبیل الهی بکمال توجّه و تضرّع و خلوص آرزوی خدمت شجره مبارکه کبریا نمودید و بجهت نشر نفعات الله بآندپار رحلت فرمودید تا بحال سه مکتوب مفصل مرقوم و ارسال گردید و این مکتوب چهارمست در مکتوب اخیر اکثر مسائل آنجنابرا جواب مرقوم نموده بودیم و اگر چنانچه فتوری واقع از کثرت مشاغل و غوائل و مصائب و بلااست علی الخصوص هجوم اهل جفا اگر بدانید که بچه درجه در تعرضند و چه قدر فساد و فتنه مینمایند البته معذور میدانید

2 کتاب ایقان را جناب علیقلیخان ترجمه نمود و بهمراهی ایشان ارسال گشت که در آن ارض طبع شده نشر گردد اشغال این عبد بدرجهئی که وصف ندارد دقیقهئی آرام ندارم و آتی راحت

that despite this, all affairs are administered and managed. The innermost of heart is day and night in utter invocation and supplication, beseeching aid and assistance for His loved ones.

نجویم فرصت تنفس نیست و نهایت تحریر است که باینقسم جمیع امور اداره میگردد و تمشیت داده میشود هویت قلب شب و روز در نهایت تضرع و ابتال است و طلب تأیید و توفیق بجهت احباً مینماید

- 3 O thou who art steadfast in the Covenant, praised be God you have fulfilled all the requirements of faithfulness in response to the bounties of the Splendored Beauty, and you have endeavored beyond your power and forsook comfort, rest, prosperity, trade and family and hastened to that land and raised the call in assemblies and expounded the proofs in gatherings, the effect of this pure breath will linger for a hundred thousand years and perfume the nostrils of the steadfast.

3 ای ثابت بر پیمان آنچه مقتضای وفا در مقابل عنایات جمال کبریا بود الحمد لله مجری نمودید و مافوق طاقت کوشیدید و راحت و آسایش و فراغت و نعمت و تجارت و خانمانرا بکلی ترک نمودید و بان اقلیم شتافتید در محافل نعره زدید و در مجالس اقامهء حجت و برهان کردید تأثیر این نفس پاک صدهزار سال باقی ماند و مشام ثابتانرا معطر نماید

- 4 Concerning what the unfaithful have publicized about this Servant, that He has a claim or proclaims a station for Himself, it was written in a letter that absolute servitude and true thralldom at the sacred threshold is my luminous crown and my sublime diadem, it is my great virtue, and my Lote-Tree beyond which there is no passing, it is my holiest Temple and my eternal Paradise. This is the explicit statement of this Servant and revealed by My own hand and pen. I wish no rank but this unique rank and no station but the great station of supplication and invocation. From the early days of ascension up to now, the cry of may My soul be a sacrifice to His loved ones has been diffused in all regions from the tongue and the pen of this Servant and the fame of this wronged one's servitude has encircled the East and the West. The destroyer of the foundation, in absolute ignorance, in his own writing and with his seal has claimed every claim. What he said is available to all that the great sun of God has appeared and every sun in comparison to it is smaller than small. In spite of this, he has cried out that Abdu'l-Baha is the embodiment of 'whoso layeth claim before the expiration of a thousand years, therefore, He has to be subjected to 'God will assuredly send down one who will deal mercilessly with himi.

4 در خصوص آنچه جفاکاران نسبت باینعبد اشتهاار داده‌اند که این عبد را ادعائی و یا خود دعوائی مقامی در یکی از مکاتب مرقوم ان العبودیة المحضة و الرقبة البحتة فی عتبة المقدسة هی تاجی الوهاج و اکللی الجلیل هذه منقبتی العظمی و سدرتی المنتهی و مسجدی الأقصى و جنتی المأوی این صریح بیان و اثر خامه و بنان این عبد است لا ابغی شأناً غیر هذا الشأن البدیع و لا مقاماً غیر مقام التبتل و التضرع العظیم از بدایت صعود تا الی الآن فریاد روحی لأحبائه الفداء از لسان و بنان این عبد در جمیع آفاق منتشر و آوازهء عبودیت این مظلوم شرق و غرب را احاطه نموده و هادم بنیان باثر خامه و مهر خویش از کمال نادانی هر ادعائی نموده و موجود که میگوید قد ظهر شمس الله الأكبر و کل شمس عنده من کل صغیر اصغر با وجود این نعره بلند نموده که عبدالبهاء مصداق من ادعی قبل الألف است لهذا مورد فسوف یبعث الله علیه من لا یرحمه باید بشود

- 5 In short, praised be God, the reality is manifest for those blessed and righteous souls who discover the mysteries. This Servant so far has not called Himself the Greatest Branch, but Abdu'l-Baha. At most, on a rare occasion, even more exceptional than rare, has the Son of Baha been revealed by His pen. This also has been due to profound mysteries, otherwise, I consider Myself as the Servant of His servants, and My position, words and deeds attest to this matter.

5 باری الحمد لله نفوس مقدسهء ابرار که کاشف اسرارند در نزدشان حقیقت حال آشکار این عبد تا بحال خود را غصن اعظم ننماید بلکه عبدالبهاء خوانده نهایت شاید در موردی نادر بلکه اندر ابن البهائ از قلم جاری گشته که این نیز نظر بحکمهای بالغه بود والا من خود را عبد عیبید او میشناسم و اطوار و گفتار و کردار این عبد شاهد این مقال

6 Briefly, what you had requested in reply to that person was revealed in the same letter and sent. These talks are pretexts for the ungodly; otherwise, it is known to all that in the past or at present, this Servantis innermost being, His soul and His passion were naught but servitude at His sacred Threshold. I served the Cause of God through the power of servitude, until the horizons were made luminous by the splendors of servitude, and the nostrils of the people of the world were perfumed by the sweet fragrances wafting from the gardens of servitude. This is this Servantis manifest testimony, His unsheathed sword, and His shimmering diadem. Whomsoever wishes to believe, let him believe, and whomsoever wishes to deny, let him deny. With the grace of God, I am steadfast on this straight path and with His assistance, independent of all the peoples of the world. Say, O wretched ones, Abdu'l-Bahais servitude has attracted the whole world and the fame of His thralldom has spread far and wide and his selflessness has become known to all as the sun, how can these envious fragments of mud obstruct these signs of absolute nothingness? Alas, alas, they shall soon become companions of wailing and howling and will fall into manifest loss. Woe betides such as have strayed from the path of truth, woe betides such as have strayed from the path of truth, woe betides such as have strayed from the path of truth and on thee be salutation and praise.

7 Via telegram, we have allowed you to return, but, if feasible, it is preferable that you return to the Holy Land first then you go to Egypt.

6 باری آنچه خواسته بودید در جواب آنشخص در نفس ورقه مرقوم گردید و ارسال گشت این اذکار بهانه اشراست و الا جمیع میدانند که اینعبد را نفسی و نفسی و هوسیی جز عبودیت آستان مقدس نبوده و نیست بقوه عبودیت خدمت امر الله نمودم تا بنور عبودیت آفاق روشن شد و برائحه طیبیه گلشن عبودیت مشام عالم معطر گردید اینست برهان باهر و سیف شاهر و اکیل ساطع اینعبد من شاء فلیصدق و من شاء فلینکر ائی بفضل ربی ثابت علی هذا الصراط المستقیم و بتأییده غنی عن العالمین بگو ای بیچارگان عبودیت عبدالبهاء آفاقرا منجذب نموده و صیت رقیقتش جهانگیر گشته و محویت و فنایش مثل آفتاب مشهور اقطار شده قصد آن دارند این گلپارهها از حسد پوشند این فقر و فنا هیات هیات عنقریب قرین ناله و حنین گردند و در خسران مبین افتند و یل للمکذبین ثم و یل للمکذبین و یل للمکذبین و علیک التحیة و الثناء

7 تلغرافاً رجوع شما را اجازت دادیم ولی اگر ممکن اول بارض مقدس وارد بعد به مصر عازم شوید بهتر است

BRL_DAK#0511, MKT2.319, MMK5#184
p.144x, YHA1.014x (1.012)

AB07049

To: Paul Kingston Dealy, in Fairhope, AB
Date: 1901-Aug-01

1 O thou who art attracted to the Fragrances of God! I have received thy letter dated the first of August, 1901, and have perused its contents. My breast was expanded with joy at that which it betokened of thy turning unto God and thy thanksgiving unto Him for that wherewith the eye of Mr. Thomas was gladdened through beholding the most great signs, hearing the call, answering the summons, and being set aflame with

1 ایها المنجذب بنفحات الله قد اخذت تحریرک المؤرخ اول آب سنة ۱۹۰۱ و اطلعت بمضمونه و انشرح صدری بما دل علی توجّهک الی الله و تشکرک لله علی ما قرّ عین مسترثوماس بمشاهدة الآیات الکبری و سمع النداء و اجاب الدعاء و اشتعل بنار محبة الله و نسأل الله بأن یکشف

the fire of the love of God. And we beseech God to lift the veil from the sight of his honored wife. Verily, thy Lord guideth whomsoever He willeth, and He is the Powerful, the Almighty.

الحجاب عن بصر قرينته الكريمة ان ربك يهدي
من يشاء وهو القوى القدير

- 2 As to thy question, "If the husband preventeth his wife from entering into the Light, or the wife preventeth the husband from entering into the Kingdom of God." In reality neither one of them preventeth the other from entering into the Kingdom of God, except when the husband hath a great attachment to the wife, or the wife to the husband. When either one of the two adareth the other to the exclusion of God, then each will prevent the other from entering into the Kingdom of God.

2 واما ما سألت هل الرجل يمنع القرينة الدخول
في النور ام القرينة تمنع الرجل عن الدخول في
ملكوت الله فالحقيقة ان كلاهما لا يمنع احدهما
الآخر عن الدخول في ملكوت الله الا بكثرة
تعلق القرين للقرينة ام القرينة للقرين كل واحد
منهما اذا اخذ الآخر معبوداً من دون الله فيمنعه
عن الدخول في ملكوت الله واتى اسأل الله ان
يخلق فيك وفي مستر ثوماس قوة جاذبة حتى
تجذباً نفوساً الى ملكوت الله

- 3 As to thy question concerning the additions to the Old and New Testament: Know thou, verily, as people could not understand the words, nor could they apprehend the realities therein, therefore they have translated them according to their own understanding and interpreted the verses after their own ideas and thus the text fell into confusion. This is undoubtedly true. As to an intentional addition: This is something uncertain. But they have made great mistakes as to the understanding of the texts and the comprehending of the references and have therefore fallen into doubts, especially in regard to the symbolical verses.

3 واما ما سألت بخصوص الزيادة في كتاب
العهد القديم والجديد اعلم ان القوم حيث لم
يفهموا القول ولم يدركوا حقائقها فترجموا بحسب
ادراكهم وشرحوا الآيات بمقتضى استنباطاتهم
فحصل التشويش في العبارات هذا ما هو المحقق
واما الازدياد عمداً فهذا امر غير مثبت ولكن
اخطؤوا كل الخطأ في فهم العبارات وادراك
الاشارات فذلك وقعوا في الشبهات بالأخص
في الآيات المتشابهات

- 4 As to thy question, "That Abdul-Baha hath said to some of the believers that evil never exists, nay rather, it is a non-existent thing:" This is but truth, inasmuch as the greatest evil is (man's) going astray and being veiled from Truth. Error is lack of guidance; darkness is absence of light; ignorance is lack of knowledge; falsehood is lack of truthfulness; blindness is lack of sight; and deafness is lack of hearing. Therefore, error, blindness, deafness and ignorance are non-existent things. If we say that according to the text of the Bible, "God hardened Pharaoh's heart" that he might not believe in Moses, this signifies that, verily, He did not soften his heart. And when we wish to say that God hath not guided a certain one of His servants, this would be interpreted (by people) that God led him astray. The darkness spoken of in the Bible as being created by God, signifieth that, verily, God hath not caused light to shine; inasmuch as where there is no light, there will be darkness; when there is no sight, there will be blindness; when there is no life, there will be death; when there is no riches, there will be poverty; and when there is no knowledge, there will be ignorance.

4 واما ما سألت ان عبدالبهاء قد ذكر لبعض
الأحباء ان الشر ليس له وجود بل هو امر
عدمي هذا هو الحق لأن اعظم الشرور الضلالة و
الاحتجاب عن الحق والضلالة هي عدم الهدى
والظلمة عدم النور والجهل عدم العلم والكذب
عدم الصدق والعمى عدم البصر والصمم عدم
السمع فالضلالة والعمى والصمم والجهل امور
عدمية و اذا قلنا بموجب نص التوراة ان الله
قسى قلب فرعون ان يؤمن بموسى فالمراد انه ما
الان قلبه و اذا اردنا ان نقول ان الله لم يهد عبداً
من عبادہ نعبّر انه اضله و الظلمة المذكورة في
التوراة التي خلقها الله فالمراد ان الله ما اشرقها
بالنور حيث لم يكن النور كانت الظلمة متى لم
يكن البصر فهو العمى متى لم يكن الحياة فهو
الممات متى لم يكن الغناء فهو الفقر متى لم يكن
العلم فهو الجهل

- 5 Consequently, it is proven by indisputable argument and clear explanation that, verily, evils are non-existent, but people have not understood the meaning of the verses of the Bible. 5 اذاً ثبت بالبرهان القاطع والبيان الواضح أنّ السّرور امور عدميّة ولكنّ النّاس لم يعرفوا معنى آيات التّوراة
- 6 I beg of God to make thee a faithful servant in His great vineyard, enable thee to speak His praise, to diffuse His fragrances, to chant His verses and to herald His name at every moment. 6 واني اسأل الله ان يجعلك خادماً صادقاً في كرمه العظيم و يجعلك ناطقاً بثناءه و ناشراً لنفحاته و مرثلاً لآياته و منادياً باسمه في كلّ حين و عليك التّحية و الثّناء
- BRL_FAM#15x, BRL_WOMEN#060x, TAB.609-610, COC#0841x, COC#2151x, TOR.203x

BRL_DAK#0687, COMP_FAMP#15x,
COMP_WOMENP#060x, YMM.227x,
YMM.234x

AB05939

To: Paul Kingston Dealy, in Fairhope, AB

Date: 1901-Sep-01

...Know thou this of a certainty: Verily, the Bounty of God will pour upon ye (all the friends) and the Confirmations of heaven will encircle ye from all sides.

Be ye not broken-hearted if the gloomy clouds of violation of the Covenant have covered the horizon of those regions. Ere long the splendors of the Sun of the Covenant and its Heavenly power will break asunder and dispel those threatening clouds and the horizon will appear with the utmost clearness as a pure and clear mirror; then the souls will become dilated and the hearts rejoiced. Know thou, verily, before long the cups of guidance will be in your hands in those regions (America) and the people will inquire after the knowledge of the Truth as the inquiries of a thirsty one after the cool water....

BSTW#052rx

ABU1180

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: Message to the believers in America

He said: Two or three years ago He wrote to some of the Believers in America and also to Dr. Kheiralla, stating those events (His imprisonment and persecutions), which have now taken place. He also wrote the same things to other countries, and they are now exactly fulfilled. He said, now that these vents have come to pass, we must feel happy, not sorrowful. The believers must not be troubled nor distressed about the confinement of the Master. He wishes them always to be cheerful. He is accustomed to imprisonment. We must not feel distressed, as this is sent from God, and it should be pleasant to us to have troubles from God. If we hear also of other things taking place, we must not feel grieved, but trust in GOD. Still greater things than these will happen, all of which have been prophesied. All of the believers must be in such a mood that when calamity exists in the greatest degree, they must rejoice exceedingly. The confinement of the Master must be the gladdest tidings to all, and it must be the cause of their steadfastness and confirmation.

We should be very happy even under confinement. Neither hunger nor thirst, nor confinement in prison, nor bloodshed, nor martyrdom, should prevent us from being true to the Blessed Perfection. We should accept all of these things all of our lives; we should hope for them, and then we will be happy when they come. He said all the believers are under the Shadow of the Manifestation. We are not physical beings, He said, but spiritual bodies. We must thank GOD for our spiritual existence. The body is earthly, but the spirit is heavenly. The first is of this world, and the second belongs to the Kingdom. The first is of the attributes of darkness and the other of illumination. The first is limited to space the second is Placeless and Limitless.

The Master also said that the gladdest tidings to Him are that the believers are living in love and obedience, and are spreading the Great Message and that our love, our unity, our obedience must not be by confession, but of reality. He also said that 1901 is the first year of tribulation.

PN_1901 p017, PN_1901 p043

ABU0075

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka

The Master said that the differences between this Revelation and that of Jesus Christ are that, in this Cycle, all the inhabitants of the world will be gathered into one nation; universal peace will prevail; bloodshed and war will cease; there will be a general language union and harmony will reach the highest state; there will be no bigotry. All will be gathered under the tent of peace. Before the universal peace is established there will be wars and a general overturning of society. These wars are to warn the people, so that they may learn, if they do not follow the teachings, they will be punished, for the power of the Spirit will be taken from them and they will become as lamps without light.

The beginning will be in our time, and the truth will be generally be known by the year 1917.

The differences between this Manifestation and that of Jesus Christ are:

1st. The teachings of Christ amounted to a very few pages, but the teachings of the Manifestation, Baha'u'llah, amounted to twenty books.

2nd. The teachings of the Manifestation are greater than the teachings of Jesus Christ. For example, from the teachings of the Manifestation you can do everything; they include everything.

3rd. Apparently Jesus Christ was opposed by the Jews only, but the Manifestation was opposed by the whole universe. Jesus Christ, on account of injury from the Jews, and their opposition, used to go from one place to another, but that the Manifestation stood before all was evident, as He was seen by all and did not hide Himself, even in a village. At all times He said, "I am ready." He wrote to the King of Persia: "Let all the divines and doctors of law assemble together and discuss the matter with Me, and I am ready to prove it."

4th. In the time of Jesus Christ the greatest one of the disciples was Peter, yet he denied his Master three times. But the followers of Baha'u'llah under the most severe torture, were repeating the Name of Baha'u'llah and never denied it, not only one, a hundred or a thousand, but twenty thousand followers hastened thus to martyrdom.

5th. The Cause of Jesus Christ existed for three hundred years before it became known, but the cause of the Manifestation, in the Day of the Manifestation, was known all over the world.

6th. Jesus Christ came to establish proofs of the Old Testament, and this was for the Jews, consequently His opposers were few. But the Manifestation came for all the world, and for all religion, and to explain all the Holy Books of those religions. Another proof was that during the imprisonment of the Manifestation the Governor and Officials were His humble servants. Even his enemies were submissive to Him. Because the Cause of the Manifestation is universal, it will even lop the world.

7th. The miracles which appeared through the Manifestation the Master did not like to mention, because they will not be proof to others. They were only a demonstration for those who witnessed them. If the Master mentions all of these, the people will say that the idol worshipers attributed many wonderful things to their idols. The hearer will say this is right and this is wrong. While the miracles which actually appeared in the time of the Manifestation are greater than all, the Master did not wish to mention them, for the Manifestation said that the miracles would be like a veil over the people, for, in every time, the proofs (of this Word) will be so evident and clear the people can understand them.

The Master said, if anyone asks you about the Manifestation, say He is the Trainer of the whole universe. His Teachings are the cause of the life of the worlds, the unity and harmony of the creatures, the agreement of the people, and the universal peace.

Every great thing of which we hear, and every great event in the world must have something that will stand steadfastly for it and to defend it. The greatness of the Cause will be as a flood. It will be like the waves of the Pacific Ocean. No other waves are as large. If the Cause is firm and on a good foundation, all these events which take place will be the cause of its assistance and promulgation. When the winds blow severely, the small trees will be uprooted, but the fixed and large trees will remain firm. This illustration is in harmony with this Cause. It must have great assistance. The opposition and rebellion of the people will be very great indeed, but these oppositions and disturbances of the nations will be the cause of strength and power for the Truth. Thus, if we see that the nations and people act and exert their utmost to destroy this Cause, we must not be at all disturbed, because the more they oppose the more the Cause becomes illuminated. So all must be like confirmed mountains; fixed and firm believers; but we must

act through cautiousness and wisdom. All of our deeds must be done in kindness. We must not fling wisdom away, but we must always seize it. Be assured and confident that the assistance of GOD will be poured out upon you. The servants of GOD are the victors and they are the hosts of GOD. Meditate upon the time after Christ and upon this time and you will understand.

Once the Manifestation was imprisoned and chains were around His neck. At this time the Master was with souls of the believers in another place and the people finally captured Him also. The boys of this place gathered together and began to beat Him; about two or three hundred children surrounded Him. They beat Him severely on the head, cursed Him and otherwise persecuted Him. It may come to pass that the people will curse the believers, beat them, injure them, abuse them and do harm to them, and even cause animosity between them. GOD willing that you may be steadfast and firm and never be shaken. But under all kinds of tribulation you must always keep in mind the love of the Master and remember to what a great degree He loves you.

The nations oppose and persecute each other for supremacy, and they cause opposition and persecution against the Master because He is uniting the people. What a wonderful thing that the Oriental people clasp hands with the Occidental people and mingle together! So many different people—those who are fierce, and who hold animosity toward each other, will be gathered in union and harmony under one tent, to lay the foundation which will be the cause of harmony and union of all the creatures. To meet animosity and hatred by love and kindness! Thus war will be changed into peace, the sword and bayonet into the fragrance of flowers; bloodshed and the destruction of man will be transformed into joy and tranquility. Thanks be to GOD, in these days the steadfastness of the Truth is taking place; that this seed of love, after it was planted, has yielded, and the fruit of that is our meeting here tonight—all of us in one circle. On reliance and dependence upon GOD, we hope that this circle may be enlarged and that it may encircle the whole universe, until the entire human race will be gathered under one tent, and all will be under one law, as one nation, one finally, one home. All this will exist and be manifested through the Power and Aid of Baha'u'llah. The more the teachings are distributed, the greater will be the success of the Truth. Pray for this, beseech and invoke the Kingdom for it. All this prophecy will in a comparatively short time, be fulfilled, and love, peace and concord will be established. Praise be to GOD that you are the manifestations of the help of GOD and that the Light of GOD is enveloping all. The Hosts of the Kingdom are your

helpers; the Holy Spirit is assisting all. The wave of GOD is your guidance and strength. Thus I invoke the Kingdom. Through the teachings of Baha'u'llah you will be aided. Do not interfere with another's sword. Do not raise disturbance with anyone. Be kind to all people; love them with a pure spirit; ask GOD for all. Should opposition or injury happen to you, bear it and be kind, as kind as ever you can be. Through all, love the people, and not by mere confession. If they beat you with swords, ask them for forgiveness. If they attribute infidelity to you, pray for their guidance. If they blame you, be sincerely grateful to them. The Manifestation said, "If it were not for the sake of the religion, I would appoint the one who should murder Me to be My inheritor." From this statement we can conceive the station of the martyrs and saints in His Cause. The Master told us to pray to GOD that we would be steadfast in His service, for He is the Ruler and the Supreme. To serve humanity is to serve GOD.

The Master said: Have you read the Tablet written by the Blessed Perfection to Napoleon? Do you remember the words? That Tablet is a sufficient proof. It was revealed when Napoleon was so powerful that he said, "On this globe I am the one GOD." In such a time this Tablet was written and this was published over the world. The Manifestation was imprisoned in Acca, and the Governor in Chief of Acca craved to be honored by admission to the presence of Baha'u'llah. For five years this one man, called Zeah Pasha, asked the Master if He would supplicate the Manifestation to permit him to make this visit, but the Manifestation never granted it. All the people of Acca know this. The Blessed Perfection was imprisoned, yet He had that power to refuse anything or to do anything that He wished.

The Master said that He Himself has been ill for three years, but ever since He had been re-imprisoned He has been very cheerful and happy. Before this His appetite was poor, but now it is better. He says, GOD willing, tribulation and trials may increase day by day. If life passes in ease, with no trials, it is useless and its result is fruitless. What is the conclusion and result if a person should live easily and comfortably for one hundred years? But if he passes through trials and hardships in the Cause of GOD, this is the extreme end of the Supreme Gift. When they took Kurrat-el-Ayn to kill her, she put on the best clothes she had and she was beautifully adorned. They took her to a garden and there they killed her. Just think how many maid-servants and how many humble and submissive ones die in GOD'S Cause! See how He trained them! It is not now understood, but many people hereafter will appear in the Cause and will be like the brilliancy of the sun. They may be

attacked and taunted, but through humbleness and submission they will be enabled to spread the Cause. As they advance in His service, so they will be attracted to GOD, and as they give up their lives in the Cause of GOD, so also will they be enveloped by the assistance of Baha'u'llah. See the wonderful Power of the Manifestation that He has gathered us now! What great love! What a high degree of love! We must remember these meetings and their results will appear later. As the rain falls today upon the seed and the results appear afterwards, when it reaches the state of maturity it brings forth fruit. The tree has the power, but it is hidden, but, when it reaches the state of maturity, it stands forth. The Master hopes this will appear and be manifested in us.

SW_v11#17 p.286x, PN_1901 p017, PN_1901 p040

ABU1942

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka

Question/topic: Explanation of the First Portion of the Second Commune, which is taken from the "Prayer of the Dawn"

This "Letter" [BH01125, paragraph 10] means a person. As the world came forth from the Mouth, that person is the reflection of the Light of GOD. It is the Letter in which are all the mysteries of the Holy Books. It is the Letter that came forth from the Mouth of the Blessed Perfection.

"The seas moved"—the seas of existence; the seas of life; the seas of sciences; the seas of knowledge; the seas of understanding; the Seas of the Love of GOD rolled.

"The winds did blow"—these breezes are the causes of life to the trees. These are the fragrances which will revive the beloved of the Kingdom of GOD, and which will cause the fragrance to exhale from them.

"The fruits appeared"—the new conditions upon the earth began to manifest and appear.

"The trees began to thrive"—the trees are the people in which the Paradise of ABHA, who, through the fragrance of this Letter will be nourished.

“The traces were destroyed”—these are the ancient traces which are destroyed by the Light. For example, the radiance of the Sun will destroy the sparkling of the star.

PN_1901 p021

ABU2521

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: The origin of evil

Evil does not exist. Death is only the lack of life; therefore death does not exist. Darkness is only the lack of light. Evil is only the lack of good. Ignorance is only the lack of knowledge. Poverty is the lack of riches. Misleading is the lack of guidance. Miserliness is the lack of generosity.

The non-existence of light is darkness. The lack of sight is blindness. The lack of hearing is deafness. All these things are non-existent.

GOD did not create any evil thing. GOD did not create man poor. Poverty is only the lack of riches. Guidance is the Gift of GOD, and if a person is deprived of it, he will be misled, but he is not misled by GOD, it is only the lack of the Gift of Guidance.

BSC.440 #800, PN_1901 p021

ABU1999

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka

Everything save man has one condition, but man has two. The animal has one condition or nature, but man has the animal nature (human) and the Divine nature (spiritual). If the Divine nature predominates he will be good, but if the human nature predominates he will be evil. One will lift him up, but the other will send him to the lowest depths. Man can become so debased that he will worship a stone which of the lowest kingdom; but the spiritual will lift him to the Supreme Realms.

Jesus Christ had the same two conditions, the earthly and the heavenly, and man has the same. Man has the power of knowledge which will exalt him to Heaven, and the power of ignorance which will debase him to the lowest condition. The more the person advances in Divine things, the more will he receive the Attributes of Light; and the more he retrogrades, the more will he receive the attributes of darkness. This world is dark and in darkness, but the Spiritual World is Light. This is the Heavenly Kingdom.

Children of unbelievers and infidels, who die before the age of responsibility, are not punished because they are under the favor of GOD.

BSC.440 #801, PN_1901 p022

ABU2173

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: Universal language in the Spiritual World

There is a spiritual language and that is one language. It is a language by which the hearts speak to one another. It is not the language of utterance, but the language of the heart. In this material world there is also a material language of the heart. In this material world there is also a material language of the heart and by which the hearts speak. There is a poem in Arabic which says, "We keep silent when love speaks," and that is called the spiritual conversation. The material language is nothing, but the spiritual language is everything.

What we feel now we feel spiritually, as we are in a spiritual condition. For instance, there are some here and some in America and they are speaking together through the spirit. There is another poem in Persian which says, of a lover speaking with his beloved: "I am speaking to you now without using my lips. I am speaking to you through my love." This is the spiritual language, the language of the Kingdom of GOD.

PN_1901 p022

ABU2172

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka

From this time, for the sake of the Blessed Perfection, you will endure many hardships, you will be persecuted severely, people will say evil things about you, they will shun you and they will seek to trouble you. When these trials come upon you, you must rejoice exceedingly, with great devotion and praise to your Lord that these calamities have come to you from GOD for His sake. If the people curse you, saying they are doing GOD'S service, that curse will be turned for you into a commemoration.

In the days of Christ, Caiaphas was a most learned man and was greatly honored by the people, but now that praise is turned into a curse, while the disciples of Christ and Mary Magdalene, who were all cursed in that time, are now praised and worshiped, and their pictures and statues are now in the churches and healing is asked of them. Therefore your calamities, hardships and troubles are for the Cause of GOD and are merciful ones.

PN_1901 p022

ABU2914

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: The Abomination of Desolation

The abomination of desolation is the one who appears and tries to destroy the Truth and who makes some changes in the teachings of GOD. He will destroy the foundation of the teachings of GOD from among the people.

His intention is destruction, and it is divided into two parts, one physical and the other spiritual. The physical abomination of desolation is the razing and destroying of buildings. The spiritual abomination of desolation is the destruction of the teachings of GOD.

PN_1901 p023

ABU1316

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: Do animals have souls and do these souls exist after death?

“Do animals have souls and do these souls exist after death?”
 The Master replied: Once it was said that the plant had a spirit and the spirit of the plant is the name which was given to it. Once it was said that the animal had a spirit, and the spirit of the animal is the sensation which it feels; that is, animals are a composition of the elements. They have feeling and sensation, but no mind (comprehension). For instance, the spirits of the birds cannot comprehend anything of reality, and cannot realize spiritual things. They cannot think about knowledge. The spirit of the animal can only feel and sense things, but realize nothing about the spiritual. They are simply the results of the combination of the elements, and when they die nothing remains of them.

Once it was said that the man had a spirit and that power in the man was his sensation of reason. He can realize sensation and comprehend spiritual things. For instance, the globe of this world is round. Columbus discovered the existence of other lands than his own through his spiritual sense. All of the inventions, all of the arts and all of the improvements are by the power of the spirit in man. In past ages the existence of the elements was not known, but was afterwards discovered.

In the Spirit of GOD, we—the believers—and the unbelievers, are called. “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.” All who possess the Power of the Spirit are equal. The Spirit of the Kingdom is the favor of the Holy Ghost. Whosoever is granted that Power of the Spirit is one of the saved and believing ones, but otherwise he is a lamp without light.

The spiritual senses are numberless. They are Perfections and Favors of GOD. The Spiritual Powers are the means of conveying to all the Spiritual Bounties vouchsafed to man.

PN_1901 p023

ABU2767

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: Explanation of the Valley of Dry Bones, 37th chapter of Ezekiel

The Master said this meant the liver of those who went before; that is to say, the religious laws of each preceding prophet are annulled by the succeeding one and are as dry bones. In the time of Christ the commands of Moses were as dry bones, and in this time all previous laws are as dry bones, but which are to be refreshed by the Great River of this time, and are to be clothed with the new sinews of Life by his Revelation. When the Blessed Perfection came, all previous things became as dry bones.

PN_1901 p023

ABU1559

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: The Prodigal Son

This parable was revealed on behalf of Peter and Paul, because at first Paul was one of the adversaries of the Revelation of GOD, and thus was kept in evident darkness and had no Light, for he was gaining in knowledge from the Pharisees, and this is that which was mentioned as the “food for swine.” At this point Paul realized he was excluded from Mercy and he returned to the Light of Jesus Christ. When he did this the fragrance of Jesus Christ enveloped him. When Peter realized this greatness of power which had been granted Paul, he had but little spiritual understanding, and he said, “I was the servant before Paul, and I was promulgating the Truth, and how is it that Paul has become so advanced?” Then the Spiritual message of Jesus Christ was given to him: “You are always with Me, and My Bounty and Abundant Grace are with you but Paul, your spiritual brother, was dead and is alive; was lost and has found guidance. All My revelations are for you, for you are Peter, and upon this rock will I build My church.”

The “fatted calf” is the Heavenly Table of Knowledge; the “ring” is the Sign or Characteristics; the “sandals” are the symbol of action; the “robe” the Adornment or Embroidery of the Cause Peter promulgated the Cause more than any other.

A question was asked regarding the elder brother and the Master replied: In any cycle or time someone has shown pride. In the time of Christ it was Judas. In the days of the Blessed Perfection, Subhi Ezel. Now it is the head of the Nakazeen.

PN_1901 p024

ABU1794

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka

People must live for one another and not live in seclusion as the monks and nuns. People should not live solitary lives. Light is of no value in an empty room. A tree is of no service to anyone on the summit of a mountain, but should be in a place where it can give shade and where its fruits may be gathered. The Master also said the believers must always be together as much as possible. He said two lamps in a room give more light than one lamp, and that the believers are like flowers gathered from different bushes into one bouquet.

Man must work and in that work show the qualities of GOD and thus do good. His work, both material and spiritual, must show what he is. By his arts, sciences, inventions and all of his work he must show his best ability. It is better to do both kinds of work unless one is not in need materially, and then one may serve entirely.

BSC.440 #803x, PN_1901 p024

ABU2192

Words to Breakwell, Hopper, Brittingham, spoken at table on 1901-Sep-05 in Akka

We should remember these meetings when we return to our homes. When we go to Paris, London and America we must remember these nights and these gatherings and must show the same spirit of love that is manifested here.

The meal is divided into two parts, material and spiritual. We hope that this is both. The tables mentioned in the Bible are spiritual tables. The effect of the material table lasts for twelve hours but that which is divine is everlasting and eternal.

For example,—‘Revelation’ is one of the heavenly tables. As an illustration, think of the knowledge revealed two thousand years ago; we feel the effect of it now and that effect will remain forever.

Some of the heavenly tables are the divine teachings and their power and effect will be everlasting. Another of the godly tables is His love, which is the cause of Eternal Life. Others of these tables are unity and harmony amongst the believers, like as we are gathered here tonight, the effect of which will remain forever and ever.

SW_v07#17 p.172, PN_1901 p024, PN_1907 p075

ABU3504

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: Are those who truly believe in this Great Revelation saved?

Our Lord was asked the question, “Are those who truly believe in this Great Revelation saved?”

He said: All believers have attained the Heavenly Gift, but each in a different degree. All have arrived at this Great Rolling Ocean, but each one has taken that which will quench his thirst.

PN_1901 p025, PN_1901 p037

ABU1271

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: Justice and Mercy

GOD selects a few souls and bestows upon them His Special Gifts, for it says, "Many are called but few chosen." This is not of the Justice, but of the Bounty of GOD. For illustration, children are to be bed with milk; but guidance is a Perfect Bounty, therefore His Favor is Bounty. But the strength and the power come through obedience and piety. For instance, a person may be apparently unsuited to receive the understanding; therefore the Spirit of Faith will be a Gift which GOD bestows upon whom He chooses. GOD bestows His Mercy upon whomsoever He wishes. If the creatures act according to the Commandments, this has nothing to do with Mercy, but is Obedience.

For illustration, a man called Sheikh Mohammed Hassan was made to attain the Gift, therefore the station of the Bounty and Mercy is altogether different from that of Justice. If a person does everything in Heaven and earth, he may not be fitted to receive the Gift of GOD. For example, a king has many officials, but those who are called to sit with him and associate with him are few.

Again, for instance, a monk, who worships GOD morning and eve for sixty years may yet to be excluded, and perhaps a very simple person may attain the Godly Bounty. Like Caiaphas and Annas, who were excluded, but Peter succeeded in attaining. In the time of Mohammed, Abu Jahl, who was entitled "The Father of Wisdom" by the people and Abu Amir, who were two great learned ones among the Arabs, were excluded, while Suhaib, the basket maker, and Abdul Rahman, another humble one, attained the Gift.

The real intention in this teaching is that it refers to spiritual children, and the real relationship between the prodigal son and the elder brother is spiritual and not physical. For example, the real brothers of Jesus Christ were His spiritual brothers, Canaan was one of the children of Noah, but only physically, not spiritually. All of you are the spiritual descendants of the Blessed Perfection because He is the Father of all.

ABU3508

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: The Three Baptisms

We are told in the Bible of the Baptism of Water and of the Spirit, and also of the Baptism of Spirit and of Fire, and these are Three Baptisms.

PN_1901 p025

ABU0872

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka
Question/topic: Number Nine of the Greatest Name

Number nine (9) is the last number and it is the greatest number. Number ten (10) is simply the continuation of the number (1) because number 10 is 1 and 100 is 1. Place the units up to 10 and we simply return to the number 1, but they will be ended at 9. One cannot find any number greater than 9 written in one digit, and of all numbers it is the highest. Also, in the tens 90 is the highest, and in the hundreds 900 is the highest. Then see if you can find any number greater than 9 to be written in a digit. All other numbers are simply a repetition. As all digits end in 9, that which comes after 9 is simply a repetition of other digits. So number 9 is the highest, and from it all other numbers are made. Write all the digits up to the number 9. Now, through adding 0 one can reach any number one likes. It simply originates from number 1 to 9. For example, the calculation of the number of the word "Bab" is number 5, and Baha is 9. Now, if you multiply 9 by 5 you have 45. Now 45 is the Arabic numerical value of the word Adam:

Aliph equals 1

Dal equals 4

Mim equals 40

and the sum of all is 45

As Adam is the Father of humanity and it means the real man, therefore the product of the number of the Bab and Baha is equal to the number of Adam. There is no great difference

between the Greatest Name and the name of Adam. In their nature they are one. Also, 1 plus 2 = 3; 3 plus 3 = 6; 6 plus 4 = 10; 10 plus 5 = 15; 15 is the number of Eve. By the physical marriage of Adam and Eve the whole race originated, and by the appearance of the Manifestation and the Bab, the Spiritual Generation originated. Therefore there is great knowledge and understanding when the two names are made into one, because if you and from 1 to 9 consecutively, it is equal to the number of Baha and Bab multiplied together, which equals 45, and it is equal to the number of Adam, and this is the wisdom in it. Also, in the fractions, the greatest is $1/9$. Also .9 is the greatest decimal. The Name of Christ in numbers has no relation to the name of Baha'u'llah, because the Name of the Messiah of the Jews is a Hebrew name, and in order to compare them we must take both names in Arabic. His name was Jesus. The Name of GOD which Christ gave to His disciples was the NAME of the Kingdom of Baha'u'llah. It was the same spiritually, but it was a NAME which was never pronounced. All the Bible was written for Baha'u'llah, Everywhere "The Lord of Hosts" refers to the Manifestation.

PN_1901 p025

ABU2535

Words to Breakwell, Hopper, Brittingham, spoken around 1901-Sep-04 in Akka

Advance always in the Kingdom of Baha'u'llah; make always thy heart occupied by the mentioning of Baha'u'llah; consider that only in your eyes is Baha'u'llah; in your heart is Baha'u'llah; in your inmost heart is Baha'u'llah. If you fall into trouble say "Ya Baha'u'l Abha"; and if anyone oppose you, say "Ya Baha ul Abha" Even when you may be in your work, mention "Ya Baha ul Abha." Thou wilt be blamed for My sake; thou wilt be injured for My sake; people will attribute to thee infidelity for My sake; thou wilt bear trouble for my sake. Be encouraged and do not fear; it happened just the same in the time of Christ.

Our Blessed Lord said: "Know the greatness of these days."

BSC.502 #966, PN_1901 p026, PN_1901 p085

AB01023

To: Spiritual Assembly of Chicago, IL

Date: 1901-Sep-15

- 1 O ye co-workers who are supported by armies from the realm of the All-Glorious! Blessed are ye, for ye have come together in the sheltering shade of the Word of God, and have found a refuge in the cave of His Covenant; ye have brought peace to your hearts by making your home in the Abha Paradise, and are lulled by the gentle winds that blow from their source in His loving-kindness; ye have arisen to serve the Cause of God and to spread His religion far and wide, to promote His Word and to raise high the banners of holiness throughout all those regions.
- 2 By the life of Baha! Verily will the consummate power of the Divine Reality breathe into you the bounties of the Holy Spirit, and aid you to perform an exploit whose like the eye of creation hath never looked upon.
- 3 O ye League of the Covenant! Verily the Abha Beauty made a promise to the beloved who are steadfast in the Covenant, that He would reinforce their strivings with the strongest of supports, and succour them with His triumphant might. Erelong shall ye see that your illumined assemblage hath left conspicuous signs and tokens in the hearts and souls of men. Hold ye fast to the hem of God's garment, and direct all your efforts toward furthering His Covenant, and burning ever more brightly with the fire of His love, that your hearts may leap for joy in the breathings of servitude which well out from the breast of Abdu'l-Baha. Rally your hearts, make firm your steps, trust in the everlasting bounties that will be shed upon you, one following another from the Kingdom of Abha. Whensoever ye gather in that radiant assemblage, know ye that the splendours of Baha are shining over you. It behoveth you to seek agreement and to be united; it behoveth you to be in close communion one with the other, at one both in body and soul, till ye match the Pleiades or a string of lustrous pearls. Thus will ye be solidly established; thus will your words prevail, your star shine out, and your hearts be comforted...
- 4 Whenever ye enter the council-chamber, recite this prayer with a heart throbbing with the love of God and a tongue purified from all but His remembrance, that the All-Powerful may graciously aid you to achieve supreme victory:

1 أيها العصابة المؤيدة بجنود من ملكوت الأبهي طوبى لكم بما اجتمعتم في ظل كلمة الله وأويتم الى كهف ميثاق الله وارتاحت انفسكم بالخلود في جنة الأبهي وترتحم من النساتم الهابة من مهب عناية الله وقتم على خدمة امر الله ونشر دين الله واعلاء كلمة الله ورفع رايات التقديس في تلك الأنحاء والأرجاء

2 لعمر البهاء ان القوة الكلية اللاهوتية تنفث فيكم بفيضات من روح القدس وتؤيدكم بامر لم تر عين الوجود مثله

3 يا عصابة الميثاق ان الجمال الأبهي وعد الأحباء الثابتين على الميثاق بالنصرة العظمى والتأييد بشديد القوى فسوف ترون لجمعكم التوراني آثاراً باهرة في القلوب والأرواح تمسكوا بذيل رداء الكبرياء وابدلوا جهدكم في ترويج ميثاق الله والاشتعال بنار محبة الله حتى يهتز قلوبكم من نفحات الخضوع التي تنتشر من قلب عبدالبهاء ثبتوا الأقدام وقوا القلوب واعتمدوا على الفيوضات الأبدية التي ستتابع عليكم من ملكوت الأبهي واعلموا ان انوار البهاء ساطعة عليكم حين اجتماعكم في اللجنة التوراء عليكم بالاتحاد والاتفاق عليكم بالائتلاف والارتباط حتى تكونوا كنجوم الثريا او عقود الدارارى التوراء متحدين الأجسام والأرواح بهذا يتأسس بنيانكم ويلوح برهانكم وتبر نجومكم وتنش نفوسكم وعليكم التحية والثناء

4 وعندما تدخلون محفل الشورى الروحاني رتلوا هذا المناجات بقلب خافق بحبة الله ولسان طاهر عن غير ذكر الله حتى يؤيدكم شديد القوى بالنصرة الكبرى

5 O God, my God! We are servants of Thine that have turned with devotion to Thy Holy Face, that have detached ourselves from all besides Thee in this glorious Day. We have gathered in this Spiritual Assembly, united in our views and thoughts, with our purposes harmonized to exalt Thy Word amidst mankind. O Lord, our God! Make us the signs of Thy Divine Guidance, the Standards of Thine exalted Faith amongst men, servants to Thy mighty Covenant, O Thou our Lord Most High, manifestations of Thy Divine Unity in Thine Abha Kingdom, and resplendent stars shining upon all regions. Lord! Aid us to become seas surging with the billows of Thy wondrous Grace, streams flowing from Thine all-glorious Heights, goodly fruits upon the Tree of Thy heavenly Cause, trees waving through the breezes of Thy Bounty in Thy celestial Vineyard. O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheered with the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thine effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world. Thou art the Gracious, the Bountiful, the Bestower, the Almighty, the Merciful, the Compassionate.

SWAB#042, BSW#16.33x, BPRY.300-301x, TAB.001-003, BWF.404-406x, BADM.020-021x, COC#1371x, SW_v01#04 p.007-0008x

5 الهى الهى نحن عباد اخلصنا وجوهنا لوجهك الكريم و انقطنا عن دونك فى هذا اليوم العظيم و اجتمعنا فى هذا المحفل الجليل متفقين الآراء و النوايا متحدين الأفكار فى اعلاء كلمتك بين الورى رب رب اجعلنا آيات الهدى و رايات دينك المبين بين الورى و خدمة ميثاقك العظيم يا ربنا الأعلى و مظاهر توحيدك فى ملكوتك الأبهى و كواكب ساطعة الفجر على الأرجاء رب اجعلنا بحوراً تتلاطم بامواج فيضك العظيم و نهوراً دافقة من جبال ملكوتك الكريم و اثماراً طيبة على شجرة امرک الجليل و اشجاراً مترتجة بنسائم موهبتك فى كرمك البديع رب اجعل ارواحنا معلقة بآيات توحيدك و قلوبنا منشحة بفيوضات تفريدك حتى نتحد اتحاد الأمواج من البحر المواجه و تتفق اتفاق الأشعة الساطعة من السراج الوهاج حتى تصبح افكارنا و آرائنا و احساساتنا حقيقة واحدة تنبعث منها روح الاتفاق فى الآفاق انك انت الكريم الوهاب و انك انت المعطى العزيز الرؤوف الرحيم

INBA88:382, INBA89:127, MNMK#030 p.113, MMK1#042 p.082, NSR_1978.120x, NSR_1993.133x, MMJA.021

AB01650

To: Chicago Women's Assembly of Teaching et al.

Date: 1901-Sep-15

- 1 O ye leaves of the Paradise of El-ABHA, and the maid-servants of the Merciful!
- 2 Verily, I read your words of thanksgiving to God, and of celebrating the praise of God, for that He hath illuminated your faces with the light of guidance, hath transfigured Himself on your hearts with the bounties of spirit, and hath made you as lofty and magnificent trees bearing ripened fruits in the Paradise of El-ABHA. These signs will surely become manifest in your faces, these light will shine within your hearts, the splendor of oneness will envelop you, and your brows will glitter with the rays shining from the Kingdom of El-ABHA.

1 يا ورقات جنة الأبهى و اماء الرحمن

2 انى قد تلوت آيات شكركن لله و ثنائكن على الله بما نور وجوهكن بنور الهدى و تجلى على قلوبكن بفيوضات الروح و جعلكن اشجاراً باسقة مجللة باثمار يانعة فى جنة الأبهى فسوف تظهر هذه الآثار فى وجوهكن و تشرق هذه الأنوار فى قلوبكن و تغشاك انوار التوحيد و يتلأأ جبينكن بشعاع ساطع من ملكوت الأبهى

- 3 O maid-servants of the Merciful! Know that, verily, this day is the day of teaching, this day is the day of diffusing the fragrances of God, being severed from aught else save God, attracted to the Word of God, and clinging to the Covenant of God. There is no work greater than this. Be ye entirely spiritual, purely brilliant, cut your dependence from any other mention, thought or purpose, and confine your mentions, thoughts and occupations to spreading the fragrances of God, and devote your attention to this great work. By God, the True One, verily, the Sun of Truth will cast forth its lights in your assemblies and will make you shining lamps, glittering stars, brilliant signs, and as souls attracted to the Holy Spirit. This is the great prosperity! This is the manifest light!
- 3 يا أماء الرحمن اعلنن ان اليوم يوم التبليغ و اليوم يوم نشر نفحات الله و الانقطاع عما سوى الله و الانجذاب بكلمة الله و الارتباط بميثاق الله و ليس امر اعظم من هذا كن روحانيات محضة و نورانيات صرفه فاقطن العلاقة عن كل ذكر و عن كل فكر و عن كل مقصد واجعلن افكاركن و اذكاركن و اشغالكن محصورة في نشر نفحات الله و احصرن فكريكن في هذا الأمر العظيم تالله الحق ان شمس الحقيقة تشرق انوارها في محافلكن و تجعلكن سرجاً باهرة و نجوماً ساطعة و آيات باهرة و ارواحاً منجذبة بروح القدس هذا هو الفوز العظيم و هذا هو النور المبين
- 4 Upon you be greeting and Praise!
- 4 و عليكم التحية و الثناء
- 5 When ye assemble in the meeting of teaching (the truth), it is incumbent on you to chant the following supplication and commune:
- 5 و عندما تجتمعن في محفل التبليغ عليكن بترتيل هذا التثني و المناجات
- 6 O God! O God! We are Thy humble and submissive servants, leaves of Thine exalted and verdant paradise, drops from the basins of Thine abundant mercy, and scattered particles flying about in Thy shining rays.
- 6 اللهم اللهم نحن امائك الخاضعة الخاشعة و ورقات جنتك الناضرة العالية و قطرات حياض رحمتك الواسعة و الذرات المنتشرة في اشعتك الساطعة
- 7 O Lord, O Lord, render us successful through Thy conquering power, in that which Thou lovest and approvest, so that we may become standards of guidance, signs of Thy Kingdom, the El-ABHA [and that we may] adore Thee, supplicate before the Kingdom of Thy mercy, beseech Thy realm of might, be submissive to Thy servants, humble before Thy maid-servants, severed from aught else save Thee, sincerely turned unto Thy face, aflame with the fire of Thy love, diffusing thy fragrances, united in Thy Cause, of one accord in Thy religion, and firm in Thy Covenant. O God, strengthen us through the fragrances of Thy sanctity, that we may become sanctified from the stain of egotism and lust, baptized with Thy Holy Spirit, with the fire of Thy love and the water of Thy bounty.
- 7 رب رب ايدنا بقوتك القاهرة على ما تحب و ترضى حتى نكون اعلام الهدى و آيات ملكوتك الأبهى قانينات لك متضرعات الى ملكوت رحمتك مبتهلات الى جبروت قدرتك خاضعات لعبادك خاشعات لامائك منقطعات عن دونك خالصات الوجوه لوجهك متسرعات بنار محبتك ناشرات لنفحاتك متحدات في امرك متفقات في دينك ثابتات على ميثاقك اللهم ايدنا بنفحات قدسك حتى نتقدس عن شائبة النفس و الهوى و نتمدد بروح تقديسك و نار محبتك و ماء فيضك
- 8 Verily, Thou art the Bestower, the Assister, the Confirmer, the Beneficent, the Merciful!
- 8 انك انت المعطى الموفق المؤيد الكريم الرحيم

BRL_ATE#181x, TAB.028-029

BRL_DAK#0837

AB03256

To: Sarah J Farmer, in Green Acre, ME

Date: 1901-Sep-27

O thou who art attracted to the Word of God!

Verily I read thy excellent letter, nay, rather thy brilliant, peerless pearls, which proved thy sincerity in the Cause of God, the enkindlement of thy heart with the fire of the love of God and the illumination of thy face through the light of the gift of God.

O maid-servant of God! Know, verily, I was with you in spirit during your assemblage in the meeting of the commemoration of God, the House of Agreement, under the Standard of Peace, and I perceived ye with my spirit on the Mount of Salvation and shared with ye in celebrating the praise of my Lord, and I smiled with all cheerfulness, joy and gladness when I found that ye were beseeching God and supplicating before the Kingdom of God. I beseech God to guide some of those who have given themselves to the Word of God, while they know not the Word. And I beg of God to give insight to every heedless one, so that he may witness the signs of his Mighty Lord in this great century wherein the Lord is glorified for the bounties and gifts which He hath bestowed on all the horizons [i.e., regions] through His Ancient Grace.

Verily I wrote an answer to the letter of ... and enclose it in this letter.

O maid-servant of God! By God the True One, verily Abdul-Baha invokes God to strengthen thee through the mightiest power, so that thou mayest become a star of guidance in Green Acre, to diffuse the fragrances of God, to blow forth the spirit of God, to summon people to the Word of God, and may speeches pour forth from thy pure lips as a torrent which rapidly pours down from the loftiest mountains!

TAB.282-283

AB02136

*To: Baha'is of Egypt**Date: 1901-Oct-24*

1 O friends of 'Abdu'l-Baha and servants of the Most Glorious Beauty! Now that this sorrowful heart, like the heavens, is immersed in manifold grief, I thought of you, and my soul's ardent desire is that through remembrance of the friends my heart may find solace and my soul attain spirit and fragrance. For in the darkness of woe, the comfort of the heart lies in the mention of friends and remembrance of those who are near to the threshold of the Lord God. And when I thought of you, a sweet fragrance was wafted to my nostrils and a bright light shone forth in this darkest night.

2 Praise be to God that, through His pure bounty, He has created servants who are the manifestations of love and devotion, the dawning-places of truth and sincerity, and the daysprings of affection and fidelity. They are the ancient martyrs at the altar of love and, like Abraham, they are immune to the fire of torment and punishment. They are ever surging like the sea in remembrance of the Ancient Beauty, and in the gatherings of divine remembrance they shine forth like brilliant lamps. They are the hundred-petaled roses in the garden of the love of God and the verdant, fresh and flourishing trees of the Abha Paradise. They are the pearl-laden shells in the ocean of divine knowledge and the brilliant, shining stars in the horizon of the love of God.

3 After the ascension of the Desired One—may my spirit be a sacrifice for His loved ones—they found no rest, drew not a peaceful breath, laid not their heads upon the pillow of ease, sought neither heart's ease nor soul's desire. At every moment they yearned for supreme martyrdom and constantly awaited the day of their passing. These souls are worthy of attachment to the Sacred Threshold, and these temples are deserving of servitude at the Holy Court.

4 'Abdu'l-Baha, night and day, beseecheth the divine threshold that each of the friends may become a sign of the All-Merciful and the cause of peace and harmony among all peoples, tribes and religions; that they may breathe the spirit of friendship, truthfulness and reconciliation into the body of existence, and adorn the temple of creation with the robe of supreme bounty.

1 ای یاران عبدالبهاء و بندگان جمال ابهی اکنون که قلب این محزون چون فلک مشحون مستغرق تأثرات گوناگونست بیاد شما افتادم و آرزوی جان چنانست که بیاد یاران دلرا صفائی و جانرا روح و ریحانی حاصل گردد زیرا در ظلمات هموم تسلی خاطر یاران ذکر دوستانست و یاد مقربان درگاه حضرت یزدان و چون بیاد شما افتادم نفعه خوشی بمشام آمد و پرتوی روشن در این شب یلدا برافروخت

2 حمد خدا را که از صرف موهبتش عبادی خلق فرموده که مظاهر حب و ولا و مطالع صدق و صفا و مشارق و وفا هستند یعنی قربانگاه عشق را فدائیان قدیمند و نار عذاب و عقاب را خلیل جلیل همواره بذکر جمال قدم چون بحر مواجند و در محافل ذکر الهی بمثابه سراج و هاج گلشن محبت الله را گل صدبرگ خندانند و جنت ابهی را شجر سبز خرم ریان بحر عرفانرا صدف پردر دری درخشانده اند و مطلع محبت الله را کوکب ساطع رخشانده

3 بعد از صعود حضرت مقصود روحی لأحبائه الفداء دمی نیارمیدند و نفسی براحت نکشیدند سر بیالین نهادند راحت دل و کام جان نجستند دمدم آرزوی شهادت کبری کردند و همواره منتظر یوم فنا بودند این نفوس سزاوار انتساب آستان مقدسند و این هیاکل لایق عبودیت درگاه مقدس

4 عبدالبهاء شب و روز از درگاه الهی مستدعی آنست که هر یک از یاران آیت رحمن گردند و سبب صلح و سلام عموم شعوب و قبائل و ادیان روح دوستی و راستی و آشتی در جسم امکان بدمند و هیکل ایجاد را برداء موهبت کبری بیارایند و الله هو المؤید الموفق الکریم و علیکم التحية و التناء

BRL_DAK#0514, MKT2.310

And God is the Confirmer, the Helper, the Gracious. And upon you be greetings and praise.

AB10739

To: Juliet Thompson

Date: 1901-Nov-01

O thou maid-servant of God, who art guided to the Light of Guidance!

Verily, I read thy letter which expressed praise to thy Supreme Lord for having guided thee to the Fountain-head of Knowledge, quickened thy heart with the spirit of faith, poured on thee the clouds of beneficence and opened thine insight to witness His mighty signs in the world of man.

O thou maid-servant of God! Be rejoiced by this most great glad-tidings; praise in commemorating the Name of thy Supreme Lord; thank thou God because He hath quickened thee with an eternal spirit, bestowed upon thee a heavenly bounty and hath illumined thy face with the light by which the existence scintillates in the world of emanation!

Verily, I was informed of thy great longing to present thyself at this holy, luminous Spot, but at present this is not favorable; but I bear unto thee the glad-tidings that when thou hast departed to thy native land, the invisible hosts will surely confirm and assist thee with the power and strength, and God will reveal unto thy heart that which will rejoice it forevermore; and He shall endow thee with a speech whereat thou in thyself shalt be astonished and wilt say: "Blessed am I for this great gift! Glad-tidings be unto me for this mighty bestowal, for my Lord hath confirmed me therewith and enabled me to uplift the Word of God and to diffuse His fragrances! Verily, I glory among all the women of the world! This is a bestowal which hath no equal!"

O thou maid-servant of God! Verily, the tongue of the Supreme Concourse uttereth the praise of those women who are the glory of men; women who have forgotten themselves, have abandoned their own rest, attached their hearts to the Kingdom of God, raised their voice in the Name of God, diffused the

signs of God and uttered clear arguments and firm proofs concerning the manifestation of the Kingdom of God. Trust thou in this promise; then depart to those regions with infinite joy and gladness and bear unto people glad-tidings in commemoration thy Lord. Verily, thy Lord assist thee under all aspects and circumstances. And in the coming year, if it is possible for thee to come, present thyself at this Blessed Spot and fragrant region.

TAB.693-694

ABU1763

Words to Will and Wendell Dodge, spoken on 1901-Nov-19 in Akka

Utterances of Abdul- Baha Abbas, to two young men, American pilgrims to Acre during November and December 1901

Tuesday, Nov 19, 1901—Today the body of the world is sick. All nations are raising the banners of a Physician. This divine physician has appeared and pointed out the proper remedy for the world's disease, but the ignorant doctors continue to give various inefficient remedies, and therefore day by day the sickness becomes more dangerous. There is no way for the world to be cured of its ills except through the divine physician, because it is likened into a sick body, while the spiritual teachings are likened into the remedy, it being evident that without the spirit the body will not revive.

One of the most severe of the world's diseases is that of contention and strife, the fire of which is burning among all nations and cannot be removed except through the Word of God. As this intense fire can only be quenched by the heavenly water, therefore the faithful followers of God must be as a banner of peace and as a most luminous sun of harmony and union.

In the days of Moses the people pitched the tent of martyrdom, and in the time of Jesus Christ they established the greatest church but in this time the believers in God must raise the tent of peace, union and concord. I hope that through the providence of God the brilliancy of love will light all the horizons.

PN_1901 p073, BLO_PN#109

ABU0691

Words to Will and Wendell Dodge, spoken on 1901-Nov-19 in Akka

At the evening meal on this day, Abdul-Baha spoke as follows:

In the world of creation there is one nature common to all things. When we study their nature, we perceive that they are either essentially as light or darkness, either fruitful or unfruitful, useful or useless, perfect or imperfect, until we come to man, when we find that the human essence is endowed with two natures, the earthly and the heavenly, being respectively the animal and the human, the satanic and the angelic, the manifestation of perfection and of imperfection, the weakness of the body and the strength of the spirit. The animal imperfections are as darkness, while the human virtues are the light. If the satanic imperfection overcomes, the darkness will prevail; but if the contrary, the perfect life will be attained.

The divine Manifestations are sent and manifested to train the souls of men in such wise that the divine qualities may overcome and the heavenly light shine universally—that the virtues of humanity may be distinguished from their vices through the confirmation of the Spirit, and their spiritual qualities become manifest. Therefore, the righteous people are spiritual educators and trainers, and their effective power is love. Love is the real magnet which attracts the hearts and souls of men, and consequently the purpose of the manifestations of God is to radiate the light of love from their hearts. That is why Jesus said, “I am love.”

Thus it becomes known that the highest human station, the chief virtue, the cause of the greatest progress and prosperity which humanity can attain, and the divine perfection of the human race is love, which is the greatest favor of the majestic One. This is the divine light, the eternal life. All the divine manifestations and prophets taught this truth, and the purpose of all of them was love. Abraham was the servant of this Cause; Jesus Christ sacrificed himself for it; Muhammed, the prophet, promulgated this teaching; his highness, the Bab, lighted this candlestick; his holiness Baha'u'llah manifested this brilliant star. This is the original purpose, the essential part of the Cause, the reality of the teachings of God.

Therefore, we who are the servants of His Threshold must exert our utmost power, devote our lives, offer them as a ransom if necessary, and give our time and all we have to this cause, until this light be spread all over the world and this brilliant

star shines from the dawning place of humanity. Accordingly, his holiness Baha'u'llah (Glory be to Him!), has said, "All are fruits of one tree and leaves of one Branch." Therefore, it behooves us to ignore discord, purify our hearts and consort with all people with fragrance and spirituality till fighting and quarreling, war and dualism be, through the providence of God, removed from the nations; concord and agreement be the light of union, truthfulness and tranquility be spread among the people, and the world of humanity become as one person.

Albeit, this matter is very great and we are very weak and poor, but our confidence and trust is on the strength and confirmation of God; the strength of God is capable of changing a drop of water into a large sea. Through the power of God, Peter, the fisherman, was made the rock of the temple, and David, the shepherd, was made a prophet, while Joseph, a prisoner, became the Governor of Egypt. Consider how extremely weak were the disciples of Jesus Christ; but because they gave their lives for this Cause, they became confirmed and strengthened.

DWN_v5#07-8 p.001-002x, PN_1901 p073, BLO_PN#109

ABU1385

Words to Will and Wendell Dodge, spoken on 1901-Nov-20 in Akka

November 20—Dinner. The history of the prophets who came before Abraham is not known, but it is known of those who came after him.

Abraham was a prophet for his own people; Moses was a prophet for the Israelites, and through his power other prophets were manifested among the Israelites. Jesus Christ, through his spiritual power, taught a few in his time, through in reality there were only twelve disciples, one of whom Judas Iscariot, who betrayed him, thus leaving eleven who remained with the Master. The greatest of these disciples was Peter, and the weakness of even his belief was such that he denied the Master three times. In the cycle of Muhammed, the prophet was a forcible power, and in the cycle of Baha'u'llah (Glory be to Him!) there existed the greatest spirituality and forbearance of oppression. The spiritual power of the Blessed Perfection in his days was such that thousands of people entered the Kingdom, and through the power of the

Word of God, more than twenty thousand, upheld by the strength, steadfastness and firmness of their belief, under great oppression, went to the place of death and with perfect happiness and joy drank from the cup of martyrdom. They were cut to pieces while uttering “O thou, Baha’u’llah!”

All this occurred during his day; therefore consider how great is his Cause! Compare it with that of the ancient prophets.

The Blessed Perfection (Glory be to him!), in his holy days, declared himself universally, sent notices to queens and kings, and taught all who wished to know the truth. To the Shah of Persia he wrote with the greatest evidence, and the Persians as well as the different nations, are informed of this. In his letter to the Shah of Persia, he requested that all of the learned men be called together for the purpose of asking him about miracles or arguments until either truthfulness or falsity should become manifest.

PN_1901 p075, BLO_PN#109

ABU1555

Words to Will and Wendell Dodge, spoken on 1901-Nov-21 in Akka

Thursday, November 21—Dinner. The kingdom of God is likened unto a garden and the gardener is a blessed Manifestation. The gardener comes and finds the trees unfruitful and the garden in disorder. Through his instructions order is restored and the trees become fruitful. Through the Divine Gardener, under the shadow of God’s mercy, certain souls are trained and educated. He changes unfruitful trees into fruitful ones; dried trees into fresh trees; and under his direction every kind of useful tree is planted, while many and fragrant flowers grow. By the “Cloud of Mercy,” the heat and the light of the Sun, and by the life-giving breeze this divine gardener is strengthened.

As the garden of the world is planted and cultivated under the shadow of the divine gardener, it becomes the Paradise of God. All the unfruitful trees are changed into fruitful trees; different kinds of flowers and grasses grow; rivers and streams abound and the great ponds and lakes overflow, all in such manner that if anyone should enter the garden he would say, “It is not the same it was formerly, it is the greatest paradise.”

We hope that the faithful followers of God in America will become gardeners of this paradise of El-Abha, and the fruitful trees of this garden. Their statements and explanations should be as flowing rivers and streams so that they may give life; the fire of their love should be as the heat and rays of the sun; their teachings should be like the rains of providence; their spiritual characters should be like the life-giving breezes which diffuse the fragrances throughout all religions. This is the bounty of the kingdom; this is the providence of God.

PN_1901 p075, BLO_PN#109

ABU0740

Words to Will and Wendell Dodge, spoken on 1901-Nov-22 in Akka

November 21—Supper. When this blessed Cause was manifested in Persia, some of the divines and famous learned men became believers and were martyred. The people murdered The Bab, thinking they had ended the holy Cause. They annihilated thousands of families, plundered the goods of the believers, killed men and captured women, and children. However, it was found that this had no destructive effect up on the Cause, but that the flaming fire of God was kindled the more. The lamp of god became more brilliant, waves of the sea of bounty increased, the breeze of God grew stronger, and the fragrance of the Holy Spirit became more powerful; and after imprisoning the Blessed Perfection, the government decided to banish him to Baghdad thinking that through this banishment the root of the Cause would be destroyed. As it took one month to go from Tehran to Baghdad, it was thought by the people that all trace of the cause would be lost; on the contrary, the Cause of God became more powerful, his words more widely spread, his proclamation more generally heard and the power of his Cause the stronger; consequently the government decided to send the Blessed Perfection from Baghdad to Constantinople. As Constantinople was a large city and as there were many Persians in the city who traveled freely, this plan also proved fruitless. Through the power of the Persian government the Blessed Perfection was then sent to Adrianople, in Roumelia, a country very far from Persian (and a possession of Turkey). Because there was no railway, there was very little travel by the Persians to and from Adrianople, and therefore, it was thought by the learned men of Persia that the Cause

of god would have no effect upon the Persians. However, it was soon learned that these places were not places of banishment for the Blessed Perfection (Glory be to him!), and it was therefore decided that he should be sent to some small place—a place where murderers were confined, where robbers were imprisoned, so that this Cause would be weakened. Accordingly, the clergy, or learned men of Persia, being hostile to this holy Cause, so arranged that the Blessed Perfection was sent from Adrianople (the land of Mystery) to Acre, Syria.

In this prison (Acre) the flag of the Gardener of god was raised, the greatness of the Word of God appeared and the Sun of Truth shone in such a degree that all the horizons became clear.

Praise be to God! The promises about the Holy Land were fulfilled and the glad-tidings uttered through the tongues of the prophets of God were realized, for the enemies cause the Blessed Perfection to be sent to the Holy Land and to have this residence in the Promised Land.

Therefore the faithful followers of god must know that calamities in the path of God will cause his truth to become more apparent.

The crucifixion of Jesus Christ was the means of spreading the light of the Cause of God and the martyrdom of his disciples resulted in the eternal greatness of the Cause. The disciples were like torches, which, though burned by the fire of the hostility of the people, yet they enlightened the world.

Therefore the believers must not be sorrowful for this re-confinement and for these new calamities, but they must be more attracted and kindled in cutting themselves from the world.

PN_1901 p076, BLO_PN#109

ABU0890

Words to Will and Wendell Dodge, spoken on 1901-Nov-23 in Akka

November 23—Dinner. A certain rich man came into the presence of Jesus Christ and said “O thou Spirit of God, I want to be one of thy disciples.” Jesus said, “Go and follow the Ten Commandments.” In reply the man said, that he had known the Ten Commandments from his youth and wanted to receive some new teaching. Jesus then said, “Go to thy house and give all that thou hast in the path of God and carry thy cross and come to be my disciple.”

The rich man thought a little and then went away sorrowful. The meaning of this is that each soul wishes to take a step in the path of God, must carry his own cross, devote his life to God's service, and welcome sacrifice. He must devote himself entirely to the Cause of God, and bear all calamities and hardships in the love of the Blessed Perfection. One must consider pains endured in the way of God as the mercy of God, and calamities as his favors and gifts. If it were not so, every soul would be worthy of the love of God, by which the faithful are distinguished from the unfaithful, the truthful from the untruthful, and the sincere friend and believer from the hypocritical enemy.

The believers and the friends of God as the first step in his path must devote themselves to the bearing of calamities and hardships. As a thirsty man asks for water, so also must the believers ask for troubles and misfortunes in the path of God, because troubles and calamities for the love of God are great gifts. Every bitter thing in this way is sweet and every poison is the means of eternal life.

It seems that some of the believers are sad and sorrowful because of the re-confinement of Abdul-Baha. They must not be so; rather, they must know that this is the means of my greatest joy and happiness; that is, my gratitude and thankfulness. Through the bounty of God, I hope for more of these calamities. It is my desire that I be put in a dark prison in chains, sent to the gallows that my breast may be the destination of a thousand bullets; cast into the sea, or driven into an endless wilderness.

My hope is that the believers may be steadfast after my departure that their flame may be greater and their love more and more. Then they must as lighted lamps in order to brighten the horizons and cause the proclamation of God to reach all people.

They must spread the divine teachings throughout the world, save the souls of mankind from the darkness of ignorance and bring the people of all nations into the light of guidance. Every one of the believers must be a star of guidance and a lamp of the Supreme Concourse. So it will be.

DWN_v4#07 p.113-114, PN_1901 p077, BLO_PN#109

ABU0076

Words to Will and Wendell Dodge, spoken on 1901-Nov-24 in Akka

November 24. - Supper. In the time of the Manifestations of God people were hindered mostly in two ways. First the statements of the previous books were not understood. Second, the people failed to see the pure identity of the Temple of Body of the Manifestation. For instance, as for the statements of the previous books: When Jesus Christ was manifested, the Jews looked at the verses of the Old Testament literally, outwardly, and were hindered because they did not understand. The outward meaning of the verses was the cause of their hinderance. For example, it is stated in the Old Testament, concerning the reign of the Messiah, that he would ascend to the throne of David; his sceptre would be of iron; he would spread the law of the Old Testament; that all nations would worship the God of the Israelites; and that in the time of his reign, love would appear between mankind and the animals, so that ferocious beasts would become gentle, the wolf and the lamb would drink from the same fountain, the lion and deer would graze in the same pasture, and the birds of prey and partridges would live in the same nest. The people took the outward meaning of these statements. Because Jesus was not even the possessor of a mat, they did not think he would be the possessor of the throne of the kingdom. He was oppressed and persecuted and rejected. He fled to the mountains and the wilderness from the Jews who had denied him; he was hungry, destitute and homeless. He had not even a wooden staff; therefore, they wondered how could he be the possessor of an iron sceptre. He did not ascend the throne of David, but instead was hanged upon the cross, - for his throne was his cross. He did not spread the Old Testament, but he abolished it. Other nations did not worship the God of the Israelites, on the contrary the Israelites were conquered by the Romans and some of the Jews became idolaters.

In the time or cycle of Jesus cruelty and tyranny were such that the people crucified even Jesus himself. How, then, could it be possible for the wolf and the lamb to drink from the same spring.

As the people did not understand the real meaning of these statements in the old prophecies, they could not comprehend the Holy Book, but took the outward meaning, and therefore arose to murder his holiness Jesus Christ, crying out, "We crucify him, we crucify him." They placed a crown of thorns on his head and made him ride a donkey through the streets and bazaars. They mocked and laughed at him, spat in his holy face, and at last shed his pure blood.

In short, because the Jews did not understand the Old Testament they were deprived of the beauty of Jesus Christ, while in reality all that was stated in the Old Testament did happen and appear. Some expected Christ to descend from the placeless; some expected him from the City of Sabbath, and others expected the Messiah to descend from heaven. In reality Jesus did descend from heaven, because he was a heavenly man, although he was born from the womb of his mother Mary. That is why he said he came from heaven, and that he was in heaven, as related in the Gospel of St. John. Because the people did not understand the meaning of heaven, and had known him from his birth as the child of his mother, Mary, they denied him, saying, "We know this man. He is Jesus of Nazareth," and they would not believe that he had come from heaven.

These ignorant people thought heaven was the endless sky, while the real meaning of heaven is the world of spirituality. It is possible for man to walk on earth and at the same time be in heaven, or in the spiritual world. The body is from the world of possibility, but the spirit is from the placeless.

As to the prophecies: One of them referred to the reign of Jesus. Here reign means spiritual reign and not rulership over a kingdom which is only a hand full of dust. Consider that reign even to this day in the world. Its commandments are effective, its lamp brilliant, and its dominion powerful. If this spiritual reign, even in this mortal world, has such effect, what will be its effect in the immortal world?

The Jews were waiting for a Messianic reign which would be like the reign of Victoria or the Queen of Holland. The worldly reign is for conquest and death, while the spiritual reign is for the mercy of God and eternal life. This spiritual kingdom gives life, while the worldly kingdom takes life; the worldly kingdom destroys and is the cause of poverty and need, because kings

and queens are in reality the poorest of people, while the spiritual kingdom gives bounty and is the means of eternal wealth. As it was said the people of the Old Testament expected that Jesus would have an iron sceptre. Sceptre signifies that of a shepherd leading his sheep. The meaning is that the sceptre is likened unto a sword, that is to say, the sword of the tongue and not that of iron, because the sword divided enemies from friends, and the tongue of the Son of Reality is that kind of sword which separates enemies from friends, divides darkness from light and guidance from sedition. As Isaiah the prophet in his vision stated, "I have perceived a Temple having eyes like a flame of fire, and having two swords in his tongue, and his feet were of iron." The meaning of this is that the eye which burns all hinderances of veils must be of fire, and the foot being constant and firm in the Cause of God, must be likened unto iron, while the tongue which divides truth from falsehood must be likened unto a sword.

As soon as the Word of God was uttered by the tongue of Jesus Christ and the proclamation of His Holiness arose, truth was divided from falsehood and the people of light were distinguished from the people of darkness. Those who accepted the truth were considered to be the people of the Kingdom, and those who denied were accounted as the people of darkness. Therefore the tongue of his holiness Jesus Christ, was like a sword, that is, he spread the teachings of God.

The prophecies in the Old Testament referred to the spreading of the law of God. The law of God meant the spiritual teachings of God, and not the teachings pertaining to material things.

The law and commandments are divided into two branches, spiritual teachings and corporeal or material teachings. Spiritual teachings pertain to morality and character which are the breezes of the Holy Spirit, the life of the soul. The spiritual teachings will never be abolished in any cycle, as they are the eternal law. One of the commandments is the love of God, and is the virtue that crowns the heads of the believers. This is the original and principal teaching that Jesus Christ spread in the world.

The teachings of Moses were effective only in Palestine; but the spiritual teachings of Jesus Christ were spread throughout the whole world.

The material teachings, those which distinguish lawful from unlawful things, change according to the exigency of the times, because circumstances and conditions are not always the same. One of the symbols of the appearance of Jesus Christ was that

the wolf and the lamb would drink at the same fountain, the lion and the deer would graze in the same pasture, et cetera. This means that the spiritual dominion of His Holiness would unite all nations and tribes in harmony and love, that is to say, nations having hostility towards each other would eat at the same table and drink from the same fountain or cup. The difference between them is likened to the difference between the wolf and the lamb. This appears to be very difficult, but through the power of the Word of God this friendship, harmony and agreement are produced, as is the case in this time when we consider the affiliation and love which now exists between the Americans and the Persians, notwithstanding the long distance which separates them.

The second hindrance to the people was that the blessed Manifestations in the day of the advent appeared as human beings with human bodies, and subject to the same conditions as the balance of mankind. For instance, the people noticed that Jesus Christ was the same as all other men as regards eating, drinking, sleeping, sickness, fatigue, clothing and lodging. They said he was one like themselves and did not understand how he could be the Son of God. As he was a human being, a natural man, the people wondered how he could claim to be a heavenly man. Because he needed food, the people did not believe he could be the manifestation of opulence. He was obliged to sleep, and was a captive in the hands of the Jews, therefore they could not believe he knew the mysteries of the heart and was the Minister of the Kingdom. As he was submissive to the Romans they said he was not the Manifestation of God. He was hung upon the cross amidst the meanest surroundings, and therefore they declared that he was not the promised Messiah. In short, as the people were gazing at the human temple of His Holiness they were hindered from seeing the essence of the light of Christ. They were like Satan who gazed at the earthly body of Adam but being deprived of seeing the real individuality, his virtues and perfections were not noticed. Thus it was that Satan denied Adam.

These people who are veiled and blind in the time of the holy manifestations are the descendants of Satan; they consider the corporeal temple, and are deprived of the mystery and reality of God which shines in the hearts of the manifestations. They see the body but not the spirit, and consider the chimney but not the light of the lamp; they notice the shell, but not the pearl; the thorn but not the rose; they hear the word but are unable to understand the meaning; they behold the house but are unable to see the owner. That is why they are veiled and are not able to distinguish between the holy manifestations and themselves, and consequently in the time of Jesus they rejected

the Christ. Therefore Jesus Christ said he would come again in the clouds. Here clouds signify humanity. As the clouds are obstacles or hindrances in the way of seeing the sun, so also is the human temple an obstacle in the way of seeing the light which shines from the holy heart of the Sun of Reality.

PN_1901 p078, BLO_PN#109

AB08372

To: James F Brittingham

Date: 1901-Nov-25

O thou who art sincere in the Religion of God! Verily, the maid-servant of God, the assured leaf Mrs. Brittingham, hath presented herself in the Sacred Spot and is blessed by the pure and holy dust, inhaled the fragrances of God from the meadow of Akka and remembered thee in the presence of Abdul-Baha. She will soon return unto thee, while being watched over by the glance of the providence of God.

I beseech God to cause thee to partake of the heavenly table, to be firm in the love of God and to transmit His lights in those regions; to make thee severed from all else save Him and to be a servant of His Cause, and to strengthen thee with a power which may penetrate into the reality of things.

TAB.173

ABU1181

Words to Will and Wendell Dodge, spoken on 1901-Dec-01 in Akka

December 1—In this greatest period there are only two manifestations, the blessed Bab (May my soul be a ransom to him!) and the Manifestation of the Blessed Perfection (Glory be to Him!).

We are all the servants of the threshold of Baha and the one who serves most in his holy threshold is the most beloved. My greatest wish and desire is submissiveness and servitude at the

holy threshold. My name, Abdul-Baha, means the servant of God; my heart is the Servant of Baha, and my spirit is the Servant of Baha, and rejoices only in this name. My purpose is love, not only by word but by action.

The essence of all essences is love, which is likened unto the meat of the nut, while all else is likened unto the shell or outside. Through the providence of the Blessed Perfection our spirits must be full of the love of God. Therefore, anyone who asks you about me should be told that I am the servant of Baha because this is my only wish.

Some years ago two believers became excited over a discussion as to the station of the Blessed Perfection, one of them declaring that Baha'u'llah was the Holy Identity of God. To settle the dispute they submitted the matter to the Holy Presence, and the Blessed Perfection answered, "When there is a quarrel, all are wrong; but when there is love, all are right." The Blessed Perfection said the only thing that is not beloved is discord and all that is beloved is love.

The believers must love each other and must reflect the love of God. Some may say the lamp is a light; others may say the lamp is the place of the manifestation of light. Both statements are correct; but what is wrong is to quarrel, because it is contrary to the foundation laid by God.

Therefore, in order that there may be no discord, all of the believers in the truth must not mention me except as Abdul-Baha, the Servant of God. The essential thing is love. I must love you and you must love me. Such is the meaning of the truth, while untruth means rancor, discord and hatred. All else save love is merely outwardly uttered words.

PN_1901 p082, CUPAB.017-018x, BLO_PN#109

ABU3498

Words to Will and Wendell Dodge, spoken on 1901-Dec-02 in Akka

Monday, December 2—Supper. This world is likened unto the ocean; the law and teachings of God is the ship; the mate is the covenant; the Captain is God; and the seashore is the kingdom of Abha.

PN_1901 p083, BLO_PN#109

ABU1182

Words to Will and Wendell Dodge, spoken on 1901-Dec-03 in Akka

Tuesday, December 3. It is stated in the New Testament that Jesus Christ was once drinking of the fruit of the vine (juice of grapes) and said he would drink no more except in the presence of the Father. This means that the spirit needs food for strength as well as the body. The appearance of the holy manifestations is for the purpose of causing the heavenly table to descend. This table means the divine virtues and characteristics, and is the means of strengthening the spirit and life. Therefore we hope that as this heavenly table has descended from the kingdom of Abha in this marvelous period, the believers and friends of God will have a great portion of it, so that they will be the cause of eternal life and the means of enlightening the hearts of the people of the world.

In short, I hope you will ask God to bless you as being the real sons of the kingdom, because the sons of the Kingdom are of two kinds. One is the real son and the other is the material one. Judas Iscariot and Peter were both sons of the kingdom, but Peter was the real son. Judas was the material son, consequently he was deprived. The real sons of the Kingdom are those souls who act according to the instruction and teachings of Baha'u'llah, the Blessed Perfection. They are drunken with the cup of providence, and are illuminated by the divine light. They are honored by all their perfections and virtues of humanity, and are characterized with attributes which embellish the essence of man in such a manner that all people, even the enemies, testify of their good actions, attractions, separation from the world, purity, sanctity, knowledge and belief.

In conclusion, I must humbly supplicate that God will admit you as the real sons of his kingdom in such a manner that you may be an honor to the Cause of God and that all the people, being astonished, may say, "These young men are not the same. When they started for Acre they had a station; but on their return, they possess another station. They are baptized by the providence of God, by the fire of the love of God, and by the Holy Spirit. They have received a second birth, they have found eternal life."

PN_1901 p083, BLO_PN#109

AB01859*To: Helen S Goodall**Date: 1901-Dec-29*

O thou who art attracted to the Fragrances of God!

Verily, I read thy letter which expressed the praise of God, and showed thine excessive love for God, and thy great attraction to the Fragrances of God; and I thanked God, for He hath enabled thee to serve the Vineyard of God, so that thou mayest become an example for the Spiritual maidservants, and for the attracted and godly women.

Know thou, that some of the souls who arrive at this blessed Spot, possess hearing, seeing and smelling. They see what no eye has ever seen; they hear the melodies of the Dove of Holiness on the Tree of Life; they inhale the Fragrances of God from this Garden; and they surely realize that, verily, this blessed Spot is a center for pure seeing and strong hearing, and it is the direction from which the Breezes of the "Holy Spirit" blow. But those who have neither seeing nor hearing apprehend nothing, and say what they understand not.

As to thee and thy daughter who is devoted to God, who presented herself, saw and heard: Know ye, verily, (one possessing) a pure insight is a servant to the people of Baha, but only the prudent can understand this.

Know thou, verily, insight (i.e., mental perception) sees that which sight (i.e., physical) seeth not, and apprehends that which the eye perceives not. Inasmuch as the sight sees the mirage as water, and the images pictured in a mirror as reality and genuine; and it sees the earth as stationary, and the great stars as small. But the insight corrects the mistake of the Sight, and apprehends the reality; and it sees that the mirage is not water, that the images pictured in mirrors are naught else save reflections, that the earth is moving and the distant stars are great. Consequently, the truth of insight, its effectiveness and power is proven, as well as the weakness of sight, its inefficiency and defects.

Then, know thou that the power of the Word of God is effective both in the spirit and the body, and the influence of the Spirit of God is predominant over the material, as well as the essential and spiritual. And that, verily, God is powerful in all things, and that the Signs (i.e., verses) have exoteric and esoteric (sense), and neither their outward prevents their inward, nor their inward (prevents) their outward (meaning).

Send my greeting and praise to the maidservant of God thy revered daughter, and to all such as may commemorate the praise of God and who long for the Kingdom of God, and are cheerfully moved by the Fragrances of God.

Upon thee be greeting and praise!

TAB.607-608, BSC.463 #861-862x, TOR.202x, VTRM.021-022

Study guide to this volume

This volume gathers a rich and varied corpus from the early months of 1901, a period in which ‘Abdu’l-Baha remained nominally a prisoner in ‘Akka but was experiencing a modest relaxation of the strictest confinement that had followed Baha’u’llah’s ascension. The Faith had by this time established footholds in North America, and a wave of Western pilgrims was arriving to meet the Master, whose spoken words they preserved in detailed notes. The volume thus blends two distinct voices: the intimate Persian letters to Eastern believers — urgent, personal, and saturated with the rhetoric of sacrifice — and the more expansive spoken discourses recorded by English-speaking visitors such as E. J. Rosenberg, texts in which ‘Abdu’l-Baha engaged at length with Christian scripture, Western philosophy, and the nature of knowledge. The thematic arc moves from the defense of the Covenant against active opponents, through a series of meditations on how knowledge of God is possible at all, to a sustained conversation about the complementary spiritual gifts of East and West, and finally to a vision of universal peace as the fruit of both material civilization and prophetic renewal. Together these strands reveal a thinker who is simultaneously a embattled guardian of a living Covenant and a cosmopolitan theologian willing to range across traditions to illuminate a single, inexhaustible light.

The Covenant and the Crown of Servitude

Key Passages

Absolute servitude and true thralldom at the sacred threshold is my luminous crown and my sublime diadem, it is my great virtue, and my Lote-Tree beyond which there is no passing, it is my holiest Temple and my eternal Paradise. This is the explicit statement of this Servant and revealed by My own hand and pen. I wish no rank but this unique rank and no station but the great station of supplication and invocation.— AB00339

He has named himself Abdu’l-Baha and placed the crown of this servitude upon his head. This diadem from the brilliant jewels of the Great Treasure is what he has chosen to wear upon his head. We should enlighten our eyes by observing the gleaming of its hidden pearls and treasured gems, and learn the way of non-existence and evanescence and effacement and obliteration. For the Holy Manifestations always arose to establish the exaltation of their own station, while this servant Baha’s endeavor is toward effacement and establishing servitude and his own abasement. — AB01446

O friends of God! The Joseph of Canaan has been cast into the well and prison through the evil of the envious ones. Although this well is for him the height of the moon, and this prison of abasement is for him the palace of glory. Night and day in thanksgiving for these afflictions he cries out “My Lord! Prison is more beloved to me than that to which they call me,” and seeks not deliverance from this prison, but rather in servitude at the Holy Threshold longs for every tribulation. — AB01168

Context for Study

These three passages form a self-portrait of extraordinary consistency: ‘Abdu’l-Baha refuses, again and again, every station except that of servant. The doctrinal context is the internal crisis of the Covenant — Mirza Muhammad-‘Ali and his allies were actively circulating accusations that ‘Abdu’l-Baha had elevated himself beyond his appointed station — and the rhetorical strategy of these letters is to turn that very accusation back on itself by insisting that servitude, far from being a diminution, is the highest possible dignity. The move is not merely defensive; it is theologically bold. In Islamic tradition, the greatest station a human being can attain is *‘ubúdiyyat* (servitude to God), and the Prophet himself is most exalted not as lord but as *‘abd* (slave). The Qur’anic phrase *subhana alladhi asra bi-‘abdihi* — “glory be to the One who made His servant journey by night” — designates the Prophet at the moment of his supreme spiritual ascent. ‘Abdu’l-Baha’s insistence on ‘Abd as his only name deliberately echoes this tradition. At the same time the invocation of Joseph “cast into the well” draws on a rich Qur’anic and Persian literary tradition in which the pit is the precondition of sovereignty — Yúsuf’s descent into the cistern preceded his rise to the throne of Egypt. Baha’u’llah had already deployed this archetype extensively in the Hidden Words and the Seven Valleys. What is distinctive here is ‘Abdu’l-Baha’s explicit contrast between the Manifestations, who “arose to establish the exaltation of their own station,” and his own task, which is “effacement and establishing servitude.” This contrast points to a structural distinction between the station of revelation and the station of interpretive servitude — a distinction that would prove generative for the later understanding of the role of ‘Abdu’l-Baha within Baha’i theology. Students familiar with Christian kenotic theology — the divine self-emptying described in Philippians 2:7 — or with the Sufi ideal of *fana* (annihilation of the self before God) will recognize a common spiritual grammar, while also noticing that ‘Abdu’l-Baha’s version is unique: the self is not dissolved into God but offered entirely in service to God’s Manifestation and to humanity.

Questions for Reflection

1. How does ‘Abdu’l-Baha’s claim that servitude is his “luminous crown” transform the conventional hierarchy of honor and abasement? Where does this inversion appear in other sacred traditions?
2. Compare ‘Abdu’l-Baha’s use of the Joseph archetype with Baha’u’llah’s use of the same figure in the *Book of Certitude*. How does the shared archetype function differently in each context?
3. The contrast between the Manifestation’s “exaltation of station” and ‘Abdu’l-Baha’s “effacement” implies a structural distinction within Baha’i theology. How does this distinction illuminate the specific role assigned to ‘Abdu’l-Baha in Baha’u’llah’s Will and Testament?

4. In Christian kenotic theology, the Son empties himself of divine prerogatives to take on human form. How does this compare with 'Abdu'l-Baha's self-description? Where is there resonance, and where is there irreducible difference?
5. What would it mean, in practical terms, to "learn the way of non-existence and evanescence and effacement" from 'Abdu'l-Baha's example? What virtues and disciplines does this demand?

Three Ways of Knowing: Senses, Reason, and the Inner Light

Key Passages

The ancient philosophers and indeed the philosophers of all time have taught that the first method, that is by means of the five senses, was the one certain way of knowing Truth. For example, when we see a large mass of water, you know that it is the sea and nothing can contradict that fact. But when you reflect deeply you will see that this means of knowing is not to be absolutely relied upon. For instance, when you see in a steamer, sailing along rapidly the evidence of your sight tells you that the shore is moving, but you know this to be false. — ABU0484

As we have before said in the account of this miracle, the disciples of Jesus attempted to sail over the Sea of Creation and Existence in the ark of Argument and Reasonings, finding great difficulty and danger in proving the Truth by so doing. But when Christ, the Light of the world, who knew all things by the Light of the inner and spiritual illumination, came to them in their boat, walking by His knowledge over the Ocean of Existence, and having no need of the Ark of Argument, then immediately they were at their desired haven. — ABU0484

The Master said that the disciples of Jesus did not at first believe in Him because of signs and prophecies. They did not even remember or understand them until after His death. They believed in Jesus because of Himself — because of His character, and the light that came from Him, and also because of the light of their own inspiration within themselves... So we must always believe in a prophet of God, in and for himself; and we must not search for proofs and prophecies in order to enable us to believe in him.— ABU0044

Context for Study

These passages from the spoken discourses recorded by E. J. Rosenberg represent 'Abdu'l-Baha's most sustained engagement with the epistemological debates of his era. The context is a commentary on the Gospel of John, but the argument ranges freely across ancient and modern philosophy. The three "ways of knowing" — sense perception, rational argument, and spiritual illumination — map onto a tradition of epistemological tripartition running from Islamic philosophy (*hiss*, *'aql*, *kashf*) through Western rationalism and Romantic idealism. 'Abdu'l-Baha's critique of sensory knowledge anticipates many of the arguments of phenomenology and twentieth-century philosophy of science: the rotating earth, the mirage, the apparent movement of the shore — these are precisely

the kinds of “illusions” that Husserl and Wittgenstein would later use to destabilize naive realism. The critique of rational argument is equally pointed: the ancient cosmology of crystalline spheres, once the proudest achievement of Aristotelian physics, had been overturned by Newton; each generation of philosophers contradicts the last. This is a trenchant observation, and it anticipates Karl Popper’s account of science as permanent falsification. Yet ‘Abdu’l-Baha’s conclusion moves in a direction that neither empiricism nor rationalism could reach: the clearest knowledge of a divine Manifestation comes from the Manifestation himself, grasped through a receptive inner light. This is not anti-intellectual; rather, it locates the ground of religious knowing in the encounter between the believer’s own spiritual capacity and the direct personal reality of the Prophet — more like the Quaker doctrine of the Inner Light or the Sufi concept of *kashf* (unveiling) than like either dogmatic authority or philosophical proof. The comparison with the disciples’ recognition of Christ “because of his character” also resonates with the Christian tradition of recognizing the divine by the “fruits” (Matthew 7:16), though ‘Abdu’l-Baha’s version centers on the luminosity of the person himself rather than on his deeds.

Questions for Reflection

1. ‘Abdu’l-Baha identifies three methods of knowledge and finds limitations in each of the first two. How does this compare with Kant’s distinction between intuitions, concepts, and the limits of pure reason in the *Critique of Pure Reason*?
2. What does it mean to believe in a prophet “in and for himself” rather than on the basis of signs and prophecies? How does this standard of recognition differ from the criteria used by Jewish contemporaries of Jesus or Muslim critics of the Bab?
3. Is the “inner light” of spiritual illumination subject to criteria of discernment, or is it entirely self-validating? How do various traditions — Quakerism, Sufism, Zen Buddhism, charismatic Christianity — manage this question?
4. The illustration of the sea-voyage presents Christ as walking over the ocean of existence without the “ark of argument.” What is the epistemological implication: is ‘Abdu’l-Baha claiming that divine knowledge is immediate and non-inferential? What philosophical problems does this raise?
5. How might ‘Abdu’l-Baha’s epistemology inform modern Baha’i approaches to apologetics? What forms of rational argument are still valuable within the framework he describes?

East and West: The Division of God’s Gifts

Key Passages

The Western Nations gave themselves up a great deal more to the pursuit of material improvements and civilization than the Eastern Nations; but, on the other hand, since the earliest times of history, no prophet or religious teacher had appeared save from the East. God divided His Gifts — giving the West the power of inventions and material improvements, but to the East He had given Spiritual civilization. — ABU1287

In the Universe, all atoms and particles are united by the power of attraction and cohesion; if it were not for this, everything would be immediately dissolved and annihilated. The life of the whole creation depend upon this power. So, spiritually, everything is united by the Love of God. This is the only thing which has the power to unite hearts, and this power of uniting hearts is one of the signs of a true prophet. — ABU1391

Whatever has issued from the Supreme Pen will surely become manifest and evident, but humanity as a whole is not yet ready for this blessing. Gradually, this heavenly gift will dawn from the horizon of spirit and consciousness, and when this luminous ray reaches its zenith in the exalted firmament, the intense darkness will vanish and the divine lights of unity will encompass the earth's expanse. A nursing infant must be nurtured for years in the father's arms before reaching maturity and adulthood. Now is but the beginning of that luminous morning; gradually, rays like the dawn's light are becoming visible and perceptible. — AB00220

Context for Study

The conversation with the English Consul preserved in ABU1287 is among the most historically vivid encounters in the volume. 'Abdu'l-Baha, speaking with the representative of the most powerful imperial power in the world, neither flatters Western civilization nor dismisses it; he reconfigures the terms of comparison entirely. The Consul's self-congratulatory observation that "all inventions and improvements in civilization came from the West" is accepted as broadly true — but then placed within a larger framework in which material and spiritual gifts are seen as complementary rather than competing endowments. This is a move with significant philosophical antecedents. Hegel's philosophy of history had distinguished between the spiritual cultures of the East (as the birthplace of consciousness) and the rational-political cultures of the West. But 'Abdu'l-Baha's framework is more dynamic: the division of gifts is providential and temporary, and the promise of Baha'u'llah's revelation is precisely the reunification of these divided streams. ABU1391's cosmological observation about love as the "cohesive force" of the universe extends this argument in a scientific direction — anticipating the twentieth-century Baha'i argument that material and spiritual progress are aspects of a single advancing civilization. AB00220, written in response to a question about the war in Africa, shows the sober side of this vision: universal peace is not imminent, but it is not utopian either — it is as inevitable as the ripening of fruit. The comparison of humanity to a nursing infant is one of 'Abdu'l-Baha's characteristic pedagogical gestures, relativizing the despair of any given historical moment by locating it within an arc of growth. Students familiar with Auguste Comte's law of three stages, Spencer's social evolutionism, or Hegel's dialectical philosophy of history will find both resonances and fundamental divergences in 'Abdu'l-Baha's vision: the Baha'i account of progress is neither purely secular nor teleologically closed.

Questions for Reflection

1. 'Abdu'l-Baha attributes the decline of Eastern civilizations to the long interval between prophets. How does this "prophetic renewal" theory of civilizational vitality compare with Ibn Khaldun's theory of *asabiyya* (group solidarity) as the engine of civilizational rise and fall?

2. The claim that “everything is united by the Love of God” parallels both Sufi cosmology (love as the principle of emanation) and contemporary scientific accounts of fundamental forces. What are the limits and the illuminating power of this analogy?
3. How does ‘Abdu'l-Baha’s observation that “the more they have of comfort and riches, the more they need and want” compare with Rousseau’s critique of civilization, Thorstein Veblen’s theory of conspicuous consumption, and contemporary research on the “hedonic treadmill”?
4. The letter AB00220 responds to the war in Africa — almost certainly the Second Boer War (1899–1902) — with a counsel of patient hope rather than immediate political prescription. How should religious teachings relate to contemporary political violence? What is gained and what is risked by the longer view?
5. How does the “division of God’s gifts” between East and West map onto the Baha’i principle that material and spiritual civilization must advance together? What would it look like for these two streams to be genuinely integrated?

Progressive Revelation and the Living Meaning of Scripture

Key Passages

Always, from the earliest ages, the conception of the Trinity hath been present. In the time of Moses, the idea of the Trinity was shown in (1) God, (2) the speaker of Mount Sinai, and (3) The Fire (which corresponds to our idea of the Holy Spirit). In the time of Abraham, this thought was represented by Abraham, the Angels, and God. —
ABU2649

In the first days of every Prophet, He was the source of the Bounties of God to the people, but after a time, the true spirit of His teachings waned, and the people lapsed into ignorance and darkness; then it became necessary to send forth a new Appearance or Manifestation of the Bounties of God, for one of the essential characteristics of necessities of the Eternal Essence of the Divine is Un-changeableness, and one of the essential characteristics of created beings is change. — ABU1928

Two of the signs of the Manifestation of the Cause of God are the preaching and acceptance of the Religion of God, and also that the people shall be imbued with the characteristics of God. We are now seeing the first sign, and we must hope and pray that we may see the second sign fulfilled. Many advances of the nations in civilization and humanity are caused by the presence of this religion in the world, without their knowing the reason of this advance. — ABU0378

Context for Study

The pilgrim notes of ABU2649 and ABU1928 capture ‘Abdu'l-Baha in his role as hermeneutical guide to Christian visitors — a role that required both deep familiarity with Christian theology and the confidence to reframe its central doctrines within a broader providential history. The argument

about the Trinity is characteristic: rather than attacking the doctrine as irrational or defending it as literally true, 'Abdu'l-Baha relocates it as a recurring *structural feature* of divine dispensations. Every age has had its three-in-one — God, Manifestation, and Holy Spirit — because the inner logic of revelation has always required this three-fold form. The argument has affinities with the approach of the nineteenth-century comparative religion school (Schleiermacher, Max Müller), which looked for universal patterns beneath the surface diversity of religions, but 'Abdu'l-Baha's version is more dynamic: the pattern is repeated because God genuinely renews it in each age, not because all religions are ultimately the same. The seasonal metaphor in ABU1928 — the spring that must return year after year — is a stroke of pedagogical elegance that dissolves the apparent scandal of religious plurality: one does not accuse the spring of contradiction because it comes again. ABU0378's observation about the Czar's peace conference connects this theological framework to contemporary history: the *Kitab-i-Aqdas*'s vision of collective security is bearing fruit in ways that most of the world does not recognize as Baha'i in origin. This is a sophisticated claim about the hidden agency of revelation in history, comparable to claims made by Christian thinkers (from Augustine to Reinhold Niebuhr) about the hidden working of Providence in secular affairs, or by Hegel about the cunning of Spirit (*List der Vernunft*) unfolding through historical actors who do not understand it.

Questions for Reflection

1. 'Abdu'l-Baha treats the Trinity as a structural feature recurring in every dispensation. How does this interpretation compare with the classical Christian arguments for the Trinity from divine simplicity, love, and relationality (e.g., Richard of St. Victor, Augustine's *De Trinitate*)?
2. The seasonal metaphor for prophetic renewal assumes that each "spring" is genuinely new rather than a mere repetition. How does this dynamic continuity differ from the Hindu doctrine of cosmic cycles (*yugas*) or from Nietzsche's eternal recurrence?
3. 'Abdu'l-Baha observes that civilizational advances are "caused by the presence of this religion" without people knowing it. What epistemological status does this claim have? Is it verifiable, and if so, how?
4. How does the concept of progressive revelation bear on the question of inter-religious dialogue? Does it enable genuine respect for other traditions, or does it implicitly rank them?
5. The claim that "the true spirit of teachings wanes" after each Prophet raises the question of institutional religion. What mechanisms does 'Abdu'l-Baha identify or imply for preserving the spirit of a revelation across generations?

The Arc of Ascent: Human Station and Spiritual Transformation

Key Passages

In the Koran there is a verse which speaks of the "lowest point of the low" as being the station of man. If we represent creation by a circle, at the top of it is God the creator, from His left descends the mineral creation... and at the bottom of the circle is man. This signifies that man has the power of being infinitely more degraded than the other

three kingdoms and can do more harm. In the lowest of the three, ferocious animals exist, but after all they can only kill one creature at a time, but when man is bent on destruction, he can by his inventions destroy thousands at the same moment. —
ABU1314

Though this station is the “lowest of the low,” it is also the dawning point of the new life, and the spiritual ascent to God! And if, by the gifts and graces and guidance of God, man strives to rise by this “Arc of Ascent” toward God, then instantly all his evil qualities begin to be exchanged for their opportunities; that is, ignorance can be exchanged for knowledge, lustful passions and desires can be changed into chastity and holy thoughts, hatred into love, etc. — ABU1314

O beloved physician! Physical healing is achieved through herbs, electuaries, essences and antidotes, and is temporary. Eventually the patient becomes weary of this abode of sorrows and must one day take flight to the eternal realm. But spiritual healing and inner health and well-being are desired and beloved and the ultimate aspiration of those possessed of understanding hearts, for this is an eternal healing and everlasting life. —
AB05736

Context for Study

The cosmological diagram in ABU1314 — a circle descending from God through the mineral, vegetable, and animal kingdoms to man at the nadir — is one of ‘Abdu’l-Baha’s most striking philosophical images. It synthesizes a number of currents in Islamic cosmology: the Neoplatonic *arc of descent* and *arc of ascent* (*qaws al-nuzúl* and *qaws al-su‘úd*), elaborated by thinkers from al-Farabi through Mulla Sadra; the Qur’anic *asfala safilin* (“lowest of the low,” 95:5), which Islamic exegetes had long debated; and the evolutionary cosmology that ‘Abdu’l-Baha would elaborate more fully in *Some Answered Questions* (completed c. 1906). The paradox is intentional and profound: man is at once the lowest point in the arc of descent and the highest potential being in creation, because the very depth of his fall is the measure of his possible ascent. This is not pessimism about human nature; it is an account of why spiritual transformation is both necessary and possible. The exchange of vices for virtues — ignorance for knowledge, lust for chastity, hatred for love — is presented as a real, graduated process, not a merely juridical imputation of righteousness. In Christian terms, this resonates with the Wesleyan doctrine of sanctification, or with the Orthodox Christian concept of *theosis* (divinization), far more than with Lutheran forensic justification. The letter to the physician (AB05736) extends this by distinguishing “eternal healing” from temporary physical remedy — not to denigrate medicine, but to set it within a larger framework in which the restoration of the soul’s health is the encompassing purpose of all healing.

Questions for Reflection

1. The arc of descent places humanity at the lowest cosmological point, yet gives humanity the highest potential for ascent. How does this double position compare with Pascal’s image of man as “a thinking reed” — the most fragile and the most dignified being in the cosmos?

2. 'Abdu'l-Baha suggests that man's capacity for mass destruction is what makes him the "lowest of the low." How does this observation, made in 1901, read in the light of the twentieth century? Does it strengthen or complicate his subsequent optimism about the arc of ascent?
3. The transformation of evil qualities into their opposites parallels the alchemical metaphor of base metals transformed into gold — a metaphor Baha'u'llah uses extensively. What is the relationship between spiritual practice and this transformation? Is it a work of will, of grace, or of both?
4. How does the distinction between physical and spiritual healing in AB05736 bear on contemporary questions about the relationship between medicine, psychology, and religion? Where is the distinction most illuminating, and where might it be overstated?
5. Aristotle, in the *Nicomachean Ethics*, argues that virtues are acquired by practice — that we become just by doing just acts. How does 'Abdu'l-Baha's account of spiritual transformation compare with Aristotelian virtue ethics? What does the Baha'i account add, and what does it presuppose?

A Guiding Question for the Whole Volume

Volume 123 presents 'Abdu'l-Baha as both a besieged defender of a living Covenant and a cosmopolitan teacher willing to engage Greek philosophy, Christian scripture, Islamic theology, and contemporary science as complementary lenses on a single, inexhaustible truth. The letters in Persian — urgent, personal, self-emptying — and the discourses recorded by Western pilgrims in English form two faces of the same ministry: one turned inward toward a community under siege, the other turned outward toward a world not yet aware of the light that illumines it.

A guiding question for the whole volume might therefore be: **How does 'Abdu'l-Baha's twin insistence on the absolute primacy of servitude and the unlimited scope of spiritual knowledge hold together — and what does their union demand of a reader who wishes to understand the Covenant from the inside rather than merely observe it from without?**