



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 125:

Writings and Utterances of Abdu'l-Baha, 1902, part I



Version: 1.0 • Revision date 23-May-2026

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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)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 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
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 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
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 125

This 1902 volume is marked by the intensification of ‘Abdu’l-Baha’s confinement and by the corresponding effort to turn anxiety into disciplined service. Many letters reassure distant believers that imprisonment is, for him, joy, refuge, and opportunity for sacrifice: AB07710 asks the recipient not to grieve over his confinement, while AB00874, AB06239, AB00363, AB02803, AB03014, and AB00672 return with force to the paradox that tribulation in the path of God is a source of inward delight and spiritual freedom. These passages are especially important for the devotional psychology of the period: they train the friends to read suffering through the categories of steadfastness, detachment, and martyrdom, and to respond to renewed tests with serenity rather than alarm.

The volume is also striking for the prominence of women and Western centers of teaching. AB00439 blesses Green Acre in exalted terms, envisioning it as a future “Paradise of El-Abha,” a place where signs, lights, and teachers will appear, while also counseling patience, dignity, and kindness toward opponents. AB02801 addresses a maidservant in language of intense spiritual empowerment, declaring that the crown of divine gift awaits a worthy head and contrasting lives passed in vain with those baptized by the water of life and spirit of truth. AB01087 gives a visionary interpretation to a recipient’s experience and then directs her toward Green Acre, the promulgation of the teachings, and the raising of the banner of universal peace. AB03016 similarly authorizes a woman teacher to impart the Greatest Name to receptive souls and to become a “lamp of reconciliation and peace.” These items show ‘Abdu’l-Baha actively forming women as teachers, interpreters, and public agents of the new Faith in the West.

A second major feature is the emergence of institutional language and social teaching in more definite forms. AB03141 is especially significant for the Chicago community: it directs the assembly to use the title “House of Spirituality” rather than “House of Justice,” lest civil authorities imagine political or judicial ambitions. AB05650 praises the “Spiritual Gathering” and treats communication with believers in other countries as a source of spiritual fragrance. AB10178 discusses the gathering of the maidservants, the giving of the Rights, and charitable expenditure for the poor, weak, needy, and orphans. AB11831 is likewise notable for its expansive statement that occupations, crafts, and sciences undertaken with pure intention and for the benefit of humanity are worship. AB03769 applies the same principle to art or profession, presenting skill, livelihood, sociability, and teaching as mutually reinforcing when animated by obedience and spiritual purpose.

The volume’s later pilgrim notes, especially those connected with Myron Phelps and Madame Canavarro, give it a philosophical breadth. ABU1280 treats hardship as a school for acquiring divine wisdom; ABU0927 and related passages explain heaven and hell as degrees of perfection and imperfection; ABU1567 rejects monistic identifications of God with material reality and distinguishes divine perfection from contingent forms; ABU1462 offers a compact hermeneutic of religious symbolism, arguing that symbols preserve spiritual realities across linguistic change; and

ABU1853 counsels teachers to address both heart and intellect according to the capacity of the hearer. Alongside these, ABU1483 records ‘Abdu’l-Baha’s address to the boys of the ‘Akka school, emphasizing noble companionship, spiritual conversation, useful learning, and moral seriousness. The collection therefore presents a community under pressure, yet increasingly organized, philosophically articulate, socially engaged, and prepared for wider proclamation through Green Acre, American assemblies, women teachers, and Western pilgrims.

Contents

AB07710 to Marie L Botay, in New York	1
AB00439 to Sarah J Farmer, in Green Acre, ME	1
AB07707 to Margaret M Sprague, in New Jersey	4
AB00795 to Hasan Khurasani, in Egypt	4
AB05387 to Helen Ellis Cole, in New York	6
AB07776 to Isabella D Brittingham, in Chicago	7
AB02801 to Margaret B Peeke	7
AB11936 to Emma Hargis	8
AB00874 to Spiritual Assembly of Chicago, IL	9
AB06239 to Margaret M Sprague, in New York	11
AB07974 to Hasan Khurasani, in Egypt	11
AB07939 to Thomas Breakwell, in Paris	12
AB07048 to James F Brittingham	13
AB00363 to Ellen V Beecher, in Newark	13
AB05917 to James B Thornton Chase, in Chicago	16
AB11831 to Laura Dreyfus-Barney, in Washington, DC	16
AB01992 to Helen S Goodall, in California	17
AB03824 to Corinne True, in Chicago	19
AB04933 to Andrew J Nelson, in Racine, WI	20
AB06455 to Spiritual Assembly of Racine, WI	21
AB07709 to Buikema, Gertrude et al., in Chicago	21
AB07727 to Poulsen, Magnus et al., in Racine, WI	22
AB09139 to Hans Silver, in United States	23
AB01087 to Sarah J Farmer, in Green Acre, ME	23
AB10178 to Helen S Goodall	25

AB03769 to Charles Mason Remey, in Paris	26
AB05650 to Spiritual Assembly of Chicago, IL	26
AB03016 to Margaret B Peeke	27
AB06458 to Albert R Windust, in Chicago	28
AB09629 to Lucy R Windust, in Chicago	29
AB04936 to Francis J Phelps, in Washington, DC	29
AB00273 to Dreyfus-Barney, Laura et al., in Washington, DC	30
AB03141 to Spiritual Assembly of Chicago, IL	33
AB07711 to Marian Tolson Phelps, in Washington, DC	33
AB10183 to Lydia A Phelps	34
AB11969 to Hippolyte Dreyfus-Barney, in Paris	34
AB02803 to Emily Olsen, in Chicago	35
AB03014 to Baha'is of Johnstown, NY	36
AB00672 to Sarah J Farmer, in Green Acre, ME	37
AB01623 to Isabella D Brittingham	39
AB07053 to Arnold Houchens, in New York	40
AB07725 to Louise Waite, in Chicago	41
AB09010 to James F Brittingham, in Johnstown, NY	41
AB10246 to Esther Houchens, in New York	42
AB05256 to Muhammad Karim Attar, in Tihiran	42
AB09061 to Elizabeth Muther, in Honolulu	43
AB09651 to Henry L Goodall, in Chicago	44
AB05451 to Clarence H Smith, in Honolulu	44
AB11212 to Isabella D Brittingham, in Johnstown, NY	45
AB10282 to Isabella D Brittingham, in United States	45
AB02151 to Frederick G Hale, in Wichita, KS	46
AB10198 to P Dyer, in Wichita, KS	47
AB08353 to Marie L Botay, in Brooklyn	47
AB12867 to Gabriel Sacy, in Paris	48
AB07713 to Corinne True, in Chicago	49
AB05402 to Mary Morton, in Baltimore	49
AB00671 to Margaret B Peeke, in Sandusky, OH	50

AB01140 to Sarah J Farmer, in Green Acre, ME	52
AB01624 to Mrs J O Wilhelm, in Chicago	54
AB03919 to Ethel J Rosenberg, in London	55
AB12868 to Gabriel Sacy, in Paris	56
AB12869 to Gabriel Sacy, in Egypt	58
AB01449 to Mirza Husayn brother of Ali Muhammad Varqa, in Miyanduab	58
AB03243 to Baha'is of Miyanduab	60
AB06457 to George Lesch, in Chicago	61
AB00384 to Mirza Siyyid Muhammad Nazimul-Hukama, in Tihran	61
AB02907 to Arjumandi Maryamabadi, Jamshid Khudadad (Pilgrim)	64
AB04922 to Sarah J Farmer, in Green Acre, ME	65
AB05388 to Kathryn Frankland, in Chicago	65
AB10680 to M May Allen	66
AB05811 to Abbas Khan, in Shiraz	67
AB00835 to Mahmud Furughi, in Khurasan	67
AB03934 to Abdu'l-Ghaffar Shirazi	69
AB05528 to Zivar wife of Mirza Abu'l-Qasim Saatsaz, in Shiraz	70
AB05602 to Muhammad Tahir Malmiri, in Yazd	70
AB06992 to Mahyar Khudabakhsh, in Yazd	71
AB01214 Lawh-i-Mahabbat (Tablet of Love)	72
AB01990 to Agnes S Parsons, in Cairo	73
AB04142 to Elizabeth Muther, in Honolulu	75
AB00342 to Corinne True, in Chicago	75
AB00837 to Elizabeth Muther, in Honolulu	78
AB06490 to Juliet Thompson	79
AB03829 to Helen S Goodall, in California	80
AB05687 to Haji Mirza Muhammad Yazdi Alaqihband	81
AB02998 to Ali Muhammad Shirazi et al., in Batum	81
AB12784 to Howard Macnutt, in New York	82
AB04116 to Aqa Azizullah	83
AB06988 to Mihrparvar Nawruz Parsi	84
AB07380 to Mirza Khalil Tabib	84

AB08599 to Isma'il	85
AB11994 to Ali-Akbar Rawhani Muhibulsultan, in Tihran	85
AB10398 to Haji Aqa Khan	86
AB04940 to Charles Mason Remey, in Paris	86
AB03083 to Shaykh Muallim, in Tabriz	87
AB02608 to Spiritual Assembly of Kashan et al.	88
AB05869 to Arbab, Muhammad Isma'il et al., in Kashan	89
AB08812 to Mirza Abdus-Samad Khan, in Kashan	89
ABU2296 to Words to Myron Phelps and Madame Canavarro	90
ABU3522 Words to Myron Phelps and Madame Canavarro in Dec. 1902	90
ABU1862 Words to Myron Phelps and Madame Canavarro in Dec. 1902	91
ABU1046 Words to Myron Phelps and Madame Canavarro in Dec. 1902	91
ABU2516 Words to Myron Phelps and Madame Canavarro in Dec. 1902	93
ABU3044 Words to Myron Phelps and Madame Canavarro in Dec. 1902	93
ABU3417 Words to Myron Phelps and Madame Canavarro in Dec. 1902	94
ABU0894 Words to Myron Phelps and Madame Canavarro in Dec. 1902	94
ABU1396 Words to Myron Phelps and Madame Canavarro in Dec. 1902	95
ABU1462 Words to Myron Phelps and Madame Canavarro in Dec. 1902	96
ABU1853 Words to Myron Phelps and Madame Canavarro in Dec. 1902	97
ABU2915 Words to Myron Phelps and Madame Canavarro in Dec. 1902	98
ABU3375 Words to Myron Phelps and Madame Canavarro in Dec. 1902	98
ABU3366 Words to Myron Phelps and Madame Canavarro in Dec. 1902	99
ABU0361 Words to Myron Phelps and Madame Canavarro in Dec. 1902	99
ABU0648 Words to Myron Phelps and Madame Canavarro in Dec. 1902	102
ABU0343 Words to Myron Phelps and Madame Canavarro in Dec. 1902	103
ABU1139 Words to Myron Phelps and Madame Canavarro in Dec. 1902	106
ABU1567 Words to Myron Phelps and Madame Canavarro in Dec. 1902	107
ABU0647 Words to Myron Phelps and Madame Canavarro in Dec. 1902	108
ABU0780 Words to Myron Phelps and Madame Canavarro in Dec. 1902	109
ABU0464 Words to Myron Phelps and Madame Canavarro in Dec. 1902	111
ABU0565 Words to Myron Phelps and Madame Canavarro in Dec. 1902	113
ABU2645 Words to Myron Phelps and Madame Canavarro in Dec. 1902	114

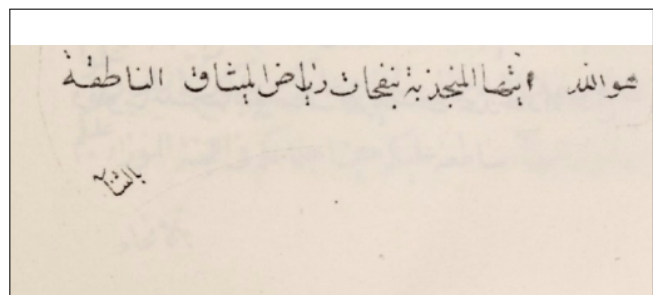
ABU0323 Words to Myron Phelps and Madame Canavarro in Dec. 1902	115
ABU0892 Words to Myron Phelps and Madame Canavarro in Dec. 1902	118
ABU0563 Words to Myron Phelps and Madame Canavarro in Dec. 1902	119
ABU0524 Words to Myron Phelps and Madame Canavarro in Dec. 1902	121
ABU0401 Words to Myron Phelps and Madame Canavarro in Dec. 1902	123
ABU0964 Words to Myron Phelps and Madame Canavarro in Dec. 1902	125
ABU1221 Words to Myron Phelps and Madame Canavarro in Dec. 1902	126
ABU1280 Words to Myron Phelps and Madame Canavarro in Dec. 1902	127
ABU0927 Words to Myron Phelps and Madame Canavarro in Dec. 1902	128
ABU1320 Words to Myron Phelps and Madame Canavarro in Dec. 1902	129
ABU1220 Words to Myron Phelps and Madame Canavarro in Dec. 1902	130
ABU1932 Words to Myron Phelps and Madame Canavarro in Dec. 1902	131
ABU1483 Words to students at the 'Akka boys school in Dec. 1902	132
AB07973 to Aqa Mashhadi Ali Usku'i, in Odessa	133
ABU2083 Words to Myron Phelps and Madame Canavarro in Dec. 1902	133
AB03828 to Marie L Botay, in New York	134
AB09154 to Ustad Qurban Ali, in Hamadan	135
AB08993 to Mary Goodall, in Chicago	135
AB09934 to Habib son of Muhammad Husayn (Tabriz)	136
AB00305 to Isabella D Brittingham, in United States	136
AB03830 to Margaret B Peeke, in Saratoga, USA	139

AB07710*To: Marie L Botay, in New York**Date: 1902-Jan-01*

O thou who art advancing to the kingdom of God! On perusing the contents of thy brilliant letter, I became cognizant of the secrets of thy heart, which is illumined by the clear light. Verily, I supplicate my Lord to cause to descend upon thee an abundant grace of the spirit of His Holiness, that thine eyes may become clear and thy mind rejoiced by the gift which hath shone over all regions. Know that the poor people hasten by parties to the Kingdom of God; the weak become mighty before thy Lord, and the bondsmen when entering the shadow of thy Lord attain the station of masters, lords and freedmen in the presence of God. Grieve not because of my confinement, for it is a joy to my heart, a pleasure to my spirit, a good news to my soul, an utmost desire of my hope, an intended aim of my aspiration; because it is a confinement in the path of God, the Lord of the worlds.

And upon thee be greeting and praise.

TAB.309-310

AB00439*To: Sarah J Farmer, in Green Acre, ME**Date: 1902-Jan-03*

INBA89

- 1 O thou who art attracted to the Fragrances of the Garden of the Covenant and art speaking the praise of the Orb of the Universe! 1 ايها المنجذب بنفحات رياض الميثاق الناطقة بالثناء على نير الآفاق
- 2 Know thou, verily, I read thy letter which expressed the commemoration of thy Lord, the Great, and indicated that the fire of the love of God is ablaze in thy heart and in the soul of 2 اعلمى بانى تلوت كتابك الناطق بذكر ربك العظيم الدال على تلهب نار محبة الله في قلبك و في افئدة المخلصين الحق اقول لك ان رقيمك الكريم

the sincere ones. Truly I say unto thee, verily thy magnificent letter was as one of the melodies of the birds of holiness in the wonderful garden. Verily the hearts of the Supreme Course are dilated with the songs which thou hast warbled on the Blessed Tree in the Exalted Paradise.

3 O maid-servant of God! Verily Abdul-Baha was with you in Green Acre in his spirit, soul and in all of his spiritual grades, and he was your companion in your meetings and was bearing unto you, with his spiritual tongue, the glad-tidings of the divine splendors which shall be poured forth upon you from the Kingdom of God, in a short time.

4 O maid-servant of God! Be rejoiced at this glad-tidings whereby the hearts of the people of the Kingdom of El-ABHA are moved with joy. Verily I beseech God to make Green Acre as the Paradise of El-ABHA, so that the melodies of the nightingale of sanctity may be heard from it and that the chanting of verses of unity may be raised therein; to cause the clouds of the great gift to pour upon it the rains falling from Heaven; to make those countries become verdant with the myrtles of truth and inner significances and to plant therein blessed trees, with the hand of Providence, which may bring forth pure and excellent fruits where from the fragrances of God may be diffused throughout all regions. These signs shall surely appear and these lights shall shine forth.

5 O maid-servant of God, the Merciful! It is incumbent upon you to unveil the covering and to witness the Beauty of the Almighty! Ye shall surely see the lights rising in those parts, as ye have already seen them. Ye shall surely behold a Pillar of Fire extending upward to the Supreme Apex and it will call unto you with the most wonderful expression and will address you, saying:

6 "I am the Ancient Light! I am the Lord of the Exalted Kingdom! I am the Star shining forth unto the horizon of the hearts of the people of Oneness!"

7 O maid-servant of God! Be tranquil in heart and be enkindled with the fire ignited in the Blessed Tree—an enkindlement which may cause a fire to blaze in the inanimate hearts of those regions.

8 O maid-servant of God! Be not disheartened if thou hearest the murmuring of the deniers, the clamor of the hypocrites, the shouting of the contradictors, the barking of the furious, harmful dogs, in those climes. Remember the persecutions which consecutively befell the disciples of Christ from the perverse

كان نعمة من نعمات طيور القدس في الفردوس
البدیع و ان قلوب الملائكة تنشرح بالنعمات
التي تغني بها على الشجرة المباركة في الجنة العليا

3 يا امة الله ان عبدالبهاء كان معكن في كرين عكا
بروحه و فؤاده و جميع شئونه الروحانية و كان
يؤانسكن في محافلكن و يبشركن بلسان الروح
بتجليات الهية التي ستفيض عليكن من ملكوت
الله في زمن قريب

4 يا امة الله استبشري بهذه البشارة التي اهتزت
منها افئدة اهل ملكوت الابي و اتى ابهل الى
الله ان يجعل كرين عكا جنة الابي تسمع منها
نعمات بلابل التقديس و يرتفع منها ترتيل آيات
التوحيد و يفيض عليها سحاب الموهبة الكبرى
بغيوث هائلة من السماء و ان ينحضر تلك
الديار برياحين الحقائق و المعاني و تغرس فيها
اشجار مباركة بيد العناية و تثمر اثماراً طيبة زكية
تنتشر منها نفحات الله على كل الاقطار فسوف
تظهر هذه الآثار و تشرق هذه الأنوار

5 و عليكن يا اماء الرحمن بكشف الغطاء و
مشاهدة جمال الكبرياء سترون الأنوار ساطعة
في تلك الجهات كما رأيتم و ستشاهدون عمود
النار متواصلاً الى الأوج الأعلى و ينادىكم ببدء
الأذكار و يخاطبكم ويقول

6 انا النور القديم انا رب الملكوت الرفيع و انا
الكوكب الساطع على آفاق القلوب من الموحدين

7 يا امة الله اطمئني قلباً و اشتعلي من النار الموقدة
في الشجرة المباركة اشتعالاً يضرع النار في القلوب
المنجمدة في تلك الجهات

8 يا امة الله لا تتكدرى اذا سمعت همهمة المنكرين
و دمدمة المنافقين و صياح المعارضين و نباح
كلاب كاسرة ضارية في تلك الأقاليم تذكرى
الأضطهادات التي تتابع على الحواريين من
اليهود المرتدين اذا تقابلي اعتراضهم بكل سكون و

Jews. Consequently, withstand their oppositions with all quiescence and dignity (patience) and their contradictions with all cheerfulness, gladness and dilation of heart (i. e., exaltation) by day and night. Resist their fighting with peace and reconciliation, their blows with kindness and perfection and their blame with joy and tranquillity. Do beseech God to direct them to the Path of Salvation and breathe into them the Spirit of Life. Be thou a light to every darkness, a dispeller of every sadness, a healer for every sick person, a quencher for every thirst, a shelter for every refugee, a refuge for every captive. If the Pharisees interfere with thee, it is incumbent upon thee to implore God to guide them to the road of salvation! And it is incumbent upon thee to be affable to them under all circumstances, to be patient in afflictions, to be courteous with the enemies and to pray for the hateful sinners! This is the nature of the faithful and convinced women believers whose hearts are dilated with the fragrances of God and who instruct (people) in the teachings of God!

وقار وانكارهم بكلّ بشاشة وفرح وسعة قلب
في البكور والآصال وقابلي حريمهم بالصلح و
السلام و ضربهم بلطف و كمال و طعنهم بسرور
وامان تضرعى الى الله ان يهديهم طريق النجات
وينفخ فيهم روح الحيات كونى نوراً لكل ظلمة و
كاشفاً لكل غمة و شفأاً لكل عليل و رواءً لكل
غليل و ملاذاً لكل اسير و مجيراً لكل مستجير ان
اعترض عليك الفريسيون فعليك بالتضرع الى
الله ان يهديهم الى سبيل الرشاد و البشاشة معهم
في كل الأحوال و الصبر على البلاء و المعروف
مع الأعداء و الصلوة على المبعضين من الخطاة
هذه سجيّة المؤمنين الموقنات اللّائى انشرحن
صدراً بنفحات الله و تعلن تعاليم الله

- 9 O maid-servant of God! Trust in the grace of thy Lord. He shall surely assist thee with a confirmation whereat minds will be amazed and the thoughts of the men of learning will be astonished. Consider the divine splendors in Green Acre: One of them is the tree of fire and another is what was witnessed by thy friend—a light shining forth unto all sides. This is through a grace of thy Lord unto thee! Consequently, be engaged in perusing St. John's Revelation; all these signs are spoken of in that vision. Thou shalt soon behold (things) still greater than this.

9 يا امة الله اطمئنى بفضل مولاك سيؤيدك بتأييد
يختار منه العقول و يذهل افكار اهل الفنون
انظري الى التجليات الالهية في گرین عكا احديها
شجرة النار و الأخرى ما رأت امة الله رفيقتك
نوراً ساطعاً على الارجاء هذا من فضل ربك
عليك اذاً اشتغلي بمطالعة رؤىءا يوحنا مذكور
هذه الآثار في تلك الرؤىءا و سوف تنظرين
اعظم من هذا

- 10 O maid-servant of God! It is incumbent upon thee to diffuse thee fragrances of God and to be occupied in delivering (teaching) the Cause of God! Deliver my greeting to ... and say unto them: "Trust ye in the grace of your Lord and thank your Master, for He hath directed you to the Path of the Kingdom of God. Verily He is the Assister, the Beneficent!"

10 يا امة الله عليك بنشر نفحات الله و الاشتغال
بتبليغ امر الله بلقى تحيى و اشواقى الى فردريك
وراچل و قولى لهما اطمئناً بفضل مولاكما و اشكرا
ربكما بما هداكما الى طريق ملكوت الله انه ولى
كریم

- 11 The coming of any one to these countries is, at this time, difficult and unallowable. I beg of God to facilitate it and then we will permit ... to come. I beg of God to manifest His lights in the heart of ... so that he may apprehend that which he never before apprehended and behold the mysteries of the Kingdom with real certainty in this glorious age.

11 و اما حضور احد بهذا الأثناء الى هذه الديار
معسور و محذور اسئل الله ان يتيسر وقته عند
ذلك نأذن بالحضور و نسئل الله ان يتجلّى بالأنوار
في قلب هرايطو حتى يدرك من لم يدركه من قبل
و يشاهد اسرار الملكوت بعين اليقين في هذا العصر
الجليل

- 12 God willing, next year some of the teachers (of the Truth) will present themselves at Green Acre and will cause the voices of the people of the Kingdom to reach the Supreme Apex.

12 و انشاء الله في السنة الآتية يحضر بعض المبلّغين
في گرین عكا و يرتفع فيها اصوات اهل الملكوت

الى الأوج الأعلى وبلغى تحيتى وثنائى الى جميع
احباء الله وعليك التحية والثناء

INBA89:129b

AB07707

To: Margaret M Sprague, in New Jersey

Date: 1902-Jan-03

O thou who art turning to God! Blessed art thou, for thy heart hath been attracted by the love of God and thy breast hath been filled with the knowledge of God, and thou didst meet with thy father in the presence of the beloved Mr. Hoar and heard from him the glad-tidings of God.

O handmaiden of God! Forsake the world and turn thy face toward the Kingdom of God. Call out the name of God and hearken unto the glorification and praise from the holy angels and the glad-tidings of complete success and prosperity.

Strive with all thy powers in the vineyard of God so that thou mayest become one of the sanctified souls who speak forth and call out in the name of God in those regions. And I beseech God that He may soften the hearts of thy relatives so that they may believe in God and become assured of the signs of God.

Upon thee be greetings and praise.

BSTW#277

AB00795

To: Hasan Khurasani, in Egypt

Date: 1902-Jan-08

- ¹ O thou who art firm in the Covenant! Your two letters were received and their contents brought joy, showing evidence of trust, supplication, adherence and walking the path of devotion. Divine assistance and grace are supporting and helping,

¹ اى ثابت بر پيمان دو نامهء آنجناب وصول يافت
مندرجانش سبب مسرات گرديد دليل بر توكل
وتوسل و تمسك بود و سلوك در سبيل تبطل
عون و عنايت الهى ظهير و معين است و عنايات
حتى قيوم شامل هر ثابت مستقيم

and the favors of the Ever-Living, the Self-Subsisting reach every steadfast and upright one.

- 2 What you wrote about the warmth of love among the friends and their gatherings and fellowship brought spiritual delight. The more that unity, detachment and heartfelt bonds of love increase, the more it brings joy to soul and conscience. The divine friends must today resist the forces of the world with all their spiritual powers. And this resistance cannot be achieved without the manifestation of essential unity and true spirituality. In any case, the gathering and unity of the friends brought utmost joy and delight. But in these days you must observe wisdom greatly, for enemies lie in ambush and hunters lurk in corners. It is necessary to move with wisdom according to the requirements of the time. Today in these regions, calm, silence and steadiness are needed so the enemies may think there is nothing happening - "And they plot and God plots, and God is the best of plotters."

- 3 We must strive in the western regions, meaning Europe, so that the divine foundation may be firmly established and the divine fragrances spread throughout all those climes. Then if enemies in these regions raise the banner of corruption and create panic and tumult, and if any sorrowful and painful events occur in these parts and these lands are thrown into upheaval, no harm will come to the spread of the divine fragrances in the western regions. Now, due to minor incidents and small events in Egypt or these parts, they run to the great city and raise a hundred thousand cries of panic, the land is thrown into turmoil, and beginners in the West become disheartened.

- 4 We must wait a while until the West becomes the dawning-place of the verses of the East. Then whatever happens will be for the good. But now we must maintain calm and quietude and pacify the agitation of the followers of religions. Therefore utmost wisdom must be observed. For example, no one should learn of your gatherings, and meetings should be in complete secrecy, and from each person take a firm pledge not to mention anything to anyone, for they will surely plant spies among you. Likewise spread word among the friends that teaching is forbidden in these regions, so that if a spy comes inquiring, no one will speak with him.

- 5 Your letter to Mirza Badi'u'llah was noted - how wonderful, eloquent and appropriate it was. But it will have no effect

2 از حرارت محبت یاران و اجتماع و انسشان مرقوم نموده بودید مورث روح و ریحان گشت آنچه یگانگی و آزادی و روابط الفت قلبیه ازدیاد یابد بیشتر سبب مسرت جان و وجدان گردد احبابی الهی الیوم باید که بجمع قوای روحانی قوای عالما مقاومت نمایند و این مقاومت بدون جلوه وحدت اصلیه و روحانیت حقیقیه حاصل نگردد باری از اجتماع و اتحاد یاران نهایت روح و ریحان حاصل شد ولی حکمت را در این ایام بسیار ملاحظه نمائید زیرا اعداء در کمینند و صیادان گوشه نشین بسیار لازمست که به حکمت و مقتضای حال حرکت نمود الیوم در این صفحات سکون و سکوت و قرار لازم تا اعداء چنین گمان نمایند که هیچ خبری نیست و میگردان و میگردان و الله خیر الما کرین

3 باید در صفحات غرب یعنی اروپا کوشید تا اساس الهی محکم و متین گذاشته شود و در کل آن اقالیم نشر نفحات گردد آنوقت اگر اعداء در این صفحات آنچه علم فساد بلند کنند و فزع و ضوضاء نمایند و هر حوادث محزنه مؤله در اینصفحات واقع گردد و این اراضی منقلب شود ضرری بنشر نفحات در صفحات غرب حاصل نگردد حال بسبب جزئی و حوادث قلیل در مصر یا اینجهات مراجعه بمدینه کبیره نمایند و صد هزار جزع و فزع بلند نمایند ارض منقلب شود مبتدیان غرب نمودت آرند

4 قدری باید صبر نمود تا غرب مطلع آیات شرق شود آنوقت هرچه واقع شود عین خیر است اما حال باید سکون و قرار داد و تسکین هیجان اهل ادیان نمود لهذا نهایت حکمت را باید ملاحظه نمود مثلاً کسی از اجتماع شما خبر نگیرد و اجتماع در نهایت ستر باشد و از هر نفس عهد و پیمان محکم گیرید که پیش نفسی ذکری نکند زیرا البته جاسوس در میان شما خواهند گذاشت و همچنین در میان احباء شهرت بدهید که تبلیغ در اینصفحات ممنوعست که اگر جاسوس در جستجو درآید کسی با او صحبتی ندارد

5 سواد مکتوب آنجناب بمیرزا بدیع الله ملاحظه گردید چه قدر بدیع و بلیغ و مناسب بود ولی

on these souls for they have nurtured themselves on vanity. But these days they have become so utterly disappointed and failed that it cannot be described. O God! Increase their loss upon their loss, for they have broken the Covenant and risen in discord. Away with them, the people of the veil! Regarding the palace, praise be to God there is no obligation whatsoever. And upon thee be the Most Glorious Glory of God.

در این نفوس تأثیر ننماید زیرا خود را مربّای
غرور نموده‌اند اما این ایّام چنان خائب و خاسر
گشته‌اند که وصف ندارد اللهم زدّهم خسراناً
فوق خسرانهم انهم نقضوا الميثاق وقاموا بالشقاق
الا بعداً لهم اصحاب الحجاب در خصوص قصر
الحمد لله بهیچوجه تکلیف در میان نیست و علیک
بهاء الله الابی

MMK6#178

AB05387

To: Helen Ellis Cole, in New York

Date: 1902-Jan-09

O thou who are illuminated by the Light of Knowledge! Verily, I beseech God and supplicate Him to increase thine assurance, thy knowledge and thine attraction and enkindlement by the fire of the love of God, day by day.

O maid-servant of God! Clothe thyself with the cuirass of assurance, so that thou mayest endure the arrows of suspicion which are successively pouring from the tongues of the heedless ones. Be a lamp, the light of which may dispel the darkness, and a real standard which may remove the doubts of the veiled people.

Turn thou unto the Kingdom of thy Lord, the Ancient, and seek for confirmation at every moment and time, so that lights may shine forth unto thee from the kingdom of mysteries, and the angels of the Kingdom may come unto thee in succession, with a power from the Realm of Might.

Verily, thy Lord shall assist thee and strengthen thee in that whereby thy breast will be dilated among the maid-servants of the Merciful One!

TAB.599-600, VTRM.012-013

AB07776*To: Isabella D Brittingham, in Chicago**Date: 1902-Jan-19*

O thou maid-servant of God who art attracted to the Fragrances of God! Thy letter announcing thy arrival in New York hath reached me, and I praised God for thy joy in the fragrances of God. O maid-servant of God! Speak of my servitude unto God, of my humbleness and submissiveness to the Beloved of God, and of my evanescence, nothingness and utter meekness to the Threshold of Baha. Verily, I am the servant of Baha, the slave of Baha and the captive of Baha. I have no grade but this and I do not possess anything for myself. Therefore, mention me in my pure servitude; this is that by which my heart is dilated by every maid-servant who speaks the praise of God. I beseech God to make thee a dove in the grove of holiness, to coo with the most wonderful melodies the praise of thy Lord, the Merciful!

And upon thee be greetings and praise.

TAB.603-604, VTRM.017

AB02801*To: Margaret B Peeke**Date: 1902-Feb-02*

O thou who art attracted to the Spirit of Truth!

At this moment I remember thee, while the cup of my tongue is overflowing with the wine of God's praise, and I address thee in a spirit whereby the hearts of all the creation are cheerfully moved.

Know thou, verily, the Spirit hath indeed so surrounded my limbs that it moveth them as it willeth and my tongue uttereth the most wonderful speech and most sweet words while addressing thee, so that thou mayest be moved by these holy fragrances which perfume all regions, and be dilated with joy by this address, which is revealed because of my abundant love for thee and my excessive kindness and great affection unto thee.

O maid-servant of God, verily the Holy Spirit breathes in this day unto the hearts which are moving, beating, pure and attracted by the love of God.

Abandon thou every occupation and be engaged in the affairs of thy Lord and serve the Spirit of Truth which hath poured a spiritual, divine and everlasting life upon the brilliant hearts.

O maid-servant of God! By God, the True One, verily the crown of mighty gift is suspended betwixt heaven and earth and the angels of holiness are awaiting a lofty head which may be worthy of this great bestowal, so that it may descend upon that head, and that it may wear that glorious crown, the most precious gems of which illumine the eyes of all the world!

O maid-servant of God! Many a spiritual woman came (into the world) and passed away in vain; no sound is heard of them and no trace of them is seen; inasmuch as their spirits were not dependent upon the Holy Spirit, nor were they attracted to the fragrances of Truth; nor were they ever baptized by the Water of Life, nor by the Spirit of Truth which speaketh in the assemblies of the Kingdom and which breathes upon spirits the breezes which waft an eternal glory, the signs of which are everlasting.

TAB.601-602, TAB.710-711, SW_v07#10 p.097x, VTRM.014-015

AB11936

To: Emma Hargis

Date: 1902-Feb-13

¹ O thou who art attracted to the love of Baha! Be a sign of piety, a light of guidance, and a banner of faithfulness. Be awakened in spirit, alert in heart, detached in mind, pure in countenance, with eyes serene and ears attentive, with tongue speaking in remembrance of thy Lord, the All-Merciful.

¹ أَيُّهَا الْمُنْجَذِبَةُ إِلَى حُبِّ الْبَهَاءِ كُونِي آيَةً تَتَّقِي وَنُورًا هُدًى وَرَايَةً الْوَفَاءِ مُنْتَبِهَةً الرُّوحِ مُتَيَقِّظَةً الْقَلْبِ مُنْقَطَعَةً الْفَوَادِ خَالِصَةً الْوَجْهِ قَرِيرَةً الْعَيْنِ وَاعِيَةً الْأُذُنِ نَاطِقَةً اللِّسَانِ بِذِكْرِ رَبِّكَ الرَّحْمَنِ

² O handmaiden of God! Commune with thy Lord and say: "O God, Forgiver of sins, Bestower of gifts, Remover of afflictions! I beseech Thee to pardon the sinners who have cast off their physical garment and ascended to the spiritual world. Lord! Purify them from sins, remove their difficulties, transform their darkness into light, cause them to enter the garden of joy, wash them with pure water, and grant them to witness Thy manifestations on the highest mount. Verily Thou art the Pardoning,

² يَا أَمَةَ اللَّهِ نَاجِي رَبِّكَ وَقُولِي اللَّهُمَّ يَا غَافِرَ الْخَطَايَا وَيَا وَاهِبَ الْعَطَايَا وَيَا كَاشِفَ الرِّزَايَا إِنِّي أَبْتَهِلُ إِلَيْكَ أَنْ تَغْفِرَ الْخَطَاةَ الَّذِينَ تَرَكُوا الْقَمِيصَ الْجَسْمَانِي وَصَعِدُوا إِلَى الْعَالَمِ الرُّوحَانِي رَبِّ طَهِّرْهُمْ عَنِ الذُّنُوبِ وَاكْشِفْ لَهُمُ الْكُرُوبَ وَبَدِّلْ ظِلَامَهُم بِالنُّورِ وَادْخُلْهُمْ فِي حَدِيقَةِ السَّرُورِ

the Forgiving, and verily Thou art the All-Merciful, the Compassionate.”

و اغسلهم بالماء الطهور و ارزقهم مشاهدة
تجلياتك في اعلى الطور أنك انت العفو الغفور و
أنك انت الرحمن الرحيم

BRL_DAK#0218

AB00874

To: Spiritual Assembly of Chicago, IL

Date: 1902-Feb-14

- 1 O ye sincere ones, ye longing ones, ye who are drawn as if magnetized, ye who have risen up to serve the Cause of God, to exalt His Word and scatter His sweet savours far and wide! I have read your excellent letter, beautiful as to style, eloquent as to words, profound as to meaning, and I praised God and thanked Him for having come to your aid and enabled you to serve Him in His widespreading vineyard.
- 2 Erelong shall your faces be bright with the radiance of your supplications and your worship of God, your prayers unto Him, and your humility and selflessness in the presence of the friends. He will make of your assemblage a magnet that will draw unto you the bright rays of divine confirmations that shine out from His kingdom of glory.
- 3 It is incumbent upon you to ponder in your hearts and meditate upon His words, and humbly to call upon Him, and to put away self in His heavenly Cause. These are the things that will make of you signs of guidance unto all mankind, and brilliant stars shining down from the all-highest horizon, and towering trees in the Abha Paradise.
- 4 Know ye that Abdu'l-Baha dwelleth in continual delight. To have been lodged in this faraway prison is for me exceeding joy. By the life of Baha! This prison is my supernal paradise; it is my cherished goal, the comfort of my bosom, the bliss of my heart; it is my refuge, my shelter, my asylum, my safe haven, and within it do I exult amid the hosts of heaven and the Company on high.
- 5 Rejoice in my bondage, O ye friends of God, for it soweth the seeds of freedom; rejoice at my imprisonment, for it is the well-spring of salvation; be ye glad on account of my travail, for it leadeth to eternal ease. By the Lord God! I would

1 أيها المخلصون أيها المنجذبون أيها المشتاقون أيها
القائمون على خدمة امر الله و اعلاء كلمة الله
و نشر نفحات الله اتى قرأت غمقتكم الغراء البديعة
الأنشاء الفصيحة الألفاظ البليغة المعاني و حمدت
الله و شكرته على ما أيّدكم و وفقكم على خدمة كرمه
العظيم

2 فسوف تنور وجوهكم بنور التبتل الى الله و
التضرع اليه و الخضوع و الخشوع للأحباء و
يجمعكم مغناطيساً لأنوار التأيد من ملكوته
العظيم

3 عليكم بالتذكر و التفكير في آيات الله و التبتل الى الله
و المحو و الفناء في امر الله هذا مما يجعلكم آيات
الهدى بين الورى و نجوماً ساطعة في افق العلى و
اشجاراً باسقة في جنة الأبهى

4 ثم اعلّموا بأنّ عبدالبهاء في فرح و سرور و بهجة و
بشارة كبرى من الوقوع في هذا السجن الأقصى
لعمرالبهاء أنّ هذا السجن فردوسى الأعلى و غابى
القصوى و سرور قلبى و انشراح صدرى و مأمنى
و ملجئى و كهفى المنيع و ملاذى الرفيع و به
افتخر بين ملائكة السماء و الملائكة الأعلى

5 افرحوا يا احباء الله بهذا القيد الذى سبب
الأطلاق و الحبس الذى سبب للنجاة و التعب
الذى اعظم وسيلة للراحة الكبرى تالله الحق لا

not exchange this prison for the throne of the whole world, nor give up this confinement for pleasures and pastimes in all the fair gardens on earth. My hope is that out of the Lord's abundant grace, His munificence and loving-kindness, I may, in His pathway, be hanged against the sky, that my heart may become the target for a thousand bullets, or that I may be cast into the depths of the sea, or be left to perish on desert sands. This is what I long for most; this is my supreme desire; it refresheth my soul, it is balm for my breast, it is the very solace of mine eyes.

- 6 As for you, O ye lovers of God, make firm your steps in His Cause, with such resolve that ye shall not be shaken though the direst of calamities assail the world. By nothing, under no conditions, be ye perturbed. Be ye anchored fast as the high mountains, be stars that dawn over the horizon of life, be bright lamps in the gatherings of unity, be souls humble and lowly in the presence of the friends, be innocent in heart. Be ye symbols of guidance and lights of godliness, severed from the world, clinging to the handhold that is sure and strong, spreading abroad the spirit of life, riding the Ark of salvation. Be ye daysprings of generosity, dawning-points of the mysteries of existence, sites where inspiration alighteth, rising-places of splendours, souls that are sustained by the Holy Spirit, enamoured of the Lord, detached from all save Him, holy above the characteristics of humankind, clothed in the attributes of the angels of heaven, that ye may win for yourselves the highest bestowal of all, in this new time, this wondrous age.
- 7 By the life of Baha! Only he who is severed from the world shall achieve this ultimate grace, he who is a captive of divine love, empty of passion and self, from every aspect true unto his God, humble, lowly, supplicating, in tears, submissive in the presence of the Lord.

SWAB#199, TAB.003-005, PN_1901 p088

أبدل هذا السجن بسير سلطنة الآفاق ولا أبدل هذا القيد بالتزّه والتفرّج في جنان الأرض كلّها و أنّي أتأمل من الطاف ربّي و فضله و جوده و كرمه ان اعلق في سبيله في الهواء و يتشبّك صدرى هدفاً لآلاف من الرصاص او يرمى بى في قعر البحار او يطرح بى في البرارى و القفار هذا منتهى آمالى و غاية منيتى و انتعاش روحي و شفآ صدرى و قرة عيني

6 و انتم يا احبآء الله ثبتوا اقدامكم على امر الله ثبوتاً لايزله اعظم حوادث في الدنيا لاتضطربوا من شىء في حال من الأحوال كونوا كالجبال الرأسيات و نجومأ بازغة من افق الكائنات و سرجاً لامعة في مجامع التوحيد و نفوساً خاضعة لأحبآء الله بقلب سليم كونوا آيات الهدى و انوار التقى منقطعين عن الدنيا متشبثين بالعروة الوثقى ناشرين لروح الحيات راكبين على سفينة النجات مظاهر الجود مطالع اسرار الوجود مهابط الألهام و مشارق الأنوار مؤيدين بروح القدس منجذبين الى الحق منزّهين عن كلّ الشئون مقدسين عن اوصاف البشر متخلّقين باخلاق ملائكة السماء حتّى تفوزوا بالموهبة الكبرى في هذا القرن العظيم و العصر الجديد

7 لعمرالبهآ لاينال هذه العطية الكبرى الا كلّ منقطع عن الدنيا منجذب بحبة الله فان عن نفسه و هواه خالص لله من جميع الجهات خاضع خاشع مبتهل متضرّع منكسر الى الله و عليكم التحيّة و الثنآ

MNMK#034 p.119, MMK1#199 p.232

AB06239*To: Margaret M Sprague, in New York**Date: 1902-Feb-15*

O candle of the love of God! Your letter was full of sweetness and filled the mouths of the friends with honey and sugar, for the fragrance of detachment was inhaled from its meadows of inner meanings, and you expressed your desire to sacrifice your life in the path of God. How wonderful it is for you to have such a desire in your heart and such passion and enthusiasm in your head. This is the quality of the lovers of the All-Glorious Beauty and this is the sign of those who long for the Kingdom of Mysteries.

Therefore, do not be saddened by 'Abdu'l-Baha's imprisonment, do not weep, do not lament. This is not a prison, it is a palace; this is not a fortress, it is the castle of Saturn; this is not confinement, it is expansion; this is not tribulation, it is divine grace.

But these wines will not quench 'Abdu'l-Baha's burning thirst. What you have in your wine-cellar will not quench the burning thirst of love. Only the cup of supreme martyrdom will quench the thirst of 'Abdu'l-Baha's heart. Pray that he may attain to this supreme bounty.

And upon you be greetings and praise.

BSTW#279

AB07974*To: Hasan Khurasani, in Egypt**Date: 1902-Feb-22*

1 O thou who art near to the Divine Threshold!

1 ای بندهٔ مقرب درگاه الهی

2 It hath become known that the late father of Aqa Muhammad-Rida hath departed from this earthly realm to the realm beyond - may God's mercy and good-pleasure rest upon him. We have heard that Aqa Muhammad-Rida was deprived of his inheritance.

2 از قرار معلوم ابوی مرحوم جناب آقا محمد رضا از دایر دنیا بدار آخری ارتحال نمودند علیه الرحمة و الرضوان شنیدیم که جناب آقا محمد رضا را محروم از میراث نمودند

- 3 Therefore, your honor must exert every possible effort so that, God willing, he too may receive his prescribed share. Although inherited wealth doth not endure, and unto God belongeth the heritage of the heavens and the earth, man must work through his own efforts and endeavor.
- 4 And upon thee be greetings and praise.

3 لهذا آن حضرت بايد بقدر امکان كمال همت را مبذول فرمائيد بلكه انشاءالله او نيز بسهم مفروض خویش برسد اگرچه مال موروث ملك محروس نگردد و لله ميراث السموات و الارض انسان بايد بكد يمين و همت خویش كار بکند

4 و عليك التحيّة و الثناء

MMK6#095

AB07939

To: Thomas Breakwell, in Paris

Date: 1902-Mar-10+

- 1 O faithful servant of the Most Glorious Beauty! Give thanks to God that through the bounty of guidance, you have illumined a face like unto the radiant moon, and filled the cup of your heart to overflowing with the wine of the love of God.
- 2 The exhilaration and joy and gladness of this wine is not yet apparent - ere long it will be manifest at the pole of the world, and will bestow such spirit and fragrance that souls and hearts will soar with exceeding gladness.
- 3 As you sent the Huquq with utmost love, therefore this small amount was accepted as a great treasure. Upon thee be greetings and praise.

1 ای بنده باوفای جمال ابدی شکر کن خدا را که بفيض هدی رخی چون مه تابان روشن نمودی و جام قلب را بصهباء محبة الله سرشار کردی

2 نشئه و فرح و شادمانی این باده حال معلوم نه عنقریب در قطب عالم جلوه نماید و چنان روح و ریحان بخشد که جان و دله از فرط شادمانی پرواز کند

3 حقوق که ارسال نموده بودید چون بکمال محبت فرستادید لهذا این مقدار قلیل بمثابه کثر عظیم مقبول افتاد و عليك التحيّة و الثناء

DSDS.101

AB07048*To: James F Brittingham**Date: 1902-Mar-16*

O thou who art attracted by the Speech of Abdul-Baha!

Verily I speak unto thee through the tongue of my spirit, from the spiritual direction, and explain for thee the mysteries of the kingdom and the meanings of the sacred, heavenly books. Direct thyself unto the Lord of the Supreme World and loosen thy tongue, so that He shall confirm thee by the spirit of Beyan (i. e., explanation) and breathe into thy mouth the Holy Spirit and move thy tongue with the best meanings and mysteries.

Trust in God and rely on His great bounty, because His bounty is overflowing like the seas, brilliant like unto the lights, flowing like currents of water and raining like the clouds. It is incumbent upon thee to be humble, lowly and submissive at the appearance of the lights of the gifts of thy Lord, in every instant. Serve the friends of God under all circumstances and conditions. This is the station of the spiritual ones; this is the honor of the Bahais; this is the glory of the sincere ones and this is the sovereignty of the believers.

TAB.173-174, SW_v14#07 p.210x

AB00363*To: Ellen V Beecher, in Newark**Date: 1902-Mar-18*

- ¹ O thou who art attracted by the breezes of God! I have read the purport of thy letter. The meanings of thine address have brought me joy, because all these contents were emanating from a heart that is quickened by the breeze of the love of God and is pulsating with the power of His mention.

¹ أَيُّهَا الْمُنْجَذِبَةُ بِنَفْحَاتِ اللَّهِ قَدْ اطَّلَعْتُ بِمَضْمُونِ كِتَابِكَ وَ قَدْ سَرَّنِي مَعَانِي خُطَابِكَ لِأَنَّ تِلْكَ الْمَضَامِينَ كُلَّهَا كَانَتْ مُنْبَعِثَةً مِنْ قَلْبٍ مَهْتَزٍّ بِنَسِيمِ مَحَبَّةِ اللَّهِ وَ خَافِقٍ بِقُوَّةِ ذِكْرِ اللَّهِ

- ² O handmaiden of God, Glory be unto Him, who hath enlightened thy heart with the light of knowledge. Glory be unto Him who hath regenerated thy soul by the Divine Fragrances from the Gardens of Certitude. Glory be unto Him who hath gladdened thy bosom with the joyful tidings of His Revelation.

² يَا أَمَةَ اللَّهِ سُبْحَانَ مَنْ نَوَّرَ قَلْبَكَ بِنُورِ الْعِرْفَانِ سُبْحَانَ مَنْ أَحْيَا رُوحَكَ بِنَفْحَاتِ الْقُدُسِ مِنْ رِيَاضِ الْإِيْقَانِ سُبْحَانَ مَنْ شَرَحَ صَدْرَكَ بِإِشَارَاتِ ظُهُورِهِ الْعَظِيمِ سُبْحَانَ مَنْ هَدَاكَ إِلَى النُّورِ الْمُبِينِ

Glory be unto Him who hath guided thee to the resplendent Light.

3 O thou handmaiden of God, do not be saddened by reason of my grievous afflictions, weighty calamities and the trial of my imprisonment, because this is the life of my soul, the great effusion of my spirit, my dearest wish, and highest desire. And I supplicate God every morn and eve to make my cup of woe to overflow with troubles and tribulations that my neck be honored to bear the chains and fetters for the sake of Baha and my feet be adorned with shackles in the path of my love for Baha, or that I be cast in the depths of seas, thrown in the deserts and wilderness, or that thousands of darts be aimed at my breast. This is what Abdu'l-Baha yearneth for every morn and eve. O the misery of a heart that burneth not by the fire of His love. O the regret of a soul that hath not been overtaken by retribution or been tormented by reason of his faith in Him. O how wasted is the blood that hath not been shed in His path.

4 O handmaiden of God, thou must be steadfast in the Cause of God, thou must be firm in this great Revelation. Know ye that trials are surging like unto the oceans at these times and are blowing like unto the gusts of winds wrecking the mighty ships and uprooting the great trees with extended branches and roots, the ancient throughout the revolution of ages and centuries. Remember thou the tests during the time of Christ by which the hearts of the brothers of Christ were made to quake, and the heart of the head of the disciples wast stirred up and he traded Christ for few coins. Know ye then that great, immeasurably great is the test. With strength and proof, set thou firm the steps of the handmaidens that they may not be perturbed when tests wax even more sever in those lands. Blessed be the soul that hath rested assured and stood steadfast in this mighty storm. The mountains remain unmoved by the winds, floods and tempests, but O the misery of the weak ones. Be thou a loving mother for every feeble one, nurse the children of the Kingdom with the milk of knowledge at the breast of the love of God, and baptize them with the water of certitude, the spirit of wisdom, and the fire of the love of God.

5 And now concerning what God Hath unveiled to thee twenty years ago, know ye that this hand is indeed the hand of the Power of God that hath brought thee out from among the heedless men and women, and thou hast overwhelmingly immersed thyself in the spiritual feelings and hast been forgetful of all that pertaineth to earthly matters.

3 يا امة الله لا تحزنى من شدة بلائى و عظيم مصائبى و مشقة سجنى لأن هذا حياة روى و اعظم فتوى و منتهى املى و غاية منائى و ائى انهل الى الله فى كل صباح و مساء ان يجعل لى كأس البلاء طاحفة بصهباء البأساء و الضراء حتى يتشرف عنقى بالسلاسل و الأغلال فى سبيل البهاء و يتزين رجلى بالكبول فى محبة البهاء او القى فى غمار البحار او يرمى بى فى الصحارى و القفار او يصوب على صدرى آلاف من الرصاص هذا ما يتمناه عبد البهاء فى كل صباح و مساء يا حسرة على قلب لم يحترق بنار محبته و يا اسفا على انسان لم يعاقب و لم يعذب لايمان به و يا خسرانا لدم لم يسفك فى سبيله

4 يا امة الله عليك بالثبوت على امر الله عليك بالاستقامة فى هذا الأمر العظيم اعلمى ان الامتحانات تتوج كالبحار بهذا الأثناء و تأتى كزوايع الرياح و تحطم السفائن العظمى و تقلع الأشجار العظيمة الممتدة الفروع و الأصول العريقة فى القرون و الأعصار تذكري الامتحانات التى كانت فى زمن المسيح حتى تزلزلت بها قلوب اخوان المسيح و تقلب بها قلب رئيس الحواريين و باع المسيح بدراهم معدودات اذا اعلمى ان الامتحان عظيم عظيم ثبتى اقدام امة الرحمن بالقوة و البرهان حتى لا يضطربن عند اشتداد الامتحان فى تلك الجهات طوبى لنفس اطمأنت و ثبتت فى هذا الطوفان العظيم ان الجبال لا تخوفها الأرياح و السيول و الأنواء ولكن وا حسرة على الضعفاء كونى اما حنوناً لكل ضعيف و ارضعى اطفال الملكوت بلبن العرفان من ثدى محبة الله و اعمدهن بماء الايقان و روح العرفان و نار محبة الله

5 واما ما كشف الله لك منذ عشرين سنة اعلمى ان تلك اليد قدرة الله و اخرجتك من بين الغافلين من الرجال و النساء و انت استغرقت منصعقة فى الحاسيات الروحانية و ذهلت عن الشؤون الجسمانية

- 6 And as to the clouds thou saw being removed, these art but the veils hindering thee from beholding the Sun of Truth. And as to the stairs thou saw stretching from earth to heaven, this indeed is the means to attain to the world of the unseen from this material world, and this means is none other than the love for God and His teachings that cause the angels of heaven to descend, that is, the spiritual power that scattereth the mystic roses and the blossoms of truth over the righteous ones.
- 7 And concerning the All-Glorious soul attired with vestures of light, standing on top of the stairs, He is the Abha Beauty and from Him the grace of heavenly guidance hath shone upon thy heart.
- 8 Haste ye then to win thy share of that shining Light and turn ye from the world of matter towards the world of spirit that thou mayest become heavenly, celestial, divine, holy, aided by the spirit of knowledge, eloquent in tongue, articulate in speech, wondrous in utterance, a guide to the true path, a voice proclaiming universal love and perfect peace, and the grace of the All-Glorious, the All-Wise.
- 9 Convey my spiritual greeting to the handmaiden of God, and the handmaiden of God, and the handmaiden of God. All the handmaidens of the All-Merciful in the Blessed Spot offer thee their greeting and praise.
- 10 O handmaiden of God, thou hast at the end of thy letter asked thy Lord to deliver me from the hand of the enemies and save me from tribulations. O handmaiden of God, if thou wishest to pray for Abdu'l-Baha, humble thyself to the Kingdom on high and supplicate and say: O Lord, my God, increase the ordeals of Abdu'l-Baha in Thy path and fill up for Him the cup of woes and trials, cause the clouds of tests to rain down upon Him, adorn His neck with chains and fetters of prisons and strongholds in the path of Thy love, make His blood to be shed for Thy sake, and grant that He may be seated on the throne of the Cross by Thy bounty that He mayest be filled with the ecstasy of the immortal draught of sacrifice and wing His flight to the precincts of Thy transcendent mercy in the Kingdom above. This is the prayer for Abdu'l-Baha in as much as this is His ultimate hope, greatest desire, and the all-highest bounty that He yearneth for at all times.
- 11 And upon thee are salutation and praise.
- 6 وَاَمَّا الْغُيُومُ الَّتِي رَأَيْتَهَا اَنْهَا كَشَفَتْ اَتَمَّا هِيَ الْحِجَابَاتِ الْمَانِعَةُ لِمُشَاهَدَةِ الشَّمْسِ الْحَقِيقَةِ وَ اَمَّا دَرَجُ الَّذِي شَاهَدْتَ مِنَ الْاَرْضِ اِلَى السَّمَاءِ فَهَذَا وَاسِطَةُ الْوُصُولِ مِنْ عَالَمِ النَّاسُوتِ اِلَى عَالَمِ الْاُلُوهِيَّةِ وَ هَذِهِ الْوَاسِطَةُ اَتَمَّا هِيَ مَحَبَّةُ اللَّهِ وَ تَعَالِيهِ الَّتِي تَسْتَنْزِلُ مَلَائِكَةَ السَّمَاءِ اِى الْقُوَى الرُّوحَانِيَّةَ الَّتِي تَنْثُرُ اَوْرَادَ الْمَعَانِي وَ اَزْهَارَ الْحَقَائِقِ عَلَى الْاَبْرَارِ
- 7 وَ اَمَّا الرَّجُلُ الْجَلِيلُ الَّذِي كَانَ بِجَلَلِ النُّورِ وَاقِفًا عَلَى رَأْسِ الدَّرَجِ فَهُوَ الْجَمَالُ الْاَبْهَى وَ اَشْرَقَ مِنْهُ فَيُضِئُ الْهَدَى عَلَى قَلْبِكَ
- 8 ثُمَّ اغْتَنِمِ اِشْرَاقَ ذَلِكَ النُّورِ وَ انْقَلِبْ مِنْ الْجِسْمَانِيَّاتِ اِلَى الرُّوحَانِيَّاتِ حَتَّى تَكُونِ سَمَاقِيَّةً مُلْكُوتِيَّةً رَحْمَانِيَّةً رَبَّانِيَّةً مُؤَيَّدَةً بِرُوحِ الْعِرْفَانِ فَصِيحَةً لِّلْسَانٍ بَلِيغَةً الْبَيَانِ بَدِيعَةً الْخُطَابِ هَادِيَةً اِلَى سَبِيلِ الصَّوَابِ مُنَادِيَةً بِالْحُبِّ الْعَامِ وَ السَّلَامِ التَّامِّ وَ مَوْهَبَةً الْعَزِيزِ الْعَلَامِ
- 9 وَ بَلِّغِي تَحِيَّاتِي الرُّوحِيَّةَ اِلَى اِمَةِ اللَّهِ مَسْسِ كَوْلِ وَ اِمَةِ اللَّهِ مَسْسِ كَيْتِ اِيُوزِ وَ اِمَةِ اللَّهِ مَسْسِ اَدِيثِ كَرِيسُوْلِدِ وَ كُلِّ اِمَاءِ الرَّحْمَنِ فِي الْبَقْعَةِ الْمُبَارَكَةِ يَهْدِيْنِكَ التَّحِيَّةُ وَ الثَّنَاءُ
- 10 يَا اِمَةَ اللَّهِ دَعَوْتَ رَبِّكَ فِي آخِرِ تَحْرِيرِكَ اِنْ يَنْجِيْنِي اللَّهُ مِنْ يَدِ الْاَعْدَاءِ وَ يَنْقُذْنِي مِنَ الضَّرَرِّ يَا اِمَةَ اللَّهِ اِذَا احْبَبْتَ دَعَاءَ فِي حَقِّ عَبْدِ الْبَهَاءِ تَذَلِّيْ اِلَى الْمَلَكُوتِ الْاَعْلَى وَ ابْتَهِلِي وَ قُولِي رَبِّ رَبِّ زِدْ فِي بَلَاءِ عَبْدِ الْبَهَاءِ فِي سَبِيلِكَ وَ اَمْلَأْ لَهُ كَأْسَ الْمَصَائِبِ وَ الرِّزَايَا وَ اَمْطُرْ عَلَيْهِ سَحَابَ الْاِمْتِحَانَاتِ وَ زِينِ عُنُقَهُ بِالسَّلَاسِلِ وَ الْاَغْلَالِ فِي السَّجُونِ وَ الْقَلَاعِ فِي مَحَبَّتِكَ وَ اجْعَلْ دَمَهُ مَسْفُوكًا فِي سَبِيلِكَ وَ ارْزُقْهُ الْجُلُوسَ عَلَى سُرِيرِ الصَّلِيبِ بِمَوْهَبَتِكَ حَتَّى تَأْخُذَهُ نَشْوَةُ صَهْبَاءِ الْفِدَاءِ وَ يَطِيرَ بِهَا اِلَى جَوَارِ رَحْمَتِكَ الْكِبْرَى فِي مَلِكُوتِكَ الْاَعْلَى هَذَا هُوَ الدَّعَاءُ فِي حَقِّ عَبْدِ الْبَهَاءِ لِأَنَّ هَذِهِ غَايَتَهُ الْقَصْوَى وَ مَنِيَّتَهُ الْكِبْرَى وَ مَوْهَبَتَهُ الْعَظْمَى الَّتِي يَتَمَنَّاها فِي كُلِّ حِينٍ
- 11 وَ عَلَيْكَ التَّحِيَّةُ وَ الثَّنَاءُ

AB05917*To: James B Thornton Chase, in Chicago**Date: 1902-Apr-01*

O thou who art attracted unto the Beauty of God!

Verily I have read thy excellent letter and was gladdened by its wonderful meaning. Blessed art thou, as thou hast been kindled like a lamp by the fire of God's love and as thou hast supplicated unto God and communicated with thy Lord with an eloquent tongue and excellent explanation.

Verily I pray unto my Lord with all humbleness, meekness, obedience and submissiveness—which demolisheth every edifice of self-exaltation—that He shall strengthen thee by the fragrances of holiness and the breath of the Spirit of Truth and cause thee to be dedicated (or severed) unto God, purged and purified from the dross of the world, holy and sanctified from carnal passions, sacrificing thy soul to the beloved of God, contented with that which the Lord hath granted thee in the world, anxious to perform noble and good deeds while following the teachings of God, and in all things adhering to the law of God.

As God liveth! Shouldest thou be honored by attaining to this station, thou wilt find thyself in the center of the Paradise (Ferdowce), the highest of paradises!

TAB.332

AB11831*To: Laura Dreyfus-Barney, in Washington, DC**Date: 1902-Apr-11*

- ¹ O thou who art gladdened by the fragrances of God! I have read thy brilliant letter and was delighted with its contents. Know thou that occupations, crafts and sciences which are the cause of progress for the servants of God and bring comfort and prosperity to all creatures, when coupled with the intention of a pure and sincere heart devoted to God, are all worship of God without exception. For in this wondrous Cause, divine gifts have encompassed all humanity without exception. Every soul among the loved ones must strive for that which benefits all

¹ أَيُّهَا الْمُسْتَبْشِرَةُ بِنَفَحَاتِ اللَّهِ أَنَّى تَلَوْتَ نَمِيقَتَكَ الْغُرَاءَ وَابْتَهَجْتَ بِمِضَامِينِهَا أَعْلَى أَنَّ الْمَشَاغِلَ وَالصَّنَائِعَ وَالْعُلُومَ الَّتِي سَبَبَ لِتَرْقَى عِبَادَ اللَّهِ وَتَوَرَّثَ الرَّاحَةَ وَالرِّخَاءَ لِعُمُومِ الْبَرَايَا وَمَقْتَرَنَةً بِنِيَّةِ قَلْبٍ خَالِصٍ مَخْلُصٍ لِلَّهِ كُلُّهَا عِبَادَةَ اللَّهِ مِنْ دُونِ اسْتِثْنَاءٍ لِأَنَّ فِي هَذَا الْأَمْرِ الْبَدِيعِ عَمَّتِ الْمَوَاهِبُ لِعُمُومِ الْبَشَرِ مِنْ دُونِ اسْتِثْنَاءٍ أَحَدٍ فَكُلُّ نَفْسٍ مِنَ الْأَحْبَاءِ يَجِبُ عَلَيْهِ أَنْ يَسْعَى فِي مَا هُوَ خَيْرٌ

humanity, excluding no one, but rather preferring others over oneself. This is the attribute of the All-Merciful, this is the heavenly grace.

لعموم افراد البشر ولا يستثنى احداً بل يفضل
غيره على نفسه هذا هو الخلق الرحمانى هذا هو
الفضل الصمدانى

- 2 Convey my greetings and longing to Mr. Harris. I beseech God to make him a lamp of guidance in the land of America. Convey my greetings to the maidservant of God, Lua, and say to her that I ask God to assist her and grant her success in every great gift. Convey my greetings to the maidservant of God Rosenberg and say to her: Acquire the characteristics of the holy spiritual ones of the Kingdom of Heaven, and be attracted to the remembrance of thy Lord at every moment and instant. And thou, O maidservant of God Barney, be assured of the confirmation of thy Lord and be confident in the favors of thy Master. He will assist thee with such confirmation as will astonish minds and souls, and thou wilt marvel at thyself and say: "Whence this penetrating power? Whence this wondrous utterance? Whence this eloquent speech?" All this is a gift from thy Lord.

2 وبلغنى تحيى واشواقى الى حضرة مستر هريس
اسأل الله بأن يجعله سراج الهدى فى خطة امريكا
وبلغنى تحيى الى امة الله لوا وقول لها اسأل الله ان
يؤيدها ويوفقها بكل موهبة عظمى وبلغنى تحيى
الى امة الله روزنبرك وقول لها تخلقى بأخلاق
الروحانيات المقدسات من اهل ملكوت السماء
وانجذبى بذكر مولاك فى كل حين وآن وانك
انت يا امة الله بارنى تيقنى بتأييد الرب واطمئنى
بالطاف مولاك سيؤيدك بتأييد يتخير منه العقول
وتذهل عنه النفوس وتتعجبين بنفسك وتقولين
من اين هذه القوة النافذة ومن اين هذا البيان
البديع ومن اين هذا النطق الفصيح كل ذلك
موهبة من ربك

- 3 Show all love to the ambassadors and Jalal Bey, and explain to them that the friends are enjoined in all Tablets to love the two governments in the East and to pray for them night and day, and that every one of the friends is charged with serving them, and that in gatherings they recite prayers seeking confirmation for them.

3 واظهرى كل محبة للسفيرين وجلال بيك و
يبنى لهم ان الاحباء مأمورون فى كل الألواح
بمحبة الدولتين فى الشرق والأدعية الخيرية لهما
ليلاً نهاراً وان كل واحد من الاحباء مكلف
بخدمتهما وان فى المجامع يتلون دعاء طلباً للتأييد
لهما

- 4 And upon thee be greetings and praise.

4 و عليك التحية والثناء

BRL_DAK#0450

AB01992

To: Helen S Goodall, in California

Date: 1902-Apr-16

O thou who art attracted to the Fragrances of God!

Verily I read thy latest letter and great love welled forth unto thee on account of its wonderful contents. Verily it showed thy firmness in the cause of God and that thou will resist great tests in the future; still greater tests shall appear in your great city. As to thee, make firm the footstep of the believers of God on this right Path, and say verily the test has a great power and

when its storms wax fierce they uproot every thing even large and well-rooted trees and they break and wreck great ships on the ocean. But whoso among the maidservants of God firmly resists a great test, her face shall gleam and her brow shall glitter in the Supreme Concourse.

This is what we inform thee, so that when the test appears thou mayest be heedful thereof, and mayest remind the maidservants of God that the tests have also occurred in former dispensations even at the time of Christ.

Christ said, "Fast, so that you may not fall into temptation." Verily, tests withheld a great Apostle (Judas) from the Mercy of God, and made him take part in the shedding of the blood of Christ. The tests made Peter the Apostle deny Christ. The tests made the Brethren of Christ deny Him; many a just, faithful and assured souls did not endure the power of the tests but turned backward, until he reached the lowest of the low.

O maidservant of God! Rely upon the bounty of thy master, for verily thou art firm and steadfast and His Favor is great and great toward thee. But make firm the hearts of the maidservants and believers in this Cause which the greatest powers of the world cannot withstand and which spreads in spite of all through the power of the kingdom of God.

Verily I have written a letter with my own hand to the maidservant of God Mrs. Anna H. Baily, and send it enclosed in this one.

Send my greeting and the affection of my heart to Mrs. Clarence Smith, to Mr. Clarence Smith and to Miss Agnes Alexander.

Send my greeting and love to the revered maidservant of God, Angelo Ella.

Upon thee be greeting and praise.

SW_v08#19 p.239x, DLA.088, BLO_PN#026

AB03824

To: Corinne True, in Chicago

Date: 1902-Apr-16

- 1 O thou who hast bowed thyself down in prayer before the Kingdom of God! Blessed art thou, for the beauty of the divine Countenance hath enraptured thy heart, and the light of inner wisdom hath filled it full, and within it shineth the brightness of the Kingdom. Know thou that God is with thee under all conditions, and that He guardeth thee from the changes and chances of this world and hath made thee a handmaid in His mighty vineyard.
- 2 As to thy question regarding the education of children: It becometh thee to nurture them at the breast of the love of God, and urge them onward to the things of the spirit – that they may turn their faces unto God; that their ways may conform to the rules of good conduct and their character be second to none; that they make their own all the graces and praiseworthy qualities of humankind; that they acquire a sound knowledge of the various branches of learning – so that from the very beginning of life they may become spiritual beings, dwellers in the Kingdom, enamoured of the sweet breaths of holiness, and may receive an education religious, spiritual, and of the Heavenly Realm. Verily will I call upon God to grant them a happy outcome in this.
- 3 As to thy respected husband: it is incumbent upon thee to treat him with great kindness, to consider his wishes and be conciliatory with him at all times, till he seeth that because thou hast directed thyself toward the Kingdom of God, thy tenderness for him and thy love for God have but increased, as well as thy concern for his wishes under all conditions. I beg of the Almighty to keep thee firmly established in His love, and ever shedding abroad the sweet breaths of holiness in all those regions.
- 4 Upon thee be greetings and praise.

1 أَيُّهَا الْمُبْتَهِلَةُ إِلَى مَلَكُوتِ اللَّهِ طُوبَى لَكَ بِمَا
انْجَذَبَ قَلْبُكَ إِلَى جَمَالِ اللَّهِ وَتَوَرَّيْنِورِ الْعِرْفَانِ
وَاشْرَقَ فِيهِ شِعَاعُ الْمَلَكُوتِ أَعْلَى أَنْ اللَّهُ مَعَكَ
فِي كُلِّ الْأَحْوَالِ وَيَحْفَظُكَ مِنْ شُؤْنِ الدُّنْيَا وَ
يَجْعَلُكَ خَادِمَةً فِي كَرَمِهِ الْعَظِيمِ

2 وَأَمَّا مَا سَأَلْتَ فِي تَرْبِيَةِ الْأَطْفَالِ فَعَلَيْكَ أَنْ
تَرْضَعِيهِمْ مِنْ ثَدْيِ مَحَبَّةِ اللَّهِ وَتَشْوِيْقِهِمْ إِلَى
الرُّوحَانِيَّاتِ وَالتَّوَجُّهِ إِلَى اللَّهِ وَحَسَنِ الْأَدَابِ
وَإِحْسَنِ الْأَخْلَاقِ وَاِكْتِسَابِ الْفَضَائِلِ وَ
الْخِصَائِلِ الْمَحْمُودَةِ فِي عَالَمِ الْإِنْسَانِ وَدَرَسِ الْعُلُومِ
بِغَايَةِ الْإِتْقَانِ حَتَّى يَكُونُوا رُوحَانِيَّيْنِ مَلَكُوتِيَّيْنِ
مَنْجُذِبِينَ بِنَفَحَاتِ الْقُدُسِ مِنْ صِغَرِ سَنِهِمْ وَيَتَرَبَّوْا
تَرْبِيَةً دِينِيَّةً رُوحَانِيَّةً مَلَكُوتِيَّةً وَأَتَى ادْعَاؤُ اللَّهِ أَنْ
يُوفِّقَهُمْ عَلَى ذَلِكَ

3 وَأَمَّا قَرِينُكَ الْكَرِيمَ فَيَقْتَضِي أَنْ تَعَامَلِيهِ إِحْسَنَ
مُعَامَلَةٍ وَتَوَاضَعِي عَلَى رِضَائِهِ وَالْمُدَارَاةِ مَعَهُ فِي كُلِّ
الْأَحْوَالِ حَتَّى يَرَى بِأَنَّكَ بِتَوَجُّهِكَ إِلَى مَلَكُوتِ
اللَّهِ زَادَتْ رَأْفَتُكَ مَعَهُ وَمَحَبَّتُكَ لَهُ وَمُرَاعَاةُكَ
لِرِضَائِهِ فِي كُلِّ حَالٍ وَأَتَى اتِّضَاعُكَ إِلَى اللَّهِ أَنْ
يَجْعَلَكَ مُسْتَقِيمَةً عَلَى حَبِّ اللَّهِ وَنَاشِرَةً لِنَفَحَاتِ
الْقُدُسِ فِي تِلْكَ الْبَقَاعِ

4 وَعَلَيْكَ التَّحِيَّةُ وَالتَّنَازُّلُ

SWAB#091x, SWAB#122x, TAB.086, BWF.383-383x, LOG#0756x

MNMK#072 p.146, MMK1#091 p.118,
MMK1#122 p.139

AB04933

To: Andrew J Nelson, in Racine, WI

Date: 1902-Apr-16

O thou who art longing for the Orb of Horizons!

Verily, I read thine eloquent, accurate and wonderful letter, whereby the feelings of thy heart and the loftiness of thy thoughts and the craving of thy spirit for the Kingdom of God were expressed.

Thank thou God that He hath given thee a power for discriminating the reality of things, hath made thy feet firm in the Path, hath made thy heart overflowing with His love and hath exhilarated thee with the wine of His knowledge.

I beg of God to entirely remove the veiling from thine insight, so that thou mayest become duly cognizant of the teachings of Baha'. And I beg of God to forgive thy sins and to illumine thy face with the light of forgiveness, so that thou mayest conquer the self which desires the earthly world and prevent it from its wishes and appetites.

As to the spiritual meeting which ye have organized for diffusing the fragrances of God (i.e., for teaching the Truth), this is a good thing that ye have performed. I beg of God, to make the Holy Spirit breathe there in such fragrances which may perfume all regions.

Be not grieved at the smallness of your number and thank God for the power of your spirits. He shall assist you with such a confirmation whereat minds will be astonished and souls will be amazed.

TAB.080

AB06455*To: Spiritual Assembly of Racine, WI**Date: 1902-Apr-16*

O ye who have advanced! O ye who are rejoiced!

Verily, God hath, through His grace and generosity, guided you toward His Kingdom, hath facilitated unto you every good, hath favored you with the bounty of guidance, hath made you signs of piety, hath caused a blessing to descend upon you from heaven, and hath made you banners of His commemoration among mankind.

Thank ye God for this gift, by reason of which the hearts of the Supreme Concourse are exhilarated. The fragrances of holiness shall soon be diffused and the breeze of grace shall blow from the direction of the providence of your Lord, whereby your mentioning will be exalted, your light will become scintillating, your backs will be strengthened and your joy will be perfected.

Make your feet firm in the love of God, arise to carry on the teachings of God, purify souls from desire and illumine faces with the light of guidance; so that ye may obtain the mighty gift and the great mercy.

TAB.081-082

AB07709*To: Buikema, Gertrude et al., in Chicago**Date: 1902-Apr-16*

- 1 O thou who art advancing to the Dawning-point of Lights! 1 أيّها المقلبة الى مشرق الأنوار
- 2 Extend the hands of communion unto the sacred and brilliant Threshold and read the following prayer: 2 ابسطي كفّي الدّعاء الى العتبة المقدّسة النّوراء و اقرئي هذه المناجات
- 3 O my God! O my God! Glory be unto Thee for that Thou hast confirmed me to the confession of Thy Oneness, attracted me unto the word of Thy singleness, enkindled me by the fire of Thy love, and occupied me with Thy mention and the service of Thy friends and maid-servants. 3 الهى الهى لك الحمد بما وفقّتنى على الاعتراف بفردانيّتك و الانجذاب الى كلمة فردانيّتك و الاشتغال بنار محبتك و الاشتغال بذكرك و خدمة احباّك و امائك
- 4 O Lord, help me to be meek and lowly and strengthen me in severing myself from all things and in holding to the hem of

the garment of Thy Glory, so that my heart may be filled with Thy love and leave no space for the love of the world and the attachment to its qualities.

4 رَبِّ أَيْدِي عَلَى الْخُضُوعِ وَالْخُشُوعِ وَوَقَفْتَنِي عَلَى
الْأَنْقِطَاعِ عَنْ جَمِيعِ الْأَشْيَاءِ وَالتَّعَلُّقِ بِأَهْدَابِ
رَدَاءِ كِبَرِيَّائِكَ حَتَّى يَمْتَلَأَ قَلْبِي بِحُبِّكَ وَلا يَسْعَهُ
غَيْرُكَ شَيْءٌ مِنْ حُبِّ الدُّنْيَا وَالتَّعَلُّقِ بِشُؤْنِهَا

- 5 O God! Sanctify me from all else save Thee, purge me from the dross of sins and transgressions and cause me to possess a spiritual heart and conscience. Verily thou art merciful and verily Thou art the Generous, the Helper.

5 رَبِّ قَدْ سَنَيْتَنِي عَمَّا سِوَاكَ وَطَهَّرْتَنِي عَنْ وَضَرِ
الدُّنُوبِ وَالْعَصِيَانِ وَاجْعَلْنِي مَلِكُوتِيَّةَ الْقَلْبِ وَ
الْوُجْدَانِ إِنَّكَ أَنْتَ الرَّحْمَنُ وَإِنَّكَ أَنْتَ الْكَرِيمُ
الْمُسْتَعَانُ

BPRY.175-176, TAB.051-052, BSTW#057

BRL_DAK#0412

AB07727

To: Poulsen, Magnus et al., in Racine, WI

Date: 1902-Apr-16

O ye two birds in the open-space of the Love of God!

Verily I read your letter and I inhaled therefrom a spiritual fragrance which perfumes the nostrils of the spirit. Thank ye God that He hath filled for you the cup of gift with the wine of the great guidance and hath abundantly bestowed His benefit on you and hath enabled you to be healed from spiritual ailments which deaden the souls. Truly, I say unto you verily this guidance is a precious pearl and a gem, the lights of which glitter and the rays of which beam forth during centuries and ages. Appreciate ye its value and show forth spiritual virtues, merciful characteristics and brilliant manners; so that ye may be submerged in the seas of great mercy and shine forth from the horizon of mighty gift.

And upon you be greetings and praise.

TAB.079-080

AB09139*To: Hans Silver, in United States**Date: 1902-Apr-16*

- 1 O my God! O my God! This, Thy servant, hath advanced towards Thee, is passionately wandering in the desert of Thy love, walking in the path of Thy service, anticipating Thy favours, hoping for Thy bounty, relying upon Thy kingdom, and intoxicated by the wine of Thy gift.
- 2 O my God! Increase the fervour of his affection for Thee, the constancy of his praise of Thee, and the ardour of his love for Thee.
- 3 Verily, thou art the Most Generous, the Lord of grace abounding. There is no other God but Thee, the Forgiving, the Merciful.

1 الهى الهى هذا عبدك الذى اقبل اليك و هام فى
هيماء محبتك و سلك فى منهج عبوديتك راجياً
الطافك متمنياً فيضك مرتاحاً الى ملكوتك
مرتجئاً من صهباء موهبتك

2 زده يا الهى شغفاً بحبك و دواماً فى ذكرك و
هياماً فى عشقك

3 انك انت الكريم ذو الفضل العظيم لا اله الا انت
الغفور الرحيم

BRL_DAK#0216

BPRY.176-177, TAB.078, TAB.618, VTRM.031-032

AB01087*To: Sarah J Farmer, in Green Acre, ME**Date: 1902-May-01*

O thou who art attracted by the Fragrances of God and enkindled with the Fire wherein Moses, the Speaker, found Guidance!

May it be salutary to thee, the draught from this cup, which is overflowing with the wine of the love of God.

Blessed art thou, that thy heart is connected with the callings of the Kingdom of El-ABHA, so that thou hast dispensed with the telepathic wires of the world, because the terminal of the spiritual wire reached the center of thy heart and the other is placed in the Spiritual Center, vibrating information constantly through the power of the Spirit and successively conveying the great glad-tidings. This is the station of (or for) every maid-servant whose heart is filled with the love of God and attracted to the Beauty of El-ABHA.

Thank God for showing unto thee and thy dear friend, the revered ..., the great power and might of the Kingdom personified in the body of humanity, and that thou didst worship Him with a brilliant heart, and He addressed thee (saying): "Peace be unto thee! Peace be unto thee!" His white vestment is the garment of the Manifestation and [His] brilliant color. Regarding the gems which appeared on His breast, they are peerless pearls of wisdom which shine unto the horizons with a godlike fame. As to His shining face, verily it hath illumined the earth and dispersed the darkness from the contingent world. Regarding thine entrance with thy friend into the gallery lighted with lamps, know thou that gallery is the world of humanity and the lamps His wonderful teaching, His all-wisdom, His perfect bounty and His clear manifestation. He is the Absent-Present in the world of humanity.

O maid-servant of God! It is incumbent upon thee to diffuse the fragrances, it is incumbent upon thee to promulgate the teachings of God and it is incumbent upon thee to breathe the spirit of life into the hearts of the people of those regions, so that thou be a lamp of guidance in the recess of Green Acre. Take the cup of the love of God in thy right hand and with thy left hand hoist the banner of universal peace, love and affection among the nations of the earth . Call out (saying): "Hasten! Hasten unto the Great Bounty! Press! Press forward unto the Abundant Mercy! Speed! Speed unto the Manifest Light! Be urgent! Be urgent for the Great Attainment! Verily, by God the True One, the doors of the Kingdom are opened, the lights of God have shown forth and illumined the horizon of the earth! The Lord of Hosts hath descended with the army of lights and angels of heaven and depressed the armies of darkness! He sent His angels to all directions, with a call of the trumpet of realities and meanings, instructions and teachings! Therefore, O people of the earth, appreciate the opportunity, in this new century, wherein the lights have been revealed by the Glorious Lord!"

In regard to the school which thou didst think of and its organization: I ask God that thou shouldst become confirmed in it with all order and command. But now it is necessary first to organize the Cause of God in those countries; then, order and preparation. Therefore arise, through a power from God, in organizing the Cause of God—that is, the diffusion of the fragrances of God, promotion of the Word of God and heralding unto the nations and peoples with a pre-existent power the appearance of the Most Great Sun.

TAB.286-288

AB10178

To: Helen S Goodall

Date: 1902-May-01

- 1 O thou who art arising for the service of the Religion of God! 1 أَيُّهَا الْقَائِمَةُ عَلَى خِدْمَةِ أَمْرِ اللَّهِ
- 2 Thy beautiful letter was received. It proved thy extreme yearning for this sublime station and thy striving to promote the Word of God in those regions. 2 قَدْ وَصَلَ تَحْرِيرُكَ الْبَدِيعَ الدَّالَّ عَلَى فَرْطِ حَنِينِكَ إِلَى هَذَا الْمَقَامِ الرَّفِيعِ وَسَعِيكَ فِي إِعْلَاءِ الْكَلِمَةِ فِي تِلْكَ الْأَقَالِمِ
- 3 O handmaid of God! Know verily that I am with thee in spirit at every moment and instant, and assist thee, and address thee with such words that cause the spirits of the Holy Ones in the Kingdoms of Life to rejoice. Be confident in this. Soon thou shalt see the doors open before thy face, the favors of thy Lord encompassing thee, for the lamp of confirmation is lit within thy heart. Gather the handmaids of the Merciful in the meeting of remembrance and occupy yourselves with explaining the mysteries of the Kingdom. At that time the angels of holiness will inspire you with mysteries that will amaze you, and the Holy Spirit will reinforce you with breaths by which the faithful will be quickened. 3 يَا أَمَةَ اللَّهِ أَعْلَمِي أَنِّي مَعَكَ بِرُوحِي فِي كُلِّ آنٍ وَحِينَ وَاسْعِي مَعَكَ وَاخْاطُبِي خُطَاباً يَهْتَرُّ مِنْهُ أَرْوَاحُ الْمُقَدَّسَاتِ فِي مَلَكُوتِ الْحَيَاةِ اطْمَئِنِّي بِذَلِكَ فَسَوْفَ تَنْظُرِينَ أَنَّ الْأَبْوَابَ مَفْتُوحَةً عَلَى وَجْهِكَ وَالطَّافَ رَبِّكَ مُحِيطَةً بِكَ وَسِرَاجَ التَّائِيدِ مَوْقُودَ فِي قَلْبِكَ فَاجْمَعِي أُمَّاءَ الرَّحْمَنِ فِي مُحْفَلِ الذِّكْرِ وَاشْتَغَلْنَ بِبَيَانِ أَسْرَارِ الْمَلَكُوتِ عِنْدَ ذَلِكَ يَلْهَمُكُنَّ مَلَائِكَةُ الْقُدُسِ بِأَسْرَارٍ تَخْتَبِرْنَ بِأَنْفُسِكُنَّ مِنْهَا وَيُؤَيِّدُكُنَّ رُوحُ الْقُدُسِ بِنَفَثَاتٍ يَحْيِي بِهَا قُلُوبَ الصَّادِقِينَ
- 4 Thank thou God for confirming thee in obeying His command in the Kitab-i-Aqdas such that thou hast fulfilled the rights and God has accepted from thee this blessed deed. Then know thou verily that God has enriched the servants of the Merciful from the treasury of His Kingdom, but the giving of the Rights is a test from God to His servants and handmaidens. Therefore every sincere and pure one offers the Rights for the purpose of spending on the poor, the weak, the needy, the orphans, and other necessary expenses in the Cause of God, just as Christ established a treasury for charitable giving. 4 وَاشْكُرِي اللَّهَ بِمَا وَفَّقَكَ عَلَى اطَاعَةِ أَمْرِهِ فِي كِتَابِ الْأَقْدَسِ حَتَّى قَمْتَ بِإِيفَاءِ الْحَقُوقِ وَتَقَبَّلَ اللَّهُ عَنْكَ هَذَا الْعَمَلَ الْمَبْرُورَ ثُمَّ أَعْلَمِي أَنَّ عِبَادَ الرَّحْمَنِ أَغْنَاهُمُ اللَّهُ مِنْ كَنْزِ مَلَكُوتِهِ وَلَكِنْ أَعْطَاءَ الْحَقُوقِ هَذَا امْتِحَانٌ مِنَ اللَّهِ لِعِبَادِهِ وَإِمَائِهِ فَكُلُّ صَادِقٍ خَالِصٍ يَقْدِمُ الْحَقُوقَ لِأَجْلِ الصَّرْفِ عَلَى الْفُقَرَاءِ وَالضَّعْفَاءِ وَالْمَسَاكِينِ وَالْأَيْتَامِ وَسَائِرِ الْمَصَارِفَاتِ اللَّازِمَةِ فِي أَمْرِ اللَّهِ كَمَا أَنَّ الْمَسِيحَ جَعَلَ صَنْدُوقاً لِأَجْلِ الْإِنْفَاقِ
- 5 Upon thee be greetings and praise. 5 وَ عَلَيْكَ التَّحِيَّةُ وَالنَّعَاءُ

BRL_HUQUQ#025x, COC#1173x

BRL_DAK#0220, BRL_HUQUQP#025x

AB03769

To: Charles Mason Remey, in Paris

Date: 1902-May-14

O thou who art directed toward the Light of Guidance!

In this moment the heart of Abdul-Baha is rejoiced at thy remembrance and he is writing an answer to thy letter so that thou mayest be so moved by the breezes of the love of God that thou mayest become the envy of the cypress of the rose-garden and cause joy, yearning, longing and ecstasy to the friends.

In this great dispensation, art (or a profession) is identical with an act of worship and this is a clear text of the Blessed Perfection. Therefore, extreme effort should be made in art and this will not prevent the teaching of the people in that region. Nay, rather, each should assist the other in art and guidance. For instance, when the studying of art is with the intention of obeying the command (of God) this study will certainly be done easily and great progress will soon be made therein; and when others discover this fragrance of spirituality in the action itself, this same will cause their awakening. Likewise, managing art with propriety will become the means of sociability and affinity; and sociability and affinity themselves tend to guide others (to the Truth).

Satisfy thy revered father and seek his pleasure, so that he may consider that thou observest his obedience more than ever. Practice the utmost love and affection.

I supplicate and beseech the Threshold of Oneness that thou mayest be confirmed and assisted.

TAB.449-450, BWF.377-377x

AB05650

To: Spiritual Assembly of Chicago, IL

Date: 1902-Jun-01

O ye servants of the Threshold of God!

The weekly reports of [...] were received and I was informed of their beautiful meanings which proved firmness and steadfastness in the Cause of God and solidity in the Covenant of God.

Through the favor and providence of the Beauty of trust that Spiritual Gathering will develop day by day and will be reinforced by the strength of God.

Communication with the friends of God in other countries is a source of fragrant spirituality.

O ye members of the Spiritual Gathering! Appreciate this favor. This is the glorious crown of the Kingdom, which, in this century, the Hand of the Great Favor has placed on your head, and the gems of this brilliant diadem will surely glisten unto all centuries.

Thank God that ye became a manifestation of such favor and are addressed by such speech.

TAB.009

AB03016

To: Margaret B Peeke

Date: 1902-Jun-06

O thou who art attracted to the Fragrances of God!

I was informed of thy recent letter which indicated thine abundant love for God, thine attraction to the Kingdom of God and thy reliance upon the Word of God.

Verily, I address thee, with the tongue of my spirit, such an address which is life to hearts and souls, light to existent beings and is joy and fragrance. Hearken unto this address and be dilated in breast for the emanation of this letter.

Be thou a breath of life, a banner of salvation and a manifest sign in this great world, so that thou mayest become a lamp of reconciliation and peace, a banner of love and attraction, a star of guidance among mankind, (and be thou) humble, meek and a servant to the maid-servants of the Merciful One. Unfurl the sail of spirit on the ship of guidance and hoist the banner of piety in those regions, so that the everlasting light may shine forth upon all parts.

Verily, I am cognizant of the sincerity of thine intention and the purity of thine heart. Therefore, I address thee with this great address, so that thou mayest impart the “Greatest Name” to whomsoever thou findest prepared for entering the Kingdom of God.

We have sent letters for the names which were written in thy letter. We have also sent [stones of the] Greatest Name and roses which express the redness of my blood which I beg of God to be shed in the path of God.

Then, know thou, verily, I will always associate thee with the fragrances of the Spirit and will continually rejoice thee at the glad-tidings of God. I beg of God to enable thee to diffuse the spirit of life (i. e., to teach this truth), to herald the Kingdom of God, to speak the praise of God and to be wholly attracted to the Word of God, so that thou mayest become a well-rooted tree in the garden of the Kingdom, its fruits within reach, its wide-spread branches overshadowing those regions.

TAB.711-712

AB06458

To: Albert R Windust, in Chicago

Date: 1902-Jun-09

O thou who art attracted by the Fragrances of God!

Verily, I received thy letter which proved thy yearning to the Kingdom of God, thy exceeding desire to the Beauty of God and thy great attachment unto the Word of God.

Know, verily, that thy letters did not reach me until now; but I love thee with all my heart and my soul, for the sake of God.

Regarding thy presence, at this time, in this Brilliant Spot—it is not in accord with the wisdom revealed in the Book. But I pray God to make thee a manifestation of His hidden favors, so that thou be with me in His Sublime Kingdom.

We send for thee and thy revered wife, stones of the Greatest Name.

TAB.048

AB09629*To: Lucy R Windust, in Chicago**Date: 1902-Jun-09*

O thou who art advancing unto God! Verily I pray to God to make thee and thy revered husband—under the shadow of His Greatest Name—confirmed in all conditions, aided in the service of the Cause of God with a confirmation on the part of the Merciful Lord.

O my God! O my God! I ask Thee to protect these two birds in the orchard of Thy mercy, confirmed in joy and happiness in the garden of Thy bounties, warbling with the best melodies in the wood (garden) of Thy knowledge. Verily Thou art the Precious, the Mighty, the Protecting!

TAB.048-049

AB04936*To: Francis J Phelps, in Washington, DC**Date: 1902-Jun-10*

O thou who art advancing toward the Kingdom of God!

I received thy letter and was informed of the content of thy speech.

Know thou, verily, Baha' was the Sun of Love and Peace, who shone forth with the Light of Guidance and was a Spirit of Life to all regions. The signs of His effulgence shall appear when the love of God shall influence the hearts, just as the soul influenceth bodies. The clouds of darkness shall be dispelled from the manifest light of love and peace, and from the abundant bounty of reconciliation and tranquillity.

As to thee: Do not look at thy weakness and impotence; nay, look at the power of thy Lord, which hath surrounded all regions. The sea of forgiveness hath moved and the waves of pardon and beneficence have submerged the people of sin. Be isolated from the grades of self and desire, so that thou mayest succeed in that which behooveth the service of the Kingdom of God, and that thou mayest be healed from every disease and sickness.

As to the "white dove," it is the Holy Spirit. It shall flutter over thee and over the head of the beloved of God.

Verily I beseech God to assist thee with the spirit of knowledge and enable thee to be good and benevolent to all the people of religions.

TAB.190

AB00273

To: Dreyfus-Barney, Laura et al., in Washington, DC

Date: 1902-Jun

- 1 The handmaid of God, Miss Barney, had asked a question as to the wisdom of burying the dead in the earth. She said, too, that scientists in Europe and America, after prolonged and wide-ranging research and debate on this subject, have concluded that according to the dictates of reason, the benefits of cremation have been fully established—and wherein, then, lies the wisdom of the Holy Religions requiring burial in the earth?
- 2 As thou art aware, this servant doth not have the time for a detailed explanation, and therefore can write only a brief reply. Where universal phenomena are concerned, no matter how long and hard the human intellect may struggle to find the right procedures or the perfect system, it can never discover the like of the divine creation and its order of transferences and journeyings within the chain of life. For the transferences, the compositions, the gatherings and scatterings of elements and of constituent parts and substances proceed in a chain that is mighty and without flaw. Observe the effective universal laws and see to what a degree they are solidly established, secure, and strong.
- 3 And just as the composition, the formation, and growth and development of the physical body have come about by degrees, so too must its decomposition and dispersal be gradual. If the disintegration be rapid, this will cause an overleaping and a slackening in the chain of transferences, and this discontinuity will impair the universal relationships within the chain of created things.

1 امه‌الله مس بارنی سؤال از حکمت دفن اموات در تراب نموده بود و نیز گفته بود که اصحاب فنون در اروپا و امریکا بعد تحری و بحث طویل و عریض در این خصوص بقواعد عقلیه فوائد سوختن اموات پائش ثابت و محقق گشته پس حکمت شرایع مقدسه در دفن در تراب چه بوده

2 این عبد فرصت بیان مفصل میدانید که ندارد لهذا مختصر مرقوم میگردد و آن اینست که عقول بشریه هرچند نهایت سعی و کوشش را در کشف طریق صواب در امور کلیه نمایند و کشف ترتیب مکمل بکنند مانند ایجاد الهی و ترتیب انتقالات سلسله موجودات نتواند زیرا انتقالات و تحلیل و ترکیب و جمع و تفریق عناصر و طبایع و مواد در یک سلسله‌ئی در نهایت مکملیت و اتقان جاری و واقع بقوانین کلیه جاریه ملاحظه نمائید که بجه درجه متین و رزین و رصین است

3 این امتزاج و ترکیب و نشوونمای جسد عنصری بتدریج بود بهمچنین تحلیل و تفریقش نیز باید بتدریج شود و اگر چنانچه سریع متلاشی گردد در سلسله انتقالات فتور و طفره واقع شود و این طفره سبب ضعف ارتباطات کلیه که در سلسله موجوداتست گردد

- 4 For example, this elemental human body hath come forth from the mineral, the vegetable, and the animal worlds, and after its death will be entirely changed into microscopic animal organisms; and according to the divine order and the driving forces of nature, these minute creatures will have an effect on the life of the universe, and will pass into other forms.
- 5 Now, if you consign this body to the flames, it will pass immediately into the mineral kingdom and will be kept back from its natural journey through the chain of all created things.
- 6 The elemental body, following death, and its release from its composite life, will be transformed into separate components and minuscule animals; and even though it will now be deprived of its composite life in human form, still the animal life is in it, and it is not entirely bereft of life. If, however, it be burned, it will turn into ashes and minerals, and once it has become mineral, it must inexorably journey onward to the vegetable kingdom, so that it may rise to the animal world. This is described as an overleap.
- 7 In short, the composition and decomposition, the gathering and scattering and journeying of all creatures must proceed according to the natural order, divine rule, and the most great law of God, so that no marring nor impairment may affect the essential relationships which arise out of the inner realities of created things. This is why, according to the law of God, we are bidden to bury the dead.
- 8 The peoples of ancient Persia believed that earth burial was not even permissible, that such burial, to a certain degree, would block the coursings and journeyings required by nature. For this reason they built Towers of Silence open to the sky, on the mountaintops, and lay the dead therein on the surface of the ground. But they failed to observe that burial in the earth doth not prevent the natural travellings and coursings which are an exigency of creation—that rather, earth burial, besides permitting the natural march of phenomena, offereth other benefits as well.
- 9 And briefly stated, beyond this, although the human soul hath severed its connection with the body, friends and lovers are still vehemently attached to what remaineth, and they cannot bear to have it instantly destroyed. They cannot, for example, see the pictured face of the departed blotted out and scattered, although a photograph is only his shadow and in the end it too must fade away. So far as they are able, they protect whatever reminder they have of him, be it only a fragment of clay, a tree, or a stone. Then how much more do they treasure his earthly
- مثلاً این جسد عنصری انسان از عالم جماد و نبات و حیوان آمیده است و حال بعد از وفات بتامه حیوانات ذریه گردد و آن حیوانات ذریه در وجود کائنات بترتیبی الهی و ساتقی طبیعی تأثیر و ترکیبات سائر انتقال نماید
- حال اگر این جسد را بسوزانی فوراً بعالم جماد انتقال کند و از آن سیر طبیعی در سلسله موجودات بازماند
- جسم عنصری بعد از فوت و فراغت از حیات جامعه اجزاء فردیه و حیوانات ذریه گردد هرچند از حیات جامعه در هیئت بشریه محروم گردد اما باز حیات حیوانی تحقق دارد و بکلی از حیات محروم نه ولی اگر سوخته گردد رماد و جماد شود و چون جماد شد حتماً باید بعالم نبات انتقال نماید تا بعالم حیوان ترقی کند و این را طفره گویند
- باری ترکیب و تحلیل و جمع و تفریق و انتقالات کائنات باید بر نظم طبیعی و قانون الهی و ناموس اعظم ربانی باشد تا در روابط ضروری که منبعث از حقائق اشیاست خلل و فتوری حاصل نگردد اینست که در شریعت الله حکم بدفن امواتست
- قدمای فرس را فکر چنان بود که اموات را دفن نیز جائز نه زیرا دفن نیز بیک درجه مانع از سیر طبیعی شود لهذا در قلل جبال دخمه‌ها ساختند و اموات را در سطح زمین مینهادند ولی این را ملاحظه ننمودند که دفن مانع از سیر و حرکت طبیعی بمقتضای آفرینش نیست بلکه دفن در خاک گذشته از سیر و حرکت طبیعی فوائد دیگر نیز دارد
- باری از این گذشته روح انسانی ولو قطع تعلق از این جسد نماید ولی دوستان و یاران تعلقی شدید بآثار انسان بعد از فوت دارند که ابداً راضی نشوند آثار انسان فوراً محو و نابود گردد مثلاً یاران ابداً راضی بحیثیت و تلاشی صورت و عکس انسان نگردند و حال آنکه شیخ انسانست و عاقبت حکماً محو خواهد شد بلکه بقدر امکان حفظ اثر ولو حجر و شجر و مدر باشد حتماً مینمایند تا چه

form! Never can the heart agree to look on the cherished body of a friend, a father, a mother, a brother, a child, and see it instantly fall to nothing—and this is an exigency of love.

رسد بجد انسان ابداً قلب راضی نمی شود که
هیكل دوست و یا پدر و مادر و برادر و اولاد
عزیزش فوراً متلاشی گردد و این از مقتضای
محبت است

- 10 Thus the ancient Egyptians mummified the body that it might remain intact to the end of time, their belief being that the longer the dead endured, the nearer they would draw to the mercy of their gods. Yet the Hindus of India cremate the body without any concern, and indeed the burning is a solace to their hearts. This lack of concern, however, is fortuitous: it deriveth from religious beliefs and is not a natural thing. For they suppose that the more rapidly the body is destroyed, the nearer it will come to divine compassion. This is the opposite of what the ancient Egyptians believed. The Hindus are even persuaded that, as soon as the body is with great rapidity disintegrated, forgiveness will be assured, and the dead will be blessed forevermore. It is this belief which reconcileth them to the cremation.

10 اینست که قدمای مصریون جسد را مومیا
مینمودند که ابد الدهر باقی و برقرار ماند و
چنان گمان مینمودند که هر چه بیشتر دوام
نماید برحمت الهی مصر نزدیکتر میشود اما
طائفه برهما در هندوستان میسوزانند و ابداً
پروائی ندارند بلکه سبب تسلی قلوبشان میشود
این بی پروائی عرضیست اعتقاد نیست نه طبیعی
زیرا هنود را اعتقاد چنانست که جسد هر قدر
سریعتر متلاشی شود برحمت الهی نزدیکتر شود
بعکس قدماء مصر حتی چنان گمان نمایند که
بمجرد سرعت تلاشی مغفرت حاصل گردد و
مرده بنعیم ابدی فائز شود این اعتقاد سبب
خوشنودی ایشان در سوختن است

- 11 Greetings be unto thee, and praise. I did not have the time to write even a line, but out of regard for Miss Barney, this hath been set down.

11 و علیک التّحیّة و الثّناء من ابداً فرصت تحریر
یک سطر نداشتم ولی محض رعایت مس باری
مرقوم شد والسلام ع ع

- 12 He is God

12 هو الله

- 13 Another point remains, and it is this: that in case of contagious diseases, such as the plague and cholera, whether cremation of bodies with lime or other chemicals is allowable or not. In such cases, hygiene and preservation are necessarily more important; for according to the clear divine texts, medical commands are lawful, and “necessities make forbidden things lawful” is one of the certain rules. Upon thee be the glory of the All-Glorious!

13 چیز دیگر ماند و آن اینست که در حین وقوع
امراض ساریه مثل طاعون و وبا آیا احراق
اجسام باهک و یا اجزاء دیگر جائز است یا نه
در چنین موردی البتّه محافظه و صیانت اولی
زیرا بنصوص الهیّه احکام طبیّه مشروعتست
و الضّرورات تبیح المحذورات از قواعد مسلّمه
است و علیکم التّحیّة و الثّناء

BRL_ATE#142, SUR.174-176, BSTW#000x

BRL_DAK#0387

AB03141

To: Spiritual Assembly of Chicago, IL

Date: 1902-Jun-14

O ye who are firm in the Covenant!

The report of the Spiritual Gathering, which is dated [...] and sent by you, was received and its contents were a source of great fragrance and spirituality. I was glad to read the names of the revered members.

The signature of that meeting should be the Spiritual Gathering (House of Spirituality) and the wisdom therein is that hereafter the government should not infer from the term "House of Justice" that a court is signified, that it is connected with political affairs, or that at any time it will interfere with governmental affairs.

Hereafter, enemies will be many. They would use this subject as a cause for disturbing the mind of the government and confusing the thoughts of the public. The intention was to make known that by the term Spiritual Gathering (House of Spirituality), that Gathering has not the least connection with material matters, and that its whole aim and consultation is confined to matters connected with spiritual affairs. This was also instructed (performed) in all Persia.

TAB.005-006

AB07711

To: Marian Tolson Phelps, in Washington, DC

Date: 1902-Jun-21

O thou whose heart is filled with the Love of God! I was informed of thy longing for meeting (me) and that thy breast is boiling with the love of God. Blessed are thou for this wish.

O maid-servant of God! Beseech thou God to be filled with His love and make thy tongue fluent with the glorification of God. Verily, I supplicate God to forgive thy father and to submerge him in the sea of forgiveness and pardon.

Be not grieved at the death of that infant child, for it is placed in trust for thee before thy Lord in His great Kingdom. Verily God will bestow upon thee that whereby thy heart shall be rejoiced and thy breast shall be dilated. Verily thy Lord is compassionate and merciful!

And upon thee be greetings and praise.

TAB.194-195

AB10183

To: Lydia A Phelps

Date: 1902-Jun-21

O thou who art advancing toward God! Blessed art thou, for the lights of guidance have shone forth upon thee and the bounty of the Supreme Kingdom hath illumined thy heart.

The effect of the Spirit will surely increase within hearts, so souls will grow in advancing toward the Kingdom, the wonderful bounty shall appear from the invisible kingdom, the hidden exalted world, and your powers and firmness will increase in the Cause of God, the Lofty, the Mighty.

TAB.196-197

AB11969

To: Hippolyte Dreyfus-Barney, in Paris

Date: 1902-Jun-22

- ¹ O you who are guided by the light of guidance! I have read your missive with its wonderful contents and eloquent meanings, indicating your recognition of the oneness of God and your acknowledgment of His singleness, and the enlightenment of your insight and the purity of your inner being and the intensity of your love for the Beauty of God.

¹ أَيُّهَا الْمَهْتَدِي بِنُورِ الْهُدَى أَنِّي قَرَيْتُ نَمِيقَتَكَ
الْبَدِيعَةِ الْمُضَامِينِ الْبَلِيعَةِ الْمَعَانِي الدَّالَّةِ عَلَى
اعْتِرَافِكَ بِوَحْدَانِيَّةِ اللَّهِ وَاقْرَارِكَ بِفِرْدَانِيَّتِهِ وَ
تَنُورِ بَصِيرَتِكَ وَصَفَاءِ سِرِّرَتِكَ وَشِدَّةِ حُبِّكَ
بِجَمَالِ اللَّهِ

² وَأَنِّي أَدْعُو اللَّهَ أَنْ يَنُورَ وَجْهَكَ بِنُورِ الْعِرْفَانِ
وَيَنْطَقَكَ بِبَرَاهِينِ مُلْكُوتِهِ بَيْنَ الْأَنَامِ وَيَجْعَلَكَ

- 2 I beseech God to illumine your face with the light of divine knowledge and cause you to speak forth the proofs of His Kingdom amongst all people and make you pure for His sake, so that you may arise with your whole being to diffuse the divine fragrances and guide every wanderer and awaken every heedless one and heal every blind and deaf one through the spirit of God's guidance.
- 3 Thus may you become a spreader of God's mysteries and a servant of God's Cause in His celestial vineyard. Upon you be greetings and praise.

خالصاً لوجهه حتى تقوم بكليتك على نشر نفحات
الله وتهدى كل ضال وتنبه كل غافل وتبرء
كل اكتم واصم بروح هداية الله

3 فتصبح ناشراً لأسرار الله وخادماً لأمر الله في
كرمه المملكون وعلى التحيّة والثناء

BRL_DAK#0258

AB02803

To: Emily Olsen, in Chicago

Date: 1902-Jun-23

O thou who art cheerful in heart, by the Fragrances of the Merciful!

Verily, I read the verses of thy thanksgiving unto God, for depositing in thy heart an eternal joy reviving thee by the breath of the Holy Spirit to everlasting life, [for having] cast upon thee the light of guidance and awakened thee by the breezes of His great mercy. Therefore, thank God for this. Verily, His bounty to thee is great, great!

Beware not to be sorrowful on account of my confinement; inasmuch as it is the comfort of my heart, the healing of my breast, the dispeller of my sorrow and sadness, the cause of my salvation in servitude to the Bounty of El-ABHA.

If thou desirest to pray for me a beneficial prayer, do not ask for the removal of my imprisonment, but implore God to increase my calamities in the Path of El-ABHA, to make me a sacrifice in His love and give me to drink the cup of martyrdom by his bounty and grace.

I ask God to confirm thee by the breath of His Holy Spirit, the hosts of His angels and armies of His strength, so that thou arisest to serve the vineyard of God and to enlighten the insight of thy revered husband by the light of the knowledge of the Greatest Name. This is not far from the bounty of the Lord.

The maid-servant of Baha', the Exalted Leaf, conveys to thee greetings and praise—likewise the rest of the brilliant leaves.

Regarding the star which appeareth while thou art turned unto God: This is the spiritual disclosure and the divine impression. Also the fire circle which appeareth to thine eyes, is a spiritual transfiguration and [signifieth] the Eternal Grace manifesting itself in the human garment; because "cloud" signifies the human form (or body), while the "circle of fire," the divine form, which is manifested in the reality of man.

TAB.425-426

AB03014

To: Baha'is of Johnstown, NY

Date: 1902-Jun-24

O ye brilliant realities!

Blessed are ye, for that ye believed in the Lord of Hosts, advanced unto the Kingdom of God, with faces rejoicing with the glad-tidings of God, that ye were awakened by the breezes of God, revived by the Spirit of God, and attracted by the fragrances of God. May it be salutary to ye, the cup overflowing with the wine of the love of God!

Thank your Lord for making ye signs of guidance and standards of the Supreme Kingdom. Soon shall the earth shake in your name, the angels pray for you, the bells ring in your mentioning, the hearts overflow with your love and tongues speak in your praise; for as much as the doors of the Kingdom are being opened before your faces, and the paradise of eternal life is being prepared and decorated for your entrance; therefore enter ye, while believing, assured, rejoiced, attracted, severed from the world and all therein. And be not sorrowful on account of the affliction of Abdul-Baha, for calamity is a light, whereby his face glistens among the Supreme Concourse; affliction is healing to his breast, joy of his heart, happiness to his soul; nay, rather, the most honored garment upon his temple and best robe upon his body, and the dearest crown upon his head. This is his utmost desire.

Implore unto God and supplicate to Him in your prayers at morn and eve, asking God to destine to Abdul-Baha the draught of the great martyrdom, so that he may welcome it

with great desire, and ascend unto the Kingdom of God with illumined face, with smiling lips, brilliant forehead, eloquent tongue, and great thankfulness among the Supreme Concourse.

TAB.406-407, SW_v08#19 p.242x, PN_1901 p087

AB00672

To: Sarah J Farmer, in Green Acre, ME

Date: 1902-Jun-25

- 1 O thou who art attracted to the Fragrances of God! 1 أَيُّهَا الْمُنْجَذِبَةُ بِنَفَحَاتِ اللَّهِ
- 2 Verily I read thy excellent letter and was dilated through its excellent contents. Know thou that the distance of habitation doth not prevent the rising of the lights, and that time and place only control the bodies and not the spirits which are free from the contingent beings, nor (do they control) the realities which are sanctified from the stains of the world. When the Spirit is breathed in the East, its signs immediately appear in the West and it hath a spiritual dominion which penetrates the pillars of the world. 2 أَنِّي تَلَوْتُ تَحْرِيرَكَ الْجَدِيدَ وَانْشَرَحْتُ بِمَضْمُونِهَا
اللطيف ايقنى أنَّ بُعد الدَّار لا يمنع سطوع الأنوار
وَأَمَّا الزَّمانُ وَالمكانُ يحكم على الأجسام دون
الأرواح المجردة عن قيود الأماكن و الحقائق
المقدسة عن شوائب الأكوان فالروح اذا نفحت
في الشرق ظهرت آثاره فوراً في الغرب و له
سلطنة روحية نافذة في اركان العالم
- 3 Then know thou that God hath not ordained any greater happiness and joy than the removing of the veils by witnessing the Kingdom of God and presenting oneself in an assembly which is radiant with merciful emotions which cannot be apprehended by minds and thoughts. 3 ثُمَّ اعْلَمِي بِأَنَّ اللَّهَ مَا قَدَّرَ فَرَحاً وَ سروراً اعظم من
كشف الحجاب بمشاهدة ملكوت الله و الحضور
في محفل التجلّي بسنوحات رحمانية لا يدركها
العقول و الأفكار
- 4 O maid-servant of God! Verily opposition will wax fierce upon thee and denial and unbelief will day by day increase. People will arise to oppression and people will torment thee for thou hast believed in God, art attracted to the fragrances of God and hath spoken His praise among the maid-servants. They will execrate, revile, curse and oppress thee with acute tongues. Be not distressed at this; nay, rather continue with an increased firmness and staunchness in the Cause of God. For through calamity the heart of Abdul-Baha is attracted; through (suffering) oppression the breast of Abdul-Baha is dilated; through enduring afflictions the faithfulness of Abdul-Baha is proven; through imprisonment the soul of Abdul-Baha is cheered; at every moment he wishes to quaff the cup of sacrifice in the path of God. 4 يَا أمة الله انَّ الاحتجاج سيشتدّ عليكِنَّ و الإنكار
و الاستكبار يزداد يوماً فيوماً و يقومون الناس
على الجفاء و يعدّبونك بما أمنتن بالله و انجذبتن
بنفحات الله و نطقتن بذكره بين الأماء و يشمتون
و يشتمون و يسبون و يعدّبونك بالسن حداد
فلا تكثرئي بهذا بل زیدی ثباتاً و استقامةً في
امر الله لأنّ بالبلاء انجذب قلب عیدالبهاء و
بالعذاب انشرح صدر عبدالبهاء و يتحمل الجفاء
اثبت الوفاء عبدالبهاء و بالسجن انتعش روح
عبدالبهاء و يتقنى في كلّ حين تجرّع كأس الفداء
في سبيل الله

- 5 O maid-servant of God! Opposition shall surely pass away, the dark clouds in all regions will be dispelled and the lights of the Covenant shall shine forth. At that time your value shall appear among the nations of the world and tribes and people will arise to praise you. Take warning by the former cycles and the bygone Manifestations.
- 6 O maid-servant of God! Verily the Cause is great and great! Regiments and regiments enter therein! Some people must necessarily turn their backs upon it, on account of their lack of sincerity in the Cause of God and for their selfishness and egotism.
- 7 O maid-servant of God! A pure sea doth not accept a dead body, therefore the waves will necessarily throw the dead finally upon the shores.
- 8 O maid-servant of God! When some souls turn away from the love of God, there is no harm therein. Did not Judas Iscariot, the chief of the apostles, turn away on account of jealousy for Peter the apostle? Likewise, some people must necessarily turn away on account of jealousy for others.
- 9 As to thee: Consider the predecessors as a warning to posterity and purify thy heart from all else save God, under all circumstances. When thou wast in Acca we pointed this out to thee.
- 10 O maid-servant of God! Whenever sorrows and afflictions grow violent toward thee, remember that which we told thee during thy presence in these lands; then thy sorrows shall be removed and thy heart shall become dilated through the fragrances of God in these days.
- 11 Be thou rejoiced at the glad-tidings of God! Be as a globe of fire from which the heat of the love of God will be diffused. Sanctify thyself from the grades of this world, be purified from the superstitions of people and be characterized with spiritual qualities. Be thou a mountain of quiescence, a sign of meekness, a sea of patience, a light of love, a standard of utter separation (from all else save God), so that thou mayest become everlasting in the Kingdom of God.
- 12 The light shall surely encompass the maid-servants who are attracted by the fragrances of God and it will shine forth from their faces upon all regions.
- 13 O maid-servant of God! Let thy joy and happiness be increased every moment through the light of God.
- 5 يا امة الله سيزول الاحتجاج ويتقشع غيوم مظلمة في الآفاق ويشرق انوار الميثاق عند ذلك يظهر قدركن بين ملل العالم وتقوم على ثنائكن القبائل والأمم ولك العبرة في الأدوار السابقة والمظاهر المقدسة السالفة
- 6 يا امة الله ان الأمر عظيم عظيم يدخلون فيه افواجا افواجا ولا بد من رجوع اناس على اعقابهم لعدم خلوصهم في امر الله وحبهم بانفسهم وانايتهم
- 7 يا امة الله ان البحر الطاهر لايقبل الجسم الميت ولا بد ان ترمى الأمواج عاقبة الأمر الأموات على السواحل
- 8 يا امة الله اذا ارتدت نفوس عن محبة الله لأبس في ذلك ا ليس رئيس الحواريين يهوذا الأسخريوطي ارتد حسداً بطرس الحواري وهكذا لا بد ان يرتدوا اناس حسداً بغيرهم
- 9 وانت انت اعتبري بالأسلاف في الأخلاف ونزه قلبك عن دون الله فيكل الأحوال ولما كنت في عكا اشرنا لك بذلك
- 10 يا امة الله اذا اشتدت عليك الاحزان والآلام تذكرى ما القيت عليك حين حضورك في هذه الجهات فيزول عنك كل حزن وينشرح صدرك بنفحات الله في هذه الأيام
- 11 استبشري ببشارات الله كوني ككرة النار تنتشر منها حرارة محبة الله قدسى نفسك عن شئون الناسوت وتنزهى عن اوهام الخلق وتخلقى بصفات روحانية كوني جبل السكون وبحر الحلم ونور المحبة وآية الخضوع و راية الأنقطاع حتى تكونى ابدية في ملكوت الله
- 12 ان النور سيحيط باماء منجذبات بنفحات الله ويشرق من وجوههن على الأقطار
- 13 يا امة الله زيدى سروراً وجوراً في كل آن من موهبة الله

- 14 Verily, the Exalted Leaf and the brilliant Leaves remember thee by night and day. Then know thou, verily the prison is my wonderful paradise in love for Baha'; it is my lofty stronghold, my impregnable mansion and glorious throne. Be not grieved thereat, nay, rather beg of God to make me quaff the cup of sacrifice in the path of Baha'.

TAB.289-291

14 و انّ الورقة العليا و الورقات النورانية كلّهنّ
يذكرنك في الليل و النهار ثم اعلمى انّ السجن
فردوسى البديع في حبّ البهّاء و ملاذى الرفيع
و قصرى المشيد و سريرى المجيد فلا تحزنى من
ذلك بل اطلبى من الله ان يجرعنى كأس الفداء
في سبيل البهّاء و عليك التحية و الثناء

BRL_DAK#0736, MMK6#618

AB01623

To: Isabella D Brittingham

Date: 1902-Jun-25

O thou who are spreading the Fragrances of GOD!

Verily thy letter was received and I was informed of thy chanting the verses of GOD in the Spiritual Assemblies, of thy excellent speech and eloquent address in the illumined gatherings.

I ask GOD to confirm thee by the Breaths of the Holy Spirit so that explanation may flow from thy tongue like unto the flowing of the river, and, that the meetings may become shaken by thy stating the proofs of the appearance of the kingdom of GOD, the display of the Lights of GOD, and the diffusion of the Fragrances of GOD in this wonderful, glorious and excellent century.

O maidservant of GOD, do not heed the denial of the deniers, the persecution of the opposers, nor the scorn of the Pharisees.

Remember the Day of Jesus, how many thousands of the Pharisees used to scoff at that glorious Lord: Then the necks of the Pharisees were humbled and their heads (made to bow to one of His maidservants, or one of His servants).

O maidservant of GOD! This is the method of the people of haughtiness in the cycles of the Manifestation in the past and future. The good end is for the sincere ones.

Consider the greatness of the Cause, and the severity of the tests, that Peter, whom Christ addressed: "Thou art Peter, an upon this rock will I build My Church" - denied Jesus thrice. This was not save on account of the severity of the tests. Now the nations of the world bless themselves in his (Peter's) name, and hope - kissing the dust beneath his feet, because of his

relation to Jesus. Therefore know that the opposition of the people, this denial and their pride return unto themselves.

Soon will the time come when their voices shall be raised in glory, they will gladden themselves in your mention, and will moan, cry and regret for the calamities and afflictions which befell you in the Path of GOD.

O maidservant of GOD! If the people of the earth persecute ye, torment ye, and trouble ye for My Name's sake, verily the Supreme Concourse pray for you and the faces of the angels are cheered when mentioning you. Let the people of the earth sow whatever thy will in this mortal world. They will not have any portion in the Eternal Life.

O maidservant of GOD! Be rejoiced and glad, for I will address thee in the world of vision (in) speech whereby thy spirit will be cheered by that wonderful Address.

Trust in this promise, whereby the hearts of the redeemers will be made joyous.

Convey greeting and praise upon the part of Abdul Baha to every maidservant who has believed in GOD, the Protecting, the Mighty.

SW_v14#11 p.353x

AB07053

To: Arnold Houchens, in New York

Date: 1902-Jul-01

O thou pure soul who art turning toward the Lord of the creatures!

Verily, I received thy letter [...] and was informed of its meanings and contents which indicated thine humbleness before God and thy meekness to His great realm of might.

O my dear one! This day is the day of purification, the day of sanctification, the day of turning toward God, the day of severance from all else save God, the day of lowliness and humiliation, the day of serving the beloved ones of God, the day of becoming utterly destitute of and free from egotism and desire and the day of purity and sacrifice in the path of God. This is incumbent upon thee, so that thou mayest be accepted

in the court of the Almighty and praised in His lofty Threshold of Holiness.

TAB.636, BSC.471 #884x

AB07725

To: Louise Waite, in Chicago

Date: 1902-Jul-02

O thou lamp ignited by the fire of the Love of God!

I ask God to make thee a sign of love, standard of agreement, means of union and harmony and spreader of peace among the people.

O maid-servant of God! Strive with all thy powers in diffusing the spirit of real union among the people, so that all who are on earth become one family, loving, united, agreed, bound by the bonds of love and united with all harmony in all things and conditions; this is the greatest happiness of the human race in the world of possibilities and the cause of attaining to all hopes and reaching unto the Supreme Kingdom, after ascending unto the world of God.

TAB.057, BLO_PT#052.01

AB09010

To: James F Brittingham, in Johnstown, NY

Date: 1902-Jul-17

O thou whose heart is overflowing with the love of God!

Verily, I received thy beautiful letter and praised God for kindling the fire of His Love in thy heart and cheering thy spirit with the cup of the gift of thy Lord. I ask God to increase thy intoxication with this wine and gladden thy spirit with this great gospel.

I wrote letters to those whose names thou didst mention in thy letter. Deliver them with rejoicing face, revived heart, and tongue uttering the name of the Merciful.

Upon thee be greeting and praise.

TAB.174

AB10246

To: Esther Houchens, in New York

Date: 1902-Jul-30

O maid-servant of God! Thank thy Lord for confirming thee unto this wonderful day and new century and giving thee to drink the cup of His love with the hand of His providence. Verily, this is a great favor. Be not sorrowful on account of the maid-servant of God, Madam Pote. This is a test on the part of God and its wisdom (or reason) is concealed. We ask God to gaze on her with the eye of mercy. Verily, He is the Merciful, the Clement!

Greetings and praise be upon thee.

TAB.637

AB05256

To: Muhammad Karim Attar, in Tihiran

Date: 1902-Jul-31

- ¹ O thou who holdest fast to the hem of sanctity! Complain not of delay in receiving letters, for myriad occupations present obstacles and barriers. Nevertheless, fragrant missives have been written and dispatched time and again, such as would bring joy to the spirit and victory to heart and soul.

¹ ای متمسک بذیل تقدیس شکوه از تأخیر رسائل
منما چه که مانع و حائل صد هزار مشاغل است
با وجود این بکرات و مرات بنفحاتی مرقوم و
ارسال گردید که روح را رُوح و دل و جان را
فتوح حاصل گردد

- ² Why art thou dejected? Thou hast kindled in the lamp of thy heart a brilliant flame of love for the Blessed Beauty - why then art thou downcast? Thy countenance is illumined with

² از چه مخمودی سراجی و هاج از حبّ جمال
مبارک در زجاج قلب افروخته داری چرا

the light of devotion to the Most Glorious Kingdom - wherefore then thy grief and lamentation?

- 3 This penitent servant hopeth that through the grace of God thou mayest abide safe and secure beneath His protection, and that all thou hast desired may be fulfilled. In this day, every soul who remaineth firm in the Covenant shall be assisted and confirmed in all things.

- 4 And if thou shouldst read any of the blessed prayers with devotion, supplication and detachment, seeking divine assistance, thy prayer will be answered. Verily, He answereth him who calleth upon Him, and He is the Hearer of Prayer.

BRL_ATE#035x, BRL_PDL#06x

دلفکاری رخی از نور تبّتل بملکوت ابدی روشن
داری چرا شکوه و زاری نمائی

3 از لطف حق امید این عبد منیب است که
در صون حمایت محفوظ و مصون باشی و آنچه
خواسته‌ئی میسر گردد هر نفسی الیوم بر عهد و
میثاق ثابت در جمیع امور مؤید و موفق گردد

4 و بجهت استعانت هر لوحی از مناجات مبارک
بتوجه و تضرع و تبّتل بخوانی حاجت مستجاب
گردد آنه عجیب من ناجاه و سمیع الدّعاء

BRL_DAK#0237, COMP_PDL#06x,

MMK5#236 p.187

AB09061

To: Elizabeth Muther, in Honolulu

Date: 1902-Aug-01

- 1 O thou maid-servant of God! Glad-tidings unto thee because of my address and answer to thee! God hath purified thee from iniquities when He hath drowned thee in the sea of His mercy and made thee drink the cup of faith and the pure wine of knowledge.

- 2 Well done! Well done! because thou hast desired the evanescence of thy will for the will of God, sought the augmentation of the love of God, the enlargement of the knowledge of God and straightforwardness in the path of God.

- 3 I ask God to assist thee under all conditions and to enable thee to attain the utmost of hopes. Upon thee be greetings and praise.

TAB.266-267

1 یا امة الله استبشری بخطابی و جوابی قد طهرک
الله عن المعاصی عند ما اغرقک فی بحر رحمته و
سقاک کأس الأیمان و صہباء العرفان

2 احسنت احسنت بما تمنّیت فناء ارادتک فی
ارادة الله و ابتغیت تزید محبة الله و توسیع
معرفة الله و الاستقامة فی سبیل الله

3 وائی اسئل الله ان یؤیدک فی کلّ الشئون و ییسر
لک اعظم الآمال و علیک التحية و الثناء

BRL_DAK#0618

AB09651

To: Henry L Goodall, in Chicago

Date: 1902-Aug-03

O messenger in the command of God! Blessed art thou for having guided Fred Cobourn unto the Fountain of the Water of Life, caused him to enter the Ark of Safety, demonstrated unto him the manifest signs, and proved to him the elegant proofs. May God reward thee with the best of rewards, in the end and the beginning.

Therefore, continue spreading the fragrances of God in this new age, which dawns as the sun with the lights of favors unto the horizon of ages and centuries.

We have sent a reply to Fred Cobourn enclosed with this letter. And upon thee be greetings and praise.

TAB.189

AB05451

To: Clarence H Smith, in Honolulu

Date: 1902-Aug-12

O thou who art attracted unto the Beauty of El-ABHA!

Verily I read thy recent letter [...], and noted its beautiful contents and meanings which proved thy firmness in the straight Path.

O friend! Be set aglow with the fire of the love of God, so that the hearts of the people will become enlightened by the light of thy love.

Supplicate to God, pray to Him and invoke Him at midnight and at dawn. Be humble and submissive to God and chant the verses of thanksgiving at morn and eve, for that He guided thee unto the Manifest Light and showed to thee the straight Path and destined to thee the station of nearness in His wonderful Kingdom. Verily I ask God to augment for thee, every day, the light of guidance and His gift of virtue, comfort and ease. Thus thou mayest set a good example in that region; that He may lift up the veil from before the eyes of thy mother and

father, so that they may witness the lights of the Kingdom of God, which have encompassed all regions.

TAB.259, BWF.359-360x

AB11212

To: Isabella D Brittingham, in Johnstown, NY

Date: 1902-Aug-13

O handmaiden of God! Verily, God has confirmed thee in spreading the Fragrances of God in those climes. Be a pillar of fire and a cloud of light and a blessed tree in the Vineyard of God, the Precious, the Forgiving....

SW_v14#11 p.353x

AB10282

To: Isabella D Brittingham, in United States

Date: 1902-Aug-15

Question/topic: Are the planets or stars the many mansions in heaven of which Christ spoke, telling the disciples that he went to prepare a place for them?

As to thy questions regarding the stars: know that these brilliant stars are numberless and their existence is not void of wisdom both useful and important (i.e., their existence is of great importance.)

Rather, they are worlds, as this world of ours. But they differ in their bodies, by the difference of elements, from this earthly body. They differ in their formation. The beings existent upon these bodies are according to their formation.

As to the worlds whereunto Christ (unto whom be the great glory) referred: They are spiritual, divine, heavenly, single, unlocated; neither the imperfect mind can comprehend them, nor the sinning soul can know them. But, verily the sights of the people of the Kingdom of El-ABHA perceive them and the

intellects of the people of the Supreme Concourse apprehend them.

BSC.445 #811, PN_unsorted p088x, PN_unsorted p091, BSTW#017, BSTW#042b

AB02151

To: Frederick G Hale, in Wichita, KS

Date: 1902-Aug-19

O thou who art attracted to the Fragrances of God!

Verily, I read thy letter of thanksgiving to God, for He hath illumined thy heart with the light of the Mightiest Guidance, dilated thy breast through the fragrance of the garden of His Kingdom, the ABHA, caused thee to speak His praise in that remote and extensive country, and hath enabled thee to guide souls who are attracted to the beauty of God and enkindled by the fire of His Love at this moment.

By the Lord of Hosts, God hath ordained for no one greater good than this, or any spirit more brilliance than this, or any spirit more activity than this.

Were the dominions of the whole, entire earth to be thine, it would not equal this great dominion which is no other than spreading the guidance of God. For as much as the earthly dominion is like unto the kingdom of Edward VII, king of England, his coronation day became unto him the day of griefs, the day of sorrows, and the days of moaning; his joy was changed into abundant sorrow, and the light of happiness was transformed into the darkness of a gloomy night. This is the condition of the world, its honor, its dominion, its glory and affluence.

But as to thee—O thou who art attracted unto God!—thou hast established an eternal and everlasting throne through the guidance of God, and hast become crowned with a diadem, the gems of which scintillate throughout centuries and ages; nay, rather, for cycles and periods!

This throne cannot be shaken by the powers of the earth and its calamities; nor can incidental obstacles, worldly impediments, or all the diseases and ailments prevent or delay this coronation.

For this is under the protection of God and His preservation, defended by His guard and in the stronghold of His patronage, and is watched over by the eye of His mercifulness. Therefore, thank thou God forevermore!

Deliver my greetings to the attracted maid-servant of God thy honorable wife, and bear unto her the glad-tidings of the graces of her Lord.

TAB.254-255

AB10198

To: P Dyer, in Wichita, KS

Date: 1902-Aug-19

- 1 O thou spiritual youth and merciful young man! Consider the grace of thy Master; how He hath directed thee to the fountain of salvation, until thou hast drunk from the salsabil (i.e., clear water of life) of the guidance of God, in this holy and rich garden.

1 أَيُّهَا الشَّابُّ الرُّوحَانِي وَالفَتَى الرَّحْمَانِي انْظُرْ إِلَى
فَضْلِ مَوْلَاكَ كَيْفَ هَدَاكَ إِلَى مَعِينِ الْهَدَى
حَتَّى تَسْقَى مِنْ سُلْسَبِيلِ هِدَايَةِ اللَّهِ فِي هَذِهِ الْحَدِيقَةِ
الْمُقَدَّسَةِ الْغَنَاءِ

- 2 Cling to this firm handle and make thy feet steady in this path, so that the bounties of thy Supreme Lord may successively pour upon thee and make thee a sign of His mighty knowledge.

2 تَمَسَّكْ بِهَذِهِ الْعُرْوَةِ الْوُثْقَى وَثَبَّتْ قَدَمَيْكَ عَلَى
هَذَا الصَّرَاطِ حَتَّى يَتَّبَعَ عَلَيْكَ فَيُؤْضِطُّ رَبِّكَ
الْأَعْلَى وَيَجْعَلَكَ آيَةً عَرَفَانَهُ الْكُبْرَى

- 3 And upon thee be greetings and praise.

3 وَ عَلَيْكَ التَّحِيَّةُ وَالنَّأَى

TAB.256, LABC.009

DRM.006d

AB08353

To: Marie L Botay, in Brooklyn

Date: 1902-Aug-22

O thou who art attracted to the Fragrances of God!

Thou hast said aright, that verily, Abdul-Baha looketh to deeds and not words. Even as it was said by Christ, "Ye shall know them by their fruits."

Be not grieved if the affairs are made difficult and troubles have waxed intense upon thee from all sides! Verily thy Lord changeth the hardships into facility, troubles into ease and afflictions into greatest composure. Verily, thy Lord is on the right path!

Tests and trials shall soon arise, blessed are those who endure patiently! Blessed are those who keep firm! Be patient, that thou mayest be rendered victorious in thy greatest wishes, and know thou that verily, thou art with me in the nearness of my Lord, the Supreme. Verily, this is a glad-tidings unto thee forevermore!

TAB.311

AB12867

To: Gabriel Sacy, in Paris

Date: 1902-Aug ca.

- 1 O thou who art sincerely devoted to the Religion of God! I have received thy letter from Paris dated 25 July 1902, and have rendered thanks unto God for thy safe arrival in that spacious city, where His sweet savors have [scarcely] been spread. I beseech God to aid and confirm thee in all matters and affairs through His assistance, grace, and generosity. Verily, He is the Munificent, the Merciful, the Bounteous.

1 أَيُّهَا الْمُخْلِصُ فِي دِينِ اللَّهِ، قَدْ أَخَذْتُ تَحْرِيرَكَ مِنْ
پَارِيسَ بِتَارِيخِ ٢٥ يُولْيُو سَنَةِ ١٩٠٢ وَشَكَرْتُ اللَّهَ
عَلَى وُصُولِكَ آمِنًا سَالِمًا إِلَى تِلْكَ الْمَدِينَةِ الْفِيحَاءِ الَّتِي
[أَقْلَّ] أَنْ يَنْتَشِرَ فِيهَا نَفَحَاتُ اللَّهِ. أَسْأَلُ اللَّهَ أَنْ
يُوفِّقَكَ وَيُؤَيِّدَكَ فِي كُلِّ الشُّؤُونِ وَالْأُمُورِ بِعَوْنِهِ وَ
فَضْلِهِ وَجُودِهِ إِنَّهُ كَرِيمٌ رَحِيمٌ وَهَّابٌ.

- 2 Convey my greetings unto the servants of the All-Merciful and His handmaidens there. Encourage them to gather together and engage in prayer, to be mindful of the remembrance of God and ablaze with the fire of His love at eventide and at dawn. We had previously sent thee a reply to thy letter from Egypt to the address thou hadst provided us. I pray God that the letter may have reached thee. Convey my spiritual greetings unto thy family and those who are connected with thee. Upon thee be greetings and praise.

2 قَبِّلْغَ تَحِيَّاتِي إِلَى عِبَادِ الرَّحْمَنِ وَإِمَائِهِ هُنَاكَ. وَ
شَوِّقْهُمْ عَلَى الْاجْتِمَاعِ وَالصَّلَاةِ وَالتَّذَكُّرِ بِذِكْرِ
اللَّهِ وَالِاسْتِغْثَالِ بِنَارِ مَحَبَّتِهِ فِي الْعِشِيِّ وَالْإِشْرَاقِ.
وَقَدْ أَرْسَلْنَا لَكَ جَوَابَ مَكْتُوبِكَ مِنْ مِصْرَ
بِالْعُنْوَانِ الَّذِي أَرْسَلْتَ لَنَا قَبْلًا أَسْأَلُ اللَّهَ أَنْ
يَكُونَ الْمَكْتُوبُ وَاصِلًا إِلَيْكَ وَبَلِّغْ تَحِيَّاتِي
الرُّوحَانِيَّةَ إِلَى أَهْلِكَ وَمَنْ يَتَعَلَّقُ بِكَ وَعَلَيْكَ
التَّحِيَّةُ وَالتَّنَائُعُ ع

- 3 O my friend! First commit the entirety of this discourse to memory as it ought to be memorized, and arrange its translation in the most eloquent, concise, and informative language,

3 يَا حَبِيبِي، احْفَظْ هَذِهِ الْمَقَالَةَ بِتَمَامِهَا فِي ذَهْنِكَ أَوَّلًا
حَقَّ الْحِفْظِ وَرَتِّبْ تَرْجُمَتَهَا بِأَفْصَحِ عِبَارَةٍ مُوجِزَةٍ

that the matter may be embodied as it truly is, according to the principle of analyzing questions with the utmost scrutiny and investigation. Never depart from wisdom in thy speech, and protect thyself from prominence amongst the people. Upon thee be greetings and praise.

ADMS#359

مُفِيدَةٍ حَتَّى تَجَسَّم الْقَضِيَّةُ كَمَا هِيَ عَلَى قَاعِدَةٍ تَسْرِيحِ
الْمَسَائِلِ بِأَعْظَمِ تَدْقِيقٍ وَتَحْقِيقٍ وَلَا تَخْرُجَ مِنَ
الْحِكْمَةِ فِي الْقَوْلِ أَبَدًا وَاحْفَظْ نَفْسَكَ عَنِ الشُّهْرَةِ
بَيْنَ النَّاسِ. وَعَلَيْكَ التَّحِيَّةُ وَالنَّائِلُ.

ADMS#359

AB07713

To: Corinne True, in Chicago

Date: 1902-Sep-01

O thou who art attracted by the Fragrances of God! Verily, I read thy beautiful composed letter and thank God for that He granted thee characteristics, attributes and deeds which made thee dear and loved by the maid-servants of God and chosen to be the president of the "Assembly of Teaching." Thank God for that He confirmed thee by this wonderful bounty, and, verily, I supplicate unto Him to strengthen thee in rendering this great service in His great vineyard, and to strengthen thy respected husband in patience and forbearance in this test which will pass away, by the help of God, and the veil be removed; difficulty will be replaced by ease; hardship and trouble be changed into comfort, in the shadow of His great Kingdom.

And upon thee be greetings and praise.

TAB.091

AB05402

To: Mary Morton, in Baltimore

Date: 1902-Sep-02

- ¹ My Lord and My Hope! Praise be to Thee that Thou hast sent down upon us this spiritual table, this divine bounty, this heavenly blessing. O our Lord, enable us to eat of this food of the kingdom that its subtle essences may pervade the corners of our spiritual being and that there may be produced from that

¹ رَبِّي وَرَجَائِي لَكَ الْحَمْدُ عَلَى مَا أَنْزَلْتَ عَلَيْنَا
هَذِهِ الْمَائِدَةَ الرُّوحَانِيَّةَ وَالنِّعْمَةَ الرَّبَّانِيَّةَ وَالْبَرَكَةَ
السَّمَاءِيَّةَ رَبَّنَا وَقَفْنَا عَلَى أَنْ نَطْعَمَ مِنْ هَذَا
الطَّعَامِ الْمَلَكُوتِيِّ حَتَّى يَدَبَّ جَوَاهِرُهُ اللَّطِيفَةُ فِي

heavenly strength for the service of Thy cause, the spread of Thy revelation, and the adorning of Thy garden with lofty trees bearing branches near at hand, perfumed with fresh breezes. Thou, verily, art the All-Generous. Thou art the Possessor of mighty grace. Thou art the Merciful, the Compassionate.

- 2 This prayer is to be recited before meals, and as for the prayer after meals, say:
- 3 My Lord and my Hope! Thanks be to Thee for these bounties, and praise be to Thee for these tables and blessings. Lord! Cause us to ascend to Thy Kingdom and seat us at the tables of Thy divine realm. Feed us from the table of Thy presence and grant us the sweetness of beholding Thy beauty, for this is the ultimate desire, the greatest gift, and the mighty bestowal. Lord! Lord! Make this easy for us. Verily, Thou art the Generous, the Bestower. Thou art, verily, the Giver, the Mighty, the Merciful. And upon thee be greetings and praise.

TAB.167-168x, BSC.427 #772x, RBB.120ax, RBB.120bx, ADMS#011x, ADMS#012x

اركان وجودنا الروحاني و تحصل بذلك القوة السماوية على خدمة امرک و ترویج آثارک و تزيين کرمک بأشجار باسقة دانية القطوف معطرة النفحات انک انت الکريم انک انت ذو فضل عظيم و انک انت الرحمن الرحيم

2 هذا دعاء يتلى قبل الطعام واما الدعاء بعد الطعام
قولي

3 ربّ و رجائي لك الشكر على هذه النعماء و لك الحمد على هذه الموائد والآلاء ربّ اعرج بنا الى ملكوتک و اجلسنا على موائد لاهوتک و اطعمنا من مائدة لقائک و ادركنا بحلاوة مشاهدة جمالك لأنّ هذا منتهى المنى و المنحة الكبرى و العطية العظمى ربّ يسر لنا هذا انک انت الکريم الوهاب و انک انت المعطي العزيز الرحيم و عليك التحية و النناء

AVK4.069.08x, AVK4.070x, MAS9.074x, MJMJ2.106x, MJMJ2.107ax, MMG2#442 p.486x, MMG2#443 p.487x, NSR_1978.136x, NSR_1978.135ax, NSR_1993.149x, NSR_1993.147bx

AB00671

To: Margaret B Peeke, in Sandusky, OH

Date: 1902-Sep-04

- 1 O thou who art attracted to the Fragrances of Holiness! Verily, I read thy words in which thou hast thanked God for His great kindness and providence after those Tablets reached thee, for the bounty of their significances which hath shone forth upon thee. Verily, they are Tablets the words of which have proceeded from a heart which is filled with the love of God, is free and isolated from all else save God, is illumined and overflowing with the bounties of the Kingdom of El-ABHA and in which the verses of unity are traced though the breath of the spirit of the gift of God.
- 2 O maid-servant of God! It is incumbent upon thee to learn that which the spirit of Abdul-Baha poureth upon thee. Look not at thy capacity and ability; nay, look at the grace of thy

1 ايّها المنجذبة بنفحات القدس اني رتلّ آيات شكرک لله على شدة رأفته و عظيم عنايته بوصول تلك الألواح اليک و اشراق فيض معانيها عليك انّها الواح انبعثت کلماتها من قلب ممتلئ بحبة الله فارغ متجرد عمّا سوى الله مستنير مستفيض من فيوضات الملكوت الأبهى مرسم فيها آيات التوحيد بنفثات من روح موهبة الله

2 يا امة الله عليك بالتلقّي لما يفيض عليك روح عبدالبهاء لا تنظري الى استعدادک و قابليّتيک بل انظري الى فضل ربک في هذه الأيام و

Lord in these days and at the gift of His Kingdom, the like of which hath never been seen by the eye of existence in former cycles.

- 3 Verily, existence is parched ground and the bounty of the Kingdom is copious rain. The ground of existence shall surely be developed into myrtles of the wisdom of God, for the fragrances of holiness have encompassed the earth, east and west, the glad-tidings of God have successively come from the Kingdom of heaven and the Sun of Truth hath shone forth to all regions with the greatest effulgence. Impart thou the Greatest Name to the ears, so that all may call out among nations: "O Thou Baha' of the world! O Thou Sun of Pre-existence!"
- 4 Truly, I say unto thee, this blessed Name is the spirit of life, the deliverer from death, the word of salvation and of manifest signs! Thou shalt surely hear from all parts the cry, "Ya Baha El-ABHA!" reaching to the Supreme Concourse.
- 5 Deliver my spiritual greeting to thy spiritual son and to his revered wife whose name is near to thy name.
- 6 Deliver my greeting to thy spiritual daughter, the revered ...and tell her: "O my dear daughter! Turn unto the Kingdom of thy Lord and be benefited by spiritual bounties. Be attracted by the fragrances of holiness—such an attraction which may breathe life into dead souls, quicken them by a pure life and may illumine their sights with the light which is shining forth to all the world in this glorious century and new age."
- 7 Deliver my praise to the maid-servant of God, ... and say unto her: "Verily, thou hast seen the physical picture of Abdul-Baha printed by the rays of the phenomenal sun (i. e., his photograph) and thine eyes became overflowing with tears. Beg thou of God that He may show unto thee his (Abdul-Baha's) spiritual picture printed by the ray shining forth from the Merciful Kingdom. Then the attractions of God shall overtake thee and make thee as a spark of fire aflame with the heat of the love of God."
- 8 O maid-servant of God! It is incumbent upon thee to visit his holiness Mirza Abul Fazl, so that thou mayest learn from him the arguments and decisive texts in the holy Bible concerning the appearance of the Kingdom of God in this great cycle. Verily, his visit is a prize unto thee, a hoard unto thee, a consolation unto thy heart and a joy unto thy soul and thou wilt gain from his wisdom and explanation in conformity with evident facts and ocular demonstration.

موهبة ملكوته التي لم تر عين الوجود مثلها في القرون الأولى

3 أن الوجود ارض معطشة و فيض الملكوت غيث هائل ستبت ارض الوجود رياحين حكمة الله حيث نفحات القدس احاطت الأرض شرقها وغربها وبشارات الله تتابع من ملكوت السماء و شمس الحقيقة اشرفت على الآفاق بأشد الاشراف فألقى على الأذان الاسم الأعظم حتى ينادوا الكل بين الأمم يا بهاء العالم و شمس القدم

4 الحق أقول لك هذا الاسم المبارك روح الحياة و المنقذ من الممات و كلمة النجاة الباهرة الآيات سوف تسمعون من كل الأقطار ضجيجاً متواصلاً الى الملأ الأعلى يا بهاء الأبهى

5 وبلغني تحيتي الروحية الى ولدك الروحاني و الى قرينته المحترمة التي تقرب اسمها باسمك و

6 بلغني تحيتي الى ابنتك الروحانية ورجينيا ويلار المحترمة و قولي لها يا ابنتي العزيزة توجهي الى ملكوت ربك و استنفيضي من الفيوضات الروحية و انجذبى بنفحات القدس انجذاباً ينفخ الروح في النفوس الميتة و يحييهم بحياة طيبة و ينور ابصارهم بنور ساطع على الأكوان في هذا القرن المجيد و العصر الجديد

7 وبلغني ثائي الى امة الله اما نوبل و قولي لها أنك ابصرت تصوير عبدالبهاء الجسماني المنطبع بشعاع الشمس التأسوتي و فاضت عيناك بالعبرات فاطلبي من الله ان يريك تصويره الروحاني المنطبع بشعاع ساطع من الملكوت الرحمانى هنالك تأخذك جذبات الله و تجعلك جمره نار ملتهبة بحرارة محبة الله

8 يا امة الله عليك بزيارة حضرة ابي الفضائل حتى تتلقى منه البراهين و النصوص القاطعة من كتاب المقدس على ظهور ملكوت الله في هذا القرن العظيم ان زيارته غنم لك و ذخرك و سلوة لقلبك و بهجة لروحك و تأخذين منه الحكمة و البيان المطابقة للشهود و العيان

- 9 O maid-servant of God! Verily, Mr... is an excellent man, exerting all his powers to diffuse the fragrances of God. God shall surely strengthen him in a great matter and make him a banner waving through the winds of confirmation upon this glorious castle.
- 10 As to my drinking the cup of sacrifice: By the Lord of heaven, this is my utmost hope, the joy of my heart, the consolation of my soul and my final desire. Thou shouldst pray God that He may prepare this hope for me and ordain for me this mighty gift and that He may give me to quaff this cup which is overflowing with the wine of faithfulness in the path of Baha'.
- 11 O maid-servant of God! When I had thy letter in my hand, I was in such a condition that the breeze of the love of God cheered me and I was thereby moved with such joy that the place was filled with the spirit of thee love of God. No doubt thy heart hath been also impressed by this spiritual joy, merciful attraction and ecstatic love.
- 9 يا امة الله انّ مستر مكّات رجل جليل ساع بكلّ قواه في نشر نفحات الله و سوف يؤيّده الله بأمر عظيم و يجعله علماً متموجاً بأرياح التأييد على الصرح المجيد
- 10 و اما قضية شربى لكأس الفداء فو ربّ السّماء أنّه منتهى آمالى و فرح قلبي و سلوة روى و غاية مقصدى فعليك بأن تدعى الى الله ان ييسّر لى هذا المنى و يقدر لى هذه الموهبة الكبرى و يسقيني تلك الكأس الطّافحة بصهباء الوفاء فى سبيل البهاء
- 11 يا امة الله لما تناولت بأناملى تحريرك كنت فى حالة هزّتى نسمة محبة الله و اهتزت بها اهتزازاً امتلاً المكان بروح محبة الله و لا شكّ انّ قلبك تأثر ايضاً من هذا الاهتزاز الروحاني و الجذب الرّحمانى و الحب الوجدانى و عليك التحية و الثناء

TAB.712-715

BRL_DAK#0817, MKT2.292

AB01140

To: Sarah J Farmer, in Green Acre, ME

Date: 1902-Sep-13

O thou who art attracted to the Fragrances of God!

I am already informed of the import of thy wonderful letter and the meanings of thine excellent words. I was rejoiced to find how it expressed that thou art devoted to God, turning unto the Supreme Horizon, enkindled with the fire of the love of God and attracted to the fragrances of God.

I beg of God to increase thy separation from the world, thy supplication before the Kingdom of God and thy yearning for the Beauty of God.

What thou hast said (in thy letter) concerning the servant of Baha', the "Mother of the Faithful," is but true. Verily she is purified in soul, enkindled by the fire of the love of God, hath sincerely turned unto her Master, hath completely faced toward the kingdom of God and hath arisen to diffuse His fragrances in all parts and serve His friends with a sincerity and joy unto which the Supreme Concourse beareth witness.

She shall surely have a firm and steady footing in the Cause of God, her face shall shine forth from the Horizon of Loftiness, her fame shall be spread in the Kingdom of God, and [she] shall have a ringing voice throughout regions, and the lights of her glorious deeds shall beam forth during cycles and ages.

As to ... and ..., verily the faces of these are as the pupil of the eye; although the pupil is created black, yet is it the source of light. I hope God will make these black ones the glory of the white ones and as the depositing of the lights of love of God. And I ask God to assist them in all circumstances, that they may be encompassed with the favors of their Loving Lord throughout centuries and ages.

As to ..., verily God hath ordained for her a noble station. The lights of knowledge shall surely shine forth from her face upon the world. Verily she is attracted to the word of her Lord, was dilated by hearing the speech of Abdul-Baha at the time of meeting and her eyes became consoled by witnessing the signs of her Mighty Lord.

As to the maid-servant of God ...: God hath indeed favored her with an excellent disposition which is like fragrance from a garden of the Merciful and she passeth her days in serving the Cause of God. I beg of God to confirm and assist her under all aspects and circumstances.

As to the son of the "Mother of the Faithful": I beg of God to make his ears attentive, his eyes observing, his heart abounding with the lights of guidance and to make his soul as one of the signs of his Mighty Lord. Pray ye in his behalf night and day that God may strengthen him in a matter which may shine, beam and glow in the niche of the Kingdom of God and that He may cause him to arise and assist the pious ones, to seek bounty from the signs, to gain illumination from the lights, to deliver the necks of all men from the chains of superstition, to feed the needy ones upon the food of the Kingdom of God and support the weak ones with a penetrative power from the Word of God. Verily the Lord is the Confirmer!

TAB.291-293, LOG#1787x

AB01624

To: Mrs J O Wilhelm, in Chicago

Date: 1902-Sep-13

- 1 O thou who art voicing the praises of thy Lord! I have read thy letter, wherein thou didst express astonishment at some of the laws of God, such as that concerning the hunting of innocent animals, creatures who are guilty of no wrong.
- 2 Be thou not surprised at this. Reflect upon the inner realities of the universe, the secret wisdoms involved, the enigmas, the inter-relationships, the rules that govern all. For every part of the universe is connected with every other part by ties that are very powerful and admit of no imbalance, nor any slackening whatever. In the physical realm of creation, all things are eaters and eaten: the plant drinketh in the mineral, the animal doth crop and swallow down the plant, man doth feed upon the animal, and the mineral devoureth the body of man. Physical bodies are transferred past one barrier after another, from one life to another, and all things are subject to transformation and change, save only the essence of existence itself – since it is constant and immutable, and upon it is founded the life of every species and kind, of every contingent reality throughout the whole of creation.
- 3 Whensoever thou dost examine, through a microscope, the water man drinketh, the air he doth breathe, thou wilt see that with every breath of air, man taketh in an abundance of animal life, and with every draught of water, he also swalloweth down a great variety of animals. How could it ever be possible to put a stop to this process? For all creatures are eaters and eaten, and the very fabric of life is reared upon this fact. Were it not so, the ties that interlace all created things within the universe would be unravelled.
- 4 And further, whensoever a thing is destroyed, and decayeth, and is cut off from life, it is promoted into a world that is greater than the world it knew before. It leaveth, for example, the life of the mineral and goeth forward into the life of the plant; then it departeth out of the vegetable life and ascendeth into that of the animal, following which it forsaketh the life of the animal and riseth into the realm of human life, and this is out of the grace of thy Lord, the Merciful, the Compassionate.
- 1 أَيُّهَا النَّاطِقَةُ بِالثَّنَاءِ عَلَى اللَّهِ أَنِّي قَرَأْتُ ثِمِيقَتَكَ النَّاطِقَةَ بِتَحْيِرِكَ فِي بَعْضِ الْأَحْكَامِ مِنْ شَرِيعَةِ اللَّهِ مِنْهَا صَيْدُ الْحَيَوَانَاتِ الْمَعْصُومَةِ مِنَ الْخَطَاءِ
- 2 فَلَا تَتَحَيَّرِي مِنْ هَذَا فَامْنَعِي النَّظَرَ فِي الْحَقَائِقِ الْكَوْنِيَّةِ وَ سِرِّ حِكْمَتِهَا وَ رَمُوزِهَا وَ رَوَابِطِهَا وَ ضَوَابِطِهَا فَالْكَوْنُ مُرْتَبِطَةٌ مِنْ جَمِيعِ الْجِهَاتِ رِبْطًا قَوِيًّا لَا يَجُوزُ الْخُلُلُ وَ الْفُتُورُ فِيهِ بِوَجْهِهِ مِنَ الْوُجُوهِ فَجَمِيعُ الْأَشْيَاءِ أَكَلٌ وَ مَأْكُولٌ فِي النَّشْئَةِ الْجَسَمَانِيَّةِ فَالنباتُ تَمْتَصُّ مِنَ الْجَمَادِ وَ الْحَيَوَانِ يَحْصِدُ وَ يَتَلَعُّ النَّبَاتَ وَ الْإِنْسَانُ يَأْكُلُ الْحَيَوَانِ ثُمَّ الْجَمَادُ يَأْكُلُ جِسْمَ الْإِنْسَانِ وَ يَنْتَقِلُ الْأَجْسَامُ مِنْ بَرْزَخٍ إِلَى بَرْزَخٍ آخَرَ وَ مِنْ حَيَاتٍ إِلَى حَيَاتٍ آخَرَ فَكُلُّ شَيْءٍ يُمْكِنُ تَعْدِيلُهُ وَ تَبْدِيلُهُ إِلَّا الْأَمْرَ الْوُجُودِيَّ لِأَنَّهُ مُمْتَنِعُ التَّبْدِيلِ وَ التَّعْدِيلِ حَيْثُ هُوَ أَسَاسُ لِحَيَاتِ جَمِيعِ الْأَجْنَاسِ وَ الْأَنْوَاعِ وَ الْحَقَائِقِ الْكَوْنِيَّةِ فِي عَالَمِ الْأَنْشَاءِ
- 3 وَ إِذَا امْنَعْتَ النَّظَرَ بِوَاسِطَةِ الْمِرْآتِ الْمَكْبَرَةِ فِي الْمِيَاهِ وَ الْأَهْوِيَةِ الَّتِي يَشْرَبُ مِنْهَا الْإِنْسَانُ وَ يَتَنَفَّسُ بِهَا لِتَشَاهِدِينَ بَأَنَّ فِي كُلِّ نَفْسٍ يَتَنَفَّسُ بِهِ الْإِنْسَانُ يَتَلَعُّ مَبْلَغًا وَفِيرًا مِنَ الْحَيَوَانَاتِ وَ فِي كُلِّ شَرْبَةٍ مَاءٍ يَتَلَعُّ الْإِنْسَانُ حَيَوَانَاتٍ شَتَّى فَهَلْ مِنَ الْأَمْكَانِ مَنَعَ هَذَا الْأَمْرَ لِأَنَّ الْكَائِمَاتِ كُلَّهَا أَكَلٌ وَ مَأْكُولٌ وَ بِهَذَا تَقُومُ بَنِيَّةُ الْمَوْجُودَاتِ وَالْأَنْحُلُ رَوَابِطُ الْوُجُودِ بَيْنَ الْأَمْكَانِ
- 4 ثُمَّ الشَّيْءُ كُلُّهُ تَهْتَمُّ وَ تَلَاشِي وَ حَرَمٌ مِنْ حَيَاتٍ تَرْتَقِي إِلَى عَالَمِ حَيَاتٍ اعْظَمَ مِنَ الْأَوَّلِ مِثْلًا تَرَكَ الْحَيَاتِ الْجَمَادِيَّةَ فَتَرْتَقِي إِلَى الْحَيَاتِ النَّبَاتِيَّةِ ثُمَّ تَرَكَ الْحَيَاتِ النَّبَاتِيَّةَ فَتَرْتَقِي إِلَى عَالَمِ الْحَيَاتِ الْحَيَوَانِيَّةِ ثُمَّ تَرَكَ الْحَيَاتِ الْحَيَوَانِيَّةَ فَتَرْتَقِي إِلَى عَالَمِ الْحَيَاتِ الْإِنْسَانِيَّةِ وَ هَذَا مِنْ فَضْلِ رَبِّكَ الرَّحْمَنِ الرَّحِيمِ

- 5 I beg of God that He will assist thee to comprehend the mysteries that lie at the heart of creation, and will draw away the veil from before thine eyes and thy sister's, that the well-guarded secret may be disclosed unto thee, and the hidden mystery be revealed as clear as the sun at noonday; that He will aid thy sister and thy husband to enter the Kingdom of God, and will heal thee of every ill, whether physical or spiritual, that assaileth one in this life.

SWAB#137, TAB.055-056, BSC.474 #896x

5 و اسئل الله بان يؤيدك على ادراك الأسرار المودعة في حقيقة الوجود ويكشف عنك وعن اختك الغطاء حتى يظهر السر المصون والرمز المكنون ظهور الشمس في رابعة النهار و يوفق اختك و قرينك على الدخول في ملكوت الله و يشفيك عن كل عوارض جسمانية او روحانية في عالم الأيجاد و عليك التحية و الثناء

MNMG#039 p.125, MMK1#137 p.153

AB03919

To: *Ethel J Rosenberg, in London*

Date: *1902-Sep-18*

- 1 O handmaid of God! Thy letter dated 18 September 1902 was received....
- 2 ...Concerning the condition of the human soul after its ascension from the material world: the essence of the human soul is clarified from material substances and purified from the embodiment of physical things. It is exclusively luminous; it has no body; it is a dazzling pencil of light; it is a celestial orb of brightness....
- 3 ...Regarding Paul's statement that man has two bodies - an animal body and a spiritual body - the spiritual body is not like these physical members and components, nor an existence similar to physical existence. Rather, what is meant is a spiritual existence which is a distinctive outstanding reality. He interprets that spiritual essence as a body, otherwise that abstract spirit becomes so sanctified and holy that it cannot be comprehended by imagination, and its expression in the physical world is impossible. Consider the intellect, which is one of the spiritual powers - can its true essence be explained as it really is in the physical world? It is impossible.
- 4 If man were to become aware, after the spirit's ascension from the physical temple, of what divine gifts are attained, his soul would surely take flight. However, in this world, explanation of that realm is impossible and unattainable. Just as when man was in the mother's womb, in that dark confined space, understanding and truly perceiving this spiritual world was

1 ای امة الله مکتوب مورخ ۱۸ سبتمبر ۱۹۰۲ میلادی واصل گردید...

... 2

3 ...اینکه بولس گفته است که انسانها دو بدنست بدن حیوانی و بدن روحانی مقصد از بدن روحانی نه مثل این اعضا و ارگانست و وجودی مشابه وجود جسمانی بلکه مراد وجود روحانیتست که حقیقت شاخصه ممتاز است آن ماهیت روحانیه را به بدن تعبیر مینماید و الا آن روح مجرد چنان منزّه و مقدس گردد که باوهم در نیاید و تعبیر از آن در عالم اجسام ممکن نه ملاحظه نمائید عقل که قوه‌ئی از قوای روحانیه است آیا میتوان ماهیت آن را کما هی حقّه در عالم اجسام بیان نمود ممکن نه

4 و اگر چنانچه انسان بعد از صعود روح از قالب جسمانی مطلع گردد که چه موهبت ربّانیه حاصل میشود البته جانش پرواز نماید و لکن در این عالم بیان آن عالم ممتنع و محال همچنانکه انسان وقتیکه در رحم مادر بود در آن تنگای

impossible. When he transferred from that world to this one, he observed what divine gifts, heavenly mercy, and universal spectacle it was. Similarly, in this physical frame one cannot imagine the divine spiritual realms. When one hastens from this transient world to that eternal world, one will observe sanctification and holiness, and bounty upon bounty.

ظلمانی بیان این عالم روحانی و ادراکش کما هو
حقّه محال بود چون از آن عالم انتقال باین عالم
کرد ملاحظه نمود که چه موهبت سبحانی و
رحمت ربّانی و تماشاگاه عجمیست و همچنین
در این قالب جسمانی تصور عوالم روحانی الهی
را نتوان نمود چون از این عالم فانی بآن عالم باقی
شتافت ملاحظه مینماید تقدیس و تنزیه است و
موهبت اندر موهبت

- 5 All that the disciples observed of the appearance of Moses and Elias with Christ on the mountaintop, and the servant's vision of the fiery horses, as well as Peter's vision of the angels of heaven - all these were spiritual discoveries and luminous realities, not physical realities, even in their most subtle form....

5 و جمیع آنچه حضرات حواریّین ملاحظه
مینمودند از ظهور موسی و الیاس با مسیح در
بالای کوه و مشاهده خادم اسبهای آتشین و
همچنین مشاهده پطرس ملائکه آسمان جمیع
اینها اکتشافات روحانیّه است و حقیقت نورانیّه
نه عبارت از حقائق عنصریه ولو بوجه الطف
باشد....

SW_v14#02 p.038x, PN_1911 p002x, PN_1911 p007x, BSTW#043ax

YMM.463x

AB12868

To: Gabriel Sacy, in Paris

Date: 1902-Sep-18

- 1 O summoner to the Kingdom of God! I have perused thy luminous and eloquently penned missive, which betokeneth thine ardent love for God, thy supreme devotion to the Most Exalted Horizon, and the intensity of thy delight in diffusing the fragrances of God. Its contents have moved my heart to rejoice, inasmuch as Abdu'l-Baha hath no joy or happiness save in the sweet-scented breezes that waft from the rose-gardens of the hearts of God's loved ones.

1 أَيُّهَا الْمُنَادِي إِلَى مَلَكُوتِ اللَّهِ، إِنِّي قَرَأْتُ نَمِيقَتَكَ
التَّوَرَاءَ الْبَدِيعَةَ الْإِنشَاءَ الدَّالَّةَ عَلَى فَرْطِ مَحَبَّتِكَ
لِلَّهِ وَ عَظِيمِ تَوَجُّهِكَ إِلَى الْأَفْقِ الْأَعْلَى وَ شِدَّةِ
ارْتِيَاكِ إِلَى نَشْرِ نَفَحَاتِ اللَّهِ وَ قَدْ انْشَرَحْتُ
صَدْرًا بِمَضْمُونِهَا لِأَنَّ عَبْدَ الْبَهَاءِ لَيْسَ لَهُ فَرْحٌ
وَ سُرُورٌ إِلَّا النَّفَحَاتُ الْمَعْطَرَةُ الَّتِي تَنْشُرُ مِنْ
رِيَاضِ قُلُوبِ أَحِبَّاءِ اللَّهِ.

- 2 O my friend! The loved ones of God in that place must gather together before thy departure from Paris. At that time, recite for them the treatise which thou hast composed through the power of divine confirmation, and exhort them to be enkindled with the fire of the love of God; to be detached from the world; and to be attracted to the Abha Kingdom, that they may assemble in gatherings of intimate fellowship and discuss the teachings of the Holy Spirit, making mention of

2 يَا حَبِيبِي إِنَّ أَحِبَّاءَ اللَّهِ هُنَاكَ لَا يَدْرِي يَجْتَمِعُ بَعْضُهُمْ
قَبْلَ خُرُوجِكَ مِنْ بَارِيسَ عِنْدَ ذَلِكَ رَتِّلْ عَلَيْهِمُ
الرِّسَالَةَ الَّتِي أَلَفْتَهَا بِقُوَّةِ تَأْيِيدٍ مِنَ اللَّهِ وَ شَوْقِهِمْ
عَلَى الْإِشْعَالِ بِنَارِ مَحَبَّةِ اللَّهِ وَ الْإِنْقِطَاعِ عَنِ الدُّنْيَا
وَالْإِجْذَابِ إِلَى الْمَلَكُوتِ الْأَبَدِيِّ حَتَّى يَجْتَمِعُوا فِي

God with hearts overflowing with His love, summoning souls to the wellspring of His knowledge, and heralding the advent of His Kingdom. Then shall they witness how the hosts of existence will [succor them];[1] how the angels of the Kingdom will render them victorious; and how the verses of inspiration will descend upon them through the bounty of their Lord, the Most Merciful, the Most Compassionate.

مَحْفَلِ الْإِنْسِي وَ يَتَذَكَّرُوا فِي تَعَالِيمِ رُوحِ الْقُدُسِ وَ
يَذْكُرُوا اللَّهَ بِقَلْبٍ طَائِعٍ بِمَحَبَّتِهِ وَ يَدْعُوا النُّفُوسَ إِلَى
مَعِينِ مَعْرِفَتِهِ وَ يَبْشُرُوا بِظُهُورِ مَلَكُوتِهِ، عِنْدَ ذَلِكَ
يَرُونَ أَنَّ جُنُودَ الْوُجُودِ [يُجِدُّهُمْ] وَ أَنَّ مَلَائِكَةَ
الْمَلَكُوتِ تَنْصَرُّهُمْ وَ أَنَّ آيَاتِ الْإِلَهَامِ تَنْزِلُ عَلَيْهِمْ
بِفَضْلِ رَبِّهِمُ الرَّحْمَنِ الرَّحِيمِ.

- 3 O my friend! Thy treatise is not in need of correction; it consisteth wholly of proofs and evidences of the appearance of the Lord of Hosts with armies of His favored ones. Translate it into English, print it, and disseminate it throughout America.

يَا حَبِيبِي إِنَّ رِسَالَتَكَ لَا تَحْتَاجُ إِلَى التَّصْحِيحِ كُلِّهَا
دَلَائِلُ وَ بَرَاهِينُ عَلَى ظُهُورِ رَبِّ الْجُنُودِ بِجُنُودٍ
مِنَ الْمُقَرَّبِينَ، تَرْجِمُهَا بِاللُّغَةِ الْإِنْجِلِيزِيَّةِ وَ أَطْبَعُهَا
وَ أَنْشُرَهَا فِي أَمْرِيكَ.

- 4 O my friend! When the monks became heedless of the remembrance of the All-Merciful and clung to vain imaginings, God caused these ones[2] to gain ascendancy over them, that the monks might be roused and awakened from their slumber and rest assured that the harvest of old, though it be of consummate perfection, is of no avail after the time of reaping. Rather must there be a new harvest, and a precious seed be sown in the plantations, regions, and fields of people's minds and thoughts. Then must it be watered with a fresh outpouring of grace, that this seed may put forth its shoots, grow strong, and stand firm upon its stalks, delighting the farmers. These monks were awaiting the appearance of the Merciful Lord, yet when He came they were heedless of Him, preoccupied with their own concerns, and reckless in their rebellion. Naught remaineth for them but abasement and disappointment so long as they remain immersed in slumber.

يَا حَبِيبِي إِنَّ الرُّهْبَانَ لَمَّا غَفَلُوا عَنْ ذِكْرِ الرَّحْمَنِ وَ
تَمَسَّكُوا بِالْأَوْهَامِ إِنَّ اللَّهَ سَلَطَ عَلَيْهِمْ هَوْلًا حَتَّى
يَنْتَبَهُوا الرُّهْبَانُ وَ يَتَّقُوا مِنَ الْمَنَامِ وَ يَتَّقُوا أَنَّ
الزَّرْعَ الْقَدِيمَ وَ لَوْ كَانَ فِي غَايَةِ الْإِثْقَانِ لَا يَنْفَعُ بَعْدَ
الْحَصَادِ بَلْ يَجِبُ زَرْعٌ جَدِيدٌ وَ بِذَلِكَ الْبَذْرِ النَّفِيسِ
فِي الْمَزَارِعِ وَ الرُّبُوعِ وَ حُقُولِ الْعُقُولِ وَ الْأَفْكَارِ
وَ سَقِيهِ بِمَاءِ الْفَيْضِ الْجَدِيدِ، حَتَّى يَخْرُجَ شَطَأُهُ
وَ يَسْتَغْلِظَ وَ يَسْتَوِي عَلَى سُوقِهِ وَ يَعِجِبَ الزَّرَّاعُ
فَهَؤُلَاءِ الرُّهْبَانُ كَانُوا يَنْتَظِرُونَ ظُهُورَ رَبِّ الرَّحْمَنِ
فَلَمَّا أَتَى غَفَلُوا عَنْهُ وَ لَاهُوا بِشُؤُونِ أَنْفُسِهِمْ، وَ التَّهَوُّرِ
فِي الْعَصْيَانِ، فَلَيْسَ لَهُمْ إِلَّا الْهَوَانُ وَ الْخِذْلَانُ مَا
دَامُوا مُسْتَغْرِقِينَ فِي الْمَنَامِ.

- 5 O my friend! There is no harm if thou shouldst deliver thine address to pure souls whom thou findest to be prepared for entry into the Kingdom of God. Upon thee be greetings and praise.

يَا حَبِيبِي فَلَا بَأْسَ إِذَا أَقْبَيْتَ الْخُطْبَةَ عَلَى نَفُوسٍ
زَكِيَّةٍ الَّتِي تَرَى لَهَا اسْتِعْدَادًا لِلدُّخُولِ فِي مَلَكُوتِ
اللَّهِ. وَ عَلَيْكَ التَّحِيَّةُ وَ الشَّنَاءُ.

AB12869

To: Gabriel Sacy, in Egypt

Date: 1902-Sep-20

- 1 O thou who art attracted by the sweet savors of God! I received thy missive from Paris dated 20 September 1902, and behold, I address thee herewith in reply, that thy heart may be gladdened by this letter and thou mayest perceive how the heart of 'Abdu'l-Baha is filled with love for the people of Baha.

1 أَيُّهَا الْمُنْجَذِبُ بِنَفَحَاتِ اللَّهِ، قَدْ أَخَذْتُ تَحْرِيرَكَ مِنْ بَارِيسَ بِتَارِيخِ ٢٠ سِبْتَمْبَرِ سَنَةِ ١٩٠٢ وَهَا أَنَا ذَا أُخَاطِبُكَ بِالْجَوَابِ حَتَّى يَنْشَرَحَ صَدْرُكَ بِهَذَا الْخَطَابِ وَتُدْرِكَ أَنَّ قَلْبَ عَبْدِ الْبَهَاءِ كَيْفَ مُمْتَلِئٌ بِحُبِّ أَهْلِ الْبَهَاءِ.

- 2 O my dear and beloved friend! I beseech God to open before thy face the portals of triumph, that thy breast may be dilated by a brilliant light shining from the Daystar of the world. We returned unto thee thy eloquent and marvelous treatise in the previous mail. How fluent, how graceful was that treatise! It must be translated into English and French and then printed, the introduction being sound. Moreover, concerning the gathering of the believers in that city, this causeth their hearts to be fixed upon the Kingdom of God, their faces to become radiant through the light of His bestowal, their breasts to be dilated through His guidance, and their spirits to rejoice in His glad-tidings. Blessed, then, is the one who striveth to gather the believers, and happy whosoever remindeth the people of the gifts of God's Kingdom. Upon thee be greetings and praise.

2 يَا عَزِيزِي الْحَبِيبَ أَسْأَلُ اللَّهَ أَنْ يَفْتَحَ عَلَيَّ وَجْهَكَ أَبْوَابَ الْفَتْحِ حَتَّى يَنْشَرَحَ صَدْرُكَ بِنُورِ سَاطِعٍ مِنْ نِيرِ الْآفَاقِ وَقَدْ أَرْجَعْنَا لَكَ رِسَالَتَكَ الْبَلِیْغَةَ الْبَدِیْعَةَ فِي الْبَرِيدِ السَّابِقِ فَمَا أَبَدَعَهَا تِلْكَ الرِّسَالَةُ وَمَا أَبْلَغَهَا وَيَجِبُ أَنْ تُرْجَمَ بِالْإِنْجِلِيزِيِّ وَفَرَنْسَاوِيِّ وَیَصِيرَ طَبْعُهَا وَالْمَقْدَمَةُ صَحِیْحَةً ثُمَّ بِخُصُوصِ اجْتِمَاعِ الْأَحْبَاءِ فِي تِلْكَ الْمَدِیْنَةِ هَذَا یَجْعَلُ الْقُلُوبَ نَاطِرَةً إِلَى مَلَكُوتِ اللَّهِ وَالْوُجُوهَ نَاضِرَةً بِنُورِ مُوْهِبَةِ اللَّهِ وَالصُّدُورَ مُنْشَرَحَةً بِهَدَايَةِ اللَّهِ وَالْأَرْوَاحَ مُسْتَبْشِرَةً بِبِشَارَاتِ اللَّهِ. فَيَا طُوبَى لِمَنْ يَسْعَى فِي جَمْعِ الْأَحْبَاءِ وَيَا بَشْرَى لِمَنْ يَذْكُرُ النُّفُوسَ بِمَوَاهِبِ مَلَكُوتِ اللَّهِ وَ عَلَيْكَ التَّحِيَّةُ وَالتَّنَازُلُ

ADMS#361

ADMS#361

AB01449

To: Mirza Husayn brother of Ali Muhammad Varqa, in Miyanduab

Date: 1902-Sep-29

- 1 The letter from your honor was received and its contents were noted. It behooves ones like yourself to deal with all souls with kindness and consideration. If anyone rises in opposition and dispute, maintain complete silence, for if one responds in kind, it will surely lead to ill-feeling, and ill-feeling breeds anger

1 مکتوب شما واصل گردید و بر مضمون اطلاع حاصل گشت امثال آنجناب سزاوار چنانست که بجمع نفوس به رأفت و مدارا حرکت ننماید و اگر کسی به معارضه و مجادله قیام کند بکلی

and intensity, and anger and passionate feelings lead to error. As the Blessed Beauty has stated, if two of the divine friends engage in dispute and debate over a divine matter, it will lead to discord, and discord causes degradation of the Cause of God. The point is that you should not dispute with anyone - all matters will be set right.

سکوت نماید زیرا اگر بمقابله انسان برخیزد البته اسباب کدورت بمیان آید و کدورت مورث غیظ و حدت گردد و غیظ و سورت نفس منجر بضلالت شود چنانکه جمال مبارک فرموده اند که اگر میان دو نفر از یاران الهی مجادله شود و در مسئله‌ای از مسائل الهیه مباحثه واقع گردد منجر باختلاف شود و اختلاف سبب توهین امر الله مقصود اینست که شما با نفسی معارضه ننمائید جمیع امور درست خواهد شد

- 2 'Abdu'l-Baha will fulfill this and establish the Cause on its true foundation. Today all must address me as 'Abdu'l-Baha, but no one has the right to dispute with another, for dispute leads to conflict. What I say and what flows from this pen will endure and remain firm, while all else, as you have observed, is like a mirage in the desert which the thirsty imagine to be water. In any case, your honor should now abandon these debates as they mostly cause discord among the friends.

2 عبداله‌آ از عهده برآید و امر را در مرکز حقیقت استقرار دهد الیوم باید کل مرا عبداله‌آ خطاب نمایند لکن کسیرا با کسی حق جدال نه زیرا جدال سبب عناد شود و آنچه من میگویم و از این قلم جاری آن باقی و برقرار و ماعدای آن چنانکه مشاهده نمودید کسر اب بقیعه یحسبه الظمان ماء باری آنجناب حال این مباحث را ترک نمائید زیرا بیشتر سبب اختلاف بین احباب میشود

- 3 Regarding deeds, give counsel with kindness as 'Abdu'l-Baha has written, not with force, intensity and harshness, for harshness and intensity never yield fruit but rather have the opposite effect. The intent is that I want everyone to love and care for you, not see you as an opponent. In these days your presence in that place is necessary and this servant's correspondence with you is ongoing. If you move to other places this work will be disrupted which is not permissible.

3 و در خصوص اعمال بنوع مهربانی همچنانکه عبداله‌آ نوشته نصیحت نمائید نه اینکه به زجر و شدت و حدت زیرا شدت و حدت ابداً ثمر نبخشند بلکه بالعکس نتیجه دهد مقصود اینست من میخواهم که جمیع شما را دوست بدارند غمخوار بدانند نه معارض و در این ایام وجود شما در آتمکان لازم و مخیره اینعبد با شما مستمر اگر حرکت بسائر جهات نمائید این کار مختل گردد و جلیز نه

- 4 As for this servant's station - the Ancient Beauty, may my spirit be sacrificed for His loved ones, nursed 'Abdu'l-Baha from the breast of servitude and nurtured him in the embrace of effacement, evanescence, servitude and detachment. I swear by the face, hair and nature of that peerless Beloved that nothing is sweet to my taste except the honey of servitude, and nothing causes my joy and delight except the pure wine of complete effacement and utter extinction.

4 و اما مقام این عبد جمال قدم روحی لاجبائه الفداء عبداله‌آ را از پستان عبودیت شیر داد و در آغوش محو و فنا و بندگی و آزادگی پرورش عنایت فرمود قسم به روی و موی و خوی آن دلبر یگانه که جز شهد عبودیت در مذاقم شیرین نه و جز صهای فنای صرف و محویت تامه سبب نشئه و شادمانیم نگردد

- 5 And upon you be greetings and praise.

5 و علیک التّحیّة و السّلام

INBA89:232, AVK3.245

AB03243

To: Baha'is of Miyanduab

Date: 1902-Sep-29

¹ O friends of 'Abdu'l-Baha! It is evening and the spiritual friends, both visitors and residents, are setting out to visit the Holy Threshold. They have attained this great honor and supreme bounty while 'Abdu'l-Baha is deprived of this abundant grace due to what the hands of the negligent have wrought. Since I find myself forbidden from this divine bounty of kissing the Sacred Threshold, I have occupied myself with remembering the friends of God that I might gain some portion and share thereby. When I thought of you, such a spirit and fragrance enveloped me that my heart became a luminous lamp and my spirit received divine glad-tidings.

² O friends of God! With such love and kindness does 'Abdu'l-Baha - and I swear by God besides Whom there is no other God - desire to sacrifice his life for the loved ones of the Most Glorious Beauty. It is therefore obvious how these true friends must conduct themselves.

³ O friends of God! The light of sanctity from the Most Glorious Beauty has shone upon the hearts of the friends and the rays of detachment have dawned. Each one must shine like a brilliant candle in the lamp of the horizons and radiate like the morning star from the horizon of the world. What bounty, what gift, what grace and what favor has the Blessed Beauty bestowed upon His loved ones! The East is illumined, the West is perfumed. The Word of God is the candle of every gathering. May my spirit, my being, my very essence be a sacrifice unto Him! And upon you be greetings and praise!

¹ ای یاران عبدالبهاء عصر است و یاران روحانی از مسافری و مجاورین عازم زیارت عتبه مقدسه اند آنان باین شرف عظیم و موهبت کبری فائز و عبدالبهاء محروم از این فیض موفور بما اکتسبت ایادی اهل الفتور چون خود را از این موهبت الهیه تقبیل آستان مقدس ممنوع دیدم بذکر یاران الهی پرداختم که از اینجهت بهره و نصیب گیرم چون پیاد شما افتادم چنان روح و ریحانی احاطه نمود که دل مشکاة نورانی گشت و روح بشارات الهی داد

² ای احبابی الهی عبدالبهاء باین محبت و مهربانی که والله الذی لا اله الا هو آرزوی آن دارد که جان خود را فدای احبابی جمال ابدی نمایم دیگر معلومست که آندوستان حقیقی چگونه باید حرکت نمایند

³ ای احبابی الهی پرتو تقدیس از جمال ابدی بر قلوب احبباء جلوه نموده و انوار تنزیه تجلی کرده باید هر یک مانند شمع روشن در زجاجه آفاق برافروزید و بمثابة ستاره صبحگاهی از افق عالم بدرخشید جمال مبارک چه عنایتی و چه موهبتی و چه فضلی و چه احسانی باحبابی خویش فرموده شرق منور است غرب معطر است کلمه الله شمع انجمنست روحی له الفداء ذاتی له الفداء کینونتی له الفداء و علیکم التحية و الثناء

MMK5#197 p.153

AB06457*To: George Lesch, in Chicago**Date: 1902-Sep-29*

- 1 O thou who art attracted by the Fragrances of God! 1 أيها المنجذب بنفحات الله
- 2 Verily, I read thy favored letter and was glad (to learn of) the 2 أني تلوت مكتوبك الكريم و ملئت سروراً
gatherings of the friends of God in your spiritual assemblages
and brilliant meetings. باجتماع احباء الله في تلك المجامع الروحانية و
المحافل النورانية
- 3 I say unto thee the truth, that I am with you in spirit and 3 اقول لك الحق انني معكم روحاً وفؤاداً وانشرح
in heart, that I rejoice by your joy and am happy by your
happiness; and hear with the ear of spirit your calling and
scent with the spiritual nostrils the fragrances of your garden. بسروركم وافرح روحاً ببحوركم واسمع بسمع الروح
ندائكم واستنشق بمشامم الروح نفحات رياضكم
- 4 O ye friends of God! Arise from the corporeal beds (bodies) 4 يا احباء الرحمن قوموا عن مراقد الناسوت و
and ask for the divine favors, so that ye become revived by the
Holy Spirit through the breath which the Spirit breathes into
the souls. اطلبوا مواهب اللاهوت حتى تحييكم روح القدس
بنفثات تهب الروح للنفوس
- 5 By the glory of my Lord, there will be for your brilliant assem- 5 فوعزة ربي سيكون لحفلكم النورانية آية باهرة و
blage an evident sign and great effects in the spirit and the
hearts. Therefore, gladden the friends of the Merciful with the
glad-tidings of thy Lord in this time, and convey to them greet-
ing from Abdul-Baha in this promised century, so that they
may arise with me in servitude to the Threshold of El-Baha. تحية عبدالبهاء في هذا القرن الموعود حتى يقوموا
معي على عبودية عتبة البهاء و عليك التحية و
الثناء

BRL_ATE#080x, TAB.008-009

BRL_DAK#0684

AB00384*To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran**Date: 1902-10 ca.*

- 1 O my Lord, the All-Merciful! Thou art the Generous, Thou art 1 اللهم يا ربي الرحمن انت الكريم وانت المنان اني
the Bestower. I beseech Thee with my tongue and heart and lay
my complaint before Thee against the oppressors. Lord, Thou
seest that the ignorant traitors have slandered Thy loved ones
and chosen ones, directing at them the arrows of calumny at
every moment and pointing at them the spears of accusation
and slander with sharp tongues. Thou knowest that Thy loved
ones are innocent of all corruption, avoiding the contentious
- اتضرع اليك باللسان والجنان و ابث شكواي
بين يديك على اهل العدوان رب تری ان الخونة
الجهلاء قد اقترؤا على الاحباء و الاصفياء
يصوبون اليهم سهام البهتان في كل حين و ان
و يشرعون اليهم اسنة الطعن و الاقتراء بلسان

ones, walking the path of guidance. They are occupied with their own affairs, following the path of Thy good-pleasure, content with Thy decree, patient under Thy trials, speaking Thy praise, hastening to the field of sacrifice, longing for the cup of martyrdom out of love for Thy Beauty, supplicating Thee with hearts overflowing with devotion. They draw not near to the rebels nor listen to the arrogant ones, nor speak a word that would disturb the hearts of the wicked, let alone the righteous. Despite this, Thou seest the enemies give them not a moment's respite from cruelty, nor cease their evil speech at this time. Lord, protect Thy sincere servants from the arrows of the hateful ones, guard Thy assured loved ones from the oppression of the tyrannical, preserve them from the torment of the base ones, the transgression of opponents, the assault of the ignoble, and the hostility of every harsh, base, aggressive sinner. Verily Thou art the Protector, the Defender, the Guardian, the Strong, the Mighty.

حداد و آنک لتعلم ان احبائك برآء من كل فساد و متجنبين عن اهل العناد سالكين سبيل الرشاد قد اشتغلوا بانفسهم و سلكوا في سبيل رضائك و رضوا بقضائك و صبروا على بلائك و نطقوا بشنائك و سرعوا الى مشهد الفداء يمتنون كأس الردى حياً بجمالک و يبتهلون اليک بقلوب طافحة بالولاء و لا يتقربون الى الثوار و لا يستمعون من اولى الاستكبار و لا يتكلمون بكلمة تشمئز منها قلوب الفجار فكيف الأبرار مع ذلك ترى الأعداء لا يمهلونهم طرفه عين من الخفاء و لا يستکتون عن كلمة السوء بهذا الأثناء رب احفظ عبادک المخلصين من سهام المبغضين و احرس احبتک الموقنين من ظلم الجائرين و قهم عذاب اللؤماء و تعدى الخصماء و سطوة الزمماء و عدوان كل عتل لئيم معتد ائيم انک انت الحافظ الواقى الحارس القوى المتين

- 2 Praise be to Him Who has risen and shone from the Supreme Horizon upon pure hearts drawn to the Most Glorious Kingdom, and Whose holy lights have gleamed upon realities derived from the Supreme Sacred Reality. Thus has the Dove sung in the luminous Garden upon the branches with varied melodies and wondrous tunes in the Garden of Paradise. The attracted ones have become intoxicated by the breezes of the All-Merciful as if it were pure wine overflowing from the cup of joy. Hearts have been attracted, breasts have expanded, and spirits have been revived by the lights of that Lamp which has risen and shone from the Kingdom on high.

2 حمداً لمن اشرق و لاح من الأفق الأعلى على القلوب الصافية المنجذبة الى الملكوت الأبهى و تلالأت انواره المقدسة على الحقائق المستتبنة من الحقيقة المقدسة العليا فأنطقت الورقاء فى الحقيقة التوراء على الأفنان بفنون الألحان و ابدع الأنعام فى جنة الرضوان فترجح المنجذبون بنسائم الرحمن كأنها صهباء صافية طافحة من كأس السراء و انجذبت القلوب و اشترحت الصدور و انتعشت الأرواح من انوار ذلك المصباح الذى اشرق و لاح من ملكوت العلى

- 3 Greetings and praise be upon the Luminous Reality, the Universal Word of the All-Merciful, the Divine Manifestation, the Glorious Countenance, the Greatest Intermediary, the Supreme Means, the Sacred White Will that indicates the Exemplary Way, guiding humanity to a path wherein is no crookedness nor deviation. And upon those who have followed Him on this Straight Path, who have walked the Right Way, who have drunk from the Spring of Tasnim, who have remained firm in the Ancient Covenant, whom no blamer among the base and ignoble has deterred, forever and ever throughout future ages.

3 و التحية و الثناء على الحقيقة التورانية و الكلمة الجامعة الرحمانية و الجلوة الصمدانية و الطلعة السبحانية الواسطة الكبرى و الوسيلة العظمى و المشية المقدسة البيضاء الدالة على الطريقة المثلى الهادية للورى الى سبيل لا عوج فيها و لا امتى و على من اتبعه فى هذا الصراط المستقيم و سلك فى المنهج القويم و شرب من عين التسنيم و ثبت على العهد القديم و ما اخذته لومة لائم من كل عتل زعيم الى ابد الأبدین و سرمد الدهر فى القرون الأخرين

- 4 O thou who art firm in the Covenant! Thy distinguished letter, filled with jewels and pearls of realities and meanings, brought joy and gladness. Indeed, it is as thou hast written: the friends

4 اى ثابت بر پیمان نامه نامى مشحون بجواهر و لالى و حقائق و معانى سرور مبذول نمود و حبور مشهود کرد فى الحقيقة چنانست که مرقوم

stand aloof from all corruption and sedition, avoiding the movements and pauses of the arrogant ones - silent, quiet, intoxicated and bewildered, in ferment and excitement from the holy fragrances. They neither share confidences with politicians nor associate with freedom-seekers, neither thinking of government nor occupied with criticizing any of the people. They are heedless and detached from all save the mention of God, and by explicit text are obedient to the government of the sovereign, and by strict command are submissive to the throne of kingship. They are occupied with themselves and familiar with treading the path of divine good-pleasure. They reform morals and encourage praiseworthy human qualities, engaging in purification of hearts and refinement of souls, for they seek influence and penetration in the world of heart and spirit, and are detached from the contingent world and the affairs of self and passion.

- 5 In brief, the friends must remain steadfast in their own way and not alter or change their conduct and behavior due to the extremism and arrogance of strangers. They should not interfere in any matter nor engage in any political question. Night and day they should be attracted to the holy fragrances and engaged in remembrance of God. In gatherings of intimacy they should speak of spiritual communion and soar to the horizon of glory, and engage in such melody and song as to bring the world of creation into joy and rapture. This is the way and duty of the Baha'is, this is the path of the spiritual ones, this is the course of the divine ones. Blessed is he who has attained to this mighty matter and arisen to obey his Lord, the Generous. This, verily, is the supreme triumph.

- 6 And upon thee be the Most Glorious Glory. Convey to all relations, both male and female, the Most Glorious, Most Wondrous greetings.

نمودی یاران از هر فساد و فتنه در کار و مجتنب از حرکات و سکنات اهل استکبار ساکت و خاموش سرمست و مدهوش و از نفحات قدس در جوش و خروش نه با اهل سیاست همراز و نه با حریت طلبان دمساز نه در فکر حکومت نه مشغول بدم احدی از ملت از جمیع جز ذکر حق غافل و بیزار و بنص قاطع مطیع حکومت شهریار و بامر شدید منقاد سریر سلطنت بخود مشغولند و بسلوک در سبیل رضای الهی مألوف تعدیل اخلاق کنند و تشویق بصفات ممدوحه انسان بتصفیه قلوب پردازند و بتزکیه نفوس مشغول گردند زیرا در جهان دل و جان تأثیر و نفوذ جویند و از عالم امکان و شئون نفس و هوی بیزارند

- 5 باری یاران باید بر مسلک خویش برقرار باشند و از غلو و استکبار پیگانگان تغییر و تبدیل در روش و سلوک ندهند در هیچ امری مداخله نکنند و بهیچ مسئله‌ئی از مسائل سیاسیّه نپردازند شب و روز منجذب بنفحات قدس گردند و متذکر بذکر حق در محافل انس از راز و نیاز دم زنند و بافق عزّت پرواز کنند و باهنگ و نغمه و آوازی پردازند که عالم آفرینش را بوجد و طرب آرند اینست روش و تکلیف بهائیان اینست مسلک روحانیان اینست مشرب ربانیان طوبی لمن فاز بهذا الأمر العظیم و قام علی اطاعة ربه الکریم انّ ذلک لهو الفوز العظیم

- 6 و علیک البهاء الأبهی جمیع متعلّقان را از ذکر و اناث تحیت ابدع ابی ابلاغ دارید

INBA85:357, BRL_DAK#0769,
MKT8.246x, AKHA_134BE #07 p.272x,
AKHA_106BE #09 p.04x, YMM.038

AB02907

To: *Arjumandi Maryamabadi, Jamshid Khudabad (Pilgrim)*

Date: 1902-10 ca.

- 1 O thou who art firm in the Covenant! Thy letter was received and its purpose understood. Thou hadst asked about the motion and rest of things - whether they are by God's will. This is certainly so, for the sustenance of existence comes from the All-Bountiful. If sustenance from God did not reach existence, no created thing would move. However, this does not mean there is compulsion involved. Rather, it means that if sustenance were cut off, all created things would cease to move. For example, if the sustenance of the spirit were cut off from the organs and parts of the human body, no organ would retain any movement. However, this movement is according to the satisfaction and desire of the self, not the spirit. How often it happens that the spirit seeks sanctification and the soul of souls yearns, but the commanding self gains control and afflicts man with a movement that causes the spirit to become troubled. It is in this context that it is said "There is no movement and no rest except through God."
- 2 As for the dream thou saw - it is exactly as thou saw, and verily Our hosts shall be victorious. Assuredly Ibn-i-Abhar will triumph over those two abortive ones, who are souls that rise up to oppose and dispute the truth.
- 3 As for the matter of the third letter, keep this in mind - it will eventually become manifest. This dream corresponds to reality.
- 4 And upon thee be the Most Glorious Glory.
- 1 ای ثابت بر پیمان مکتوب مرقوم ملاحظه گردید و مقصد مفهوم شد سؤال از حرکت و سکون اشیاء نموده بودید که باراده حق است یقین است زیرا مدد وجود از فائض الجود است اگر بوجود امداد از حق نرسد کائناتی از کائنات بحرکت نیاید ولی مقصد و مراد این نیست که جبری در میانست بلکه مراد اینست اگر مدد منقطع شود جمیع کائنات از حرکت بازماند مثلاً اگر مدد روح از اعضا و اجزای هیكل انسانی منقطع گردد از برای هیچ عضوی حرکتی نماند و لکن این حرکت برضایت و خواهش نفس است نه روح چه بسیار واقع که روح تقدیس جوید و جان جانان طلبد و لکن نفس اماره مسلط شود و انسانرا بحرکتی مبتلا نماید که سبب کدورت روح شود در این مقام است که ذکر میشود لا حركة ولا سکون الا بالله
- 2 اما مسئله رؤیا که مشاهده نمودی همین است که دیدی و آن چندنا لهم الغالبون البته جناب ابن ابهر بر آن دو نفس ابتر غالب گردد و آن دو شخص نفوسی هستند که بمعارضه و مجادله بحق پردازند
- 3 اما مسئله حرف ثالث اینرا در خاطر داشته باشید عاقبت ظاهر خواهد شد این رؤیا مطابق واقع است
- 4 و علیک البهاء الأبهی

BLO_sazedj#18

INBA75:157, MKT2.077, MILAN.047,
AMK.030-030, AVK1.079-080x, YARP2.672
p.453

AB04922*To: Sarah J Farmer, in Green Acre, ME**Date: 1902-Oct-01*

- 1 O thou who art attracted to the Fragrances of God! 1 أَيَّتُهَا الْمُنْجَذِبَةُ بِنَفَحَاتِ اللَّهِ
- 2 We have written a clear and efficient answer to ... out of the love for thee and for her; otherwise Abdul-Baha is free from any other mention than that of God. 2 قَدْ كَتَبْنَا جَوَاباً لِأَتَلِ جَوَسَلِينَ كَافِياً شَافِياً حَبّاً بِكَ وَبِهَا وَالْأَنَّ عَبْدَ الْبَهَاءِ مُجَرَّدٌ عَنْ غَيْرِ ذِكْرِ اللَّهِ
- 3 As to thee, be not grieved at anything whatever. There is a right wisdom in whatever happens in this great Cause. Be not grieved if the trash of the world is decreased in thy hands, for thy brilliant heart is a great treasury, inasmuch as every heart which trusts in the grace of its Lord is illumined through the lights of its Creator and it is one of the treasuries of the Kingdom, filled with the wealth of His divine world and heavenly bounties. This is a great wealth! 3 وَأَنْتَ أَنْتَ لَا تَحْزَنِي مِنْ أَمْرٍ مَا فَكَلَّمَا يَحْدُثُ فَهُوَ عَيْنُ الْحِكْمَةِ فِي هَذَا الْأَمْرِ الْعَظِيمِ لَا تَحْزَنِي إِذَا قَلَّ حِطَامُ الدُّنْيَا مِنْ بَيْنِ يَدَيْكَ فَقَبْلَكَ الْمُنِيرُ هُوَ الْكَتَنُ الْعَظِيمُ لِأَنَّ كُلَّ قَلْبٍ مُطْمَئِنٍّ بِفَضْلِ رَبِّهِ مُسْتَضَىءٌ مِنْ أَنْوَارِ بَارئِهِ كَنْزٌ مِنْ كَنْوَزِ الْمَلَكُوتِ طَافِحٌ بِثَرْوَةٍ لَاهُوتِيَّةٍ وَفِيَوْضَاتٍ مَلَكُوتِيَّةٍ وَهَذَا هُوَ الْغِنَاءُ الْعَظِيمُ
- 4 Deliver my greetings to ... and announce to him the glad-tidings of God and say unto him: "This day is the day of soaring and the day of shining. This day is the day of the Ancient Honor, Abundant Wealth, Mighty Dominion and Great Gift. Appreciate thou its value and do not neglect it, so that thou mayest attain to that which was longed for by the holy ones in bygone ages and centuries." 4 وَبَلِّغِي تَحِيَّتِي وَثَنَائِي إِلَى أَكُوسْتِينَ كَالْدُولِ وَبَشِّرِيهِ بِإِشَارَاتِ اللَّهِ وَقُولِي لَهُ الْيَوْمَ يَوْمُ الطَّيْرَانِ وَالْيَوْمَ يَوْمُ اللَّمَعَانِ وَالْيَوْمَ يَوْمُ الْفَرَجِ الْعَظِيمِ وَالْيَوْمَ يَوْمُ الْعِزَّةِ الْقَدِيمَةِ وَالثَّرْوَةِ الطَّافِحَةِ وَالسَّالْطَنَةِ الْعَظْمَى وَالْمَوْهَبَةِ الْكُبْرَى اعْرِفْ قُدْرَهُ وَلَا تَغْفَلْ عَنْهُ حَتَّى تَنَالَ مَا كَانُوا يَتَمَنُّونَهُ الْقَدِيسُونَ فِي سَالِفِ الْقُرُونِ وَالْأَعْصَارِ قَدْ أَرْسَلْنَا جَوَاباً إِلَى سِيَسْتَرِ سَانْقَامِيَتَا وَعَلَيْكَ التَّحِيَّةُ وَالثَّنَاءُ

TAB.293-294

BRL_DAK#0627

AB05388*To: Kathryn Frankland, in Chicago**Date: 1902-Oct-01*

O thou who art longing to witness the lights from the Beauty of El-ABHA!

Thy letter reached me at this moment and I was rejoiced at thine excellent words which proved the enkindlement of the fire of the love of God in thy heart. Be confident in the bounty

of thy Lord. Verily He will make thee a manifest example and an evident proof for the attainment of His Kingdom in this glorious century. Then the fire of His love will flame in thy heart, the light of His knowledge will shine in thy face, thy tongue will speak with eloquent explanation and thy spirit will be attracted unto the kingdom of knowledge.

O maid-servant of God! The Spirit knoweth the spirit, the Spirit addresseth the spirit and the Spirit associateth with the spirit.

Convey my greetings to the maid-servant of God Lillian Culting and say to her: O maid-servant of God! I shall never forget you, so do not forget 'Abdu'l-Baha. Rather, remember what He counseled you and the divine advice He gave you, and the proofs of God He explained to you, and the mysteries of the Kingdom He clarified for you through the confirmations of the Spirit of God. Speak of these among the maid-servants of the Merciful. And upon thee be greetings and praise.

TAB.234, BSC.484 #929x, SW_v14#07 p.210

AB10680

To: M May Allen

Date: 1902-Oct-01

O thou who art gazing at the Kingdom of God!

Verily I supplicate to God to illuminate thy face by the light of Knowledge, to shower upon thee from the Ocean of Mercy, to make thee severed from the defects of the world, to cause thee to become certain, in true assurance, through the Mysteries of the Merciful One, and rejoiced by the glad tidings of God, in every instant.

Upon thee greeting and praise.

(signed) Abdul-Baha Abbas

BSTW#001

AB05811*To: Abbas Khan, in Shiraz**Date: 1902-Oct-03*

- 1 O thou who art guided by the light of guidance! When the radiant dawn broke forth from the horizon of Shiraz its rays spread throughout all regions. This was the Most Great Glad-Tidings, and the Star of Supreme Bounty illumined the horizon of reality with its light. However, in that familiar homeland this divine gift has not yet manifested as it should. Although that brilliant ray brightened the eyes of some of the people of that region, the results have not yet been achieved as they ought to be.
- 2 Glory be to God! The West became the envy of heaven through the radiance of that Joy, while the East has not yet been illumined by this Most Great Bounty as it deserves to be.
- 3 Therefore, O thou who art guided by the light of guidance, arise with great effort so that region may become the envy of the highest paradise and a mirror reflecting the images of the highest heaven. It is fitting that that homeland of the Most Luminous Sun should become the dawning-place of the Supreme Guidance and the dayspring of the Most Great Bounty.
- 4 And upon thee be greetings and praise. 29 Jamadiyu'th-Thani 1320.
- 1 ای مهتدی بصبح هدی فجر ساطع چون از افق شیراز بارقه‌اش منتشر در آفاق گشت بشارت عظمی بود و کوکب موهبت کبری پرتوش افق حقیقت را روشن نمود ولی در آنموطن مألوف چنانکه باید و شاید این موهبت الهیه تا حال جلوه ننمود هرچند آشناع لامع دیده بعضی از اهل آن اقلیم را روشن نمود اما چنانکه سزاوار است تا بحال حاصل نشد
- 2 سبحان الله باختر پرتو آنسور غبطه آسمان گردید ولی خاور هنوز باین فیض اعظم منور نگا هو حقّه نگردیده
- 3 پس ای مهتدی بنور هدی همتی فرما که آن اقلیم رشک خلد برین گردد و مرآت مرتسم از صور علین شود سزاوار چنین است که آن موطن آفتاب انور مشرق هدایت کبری شود و مطلع موهبت عظمی
- 4 و علیک التحیه و الثناء ۲۹ جمادی الثانی ۱۳۲۰

PYB#175 p.03

AB00835*To: Mahmud Furughi, in Khurasan**Date: 1902-Oct-06*

- 1 O herald of the Covenant! Praise God that you are a diffuser of divine fragrances and servant of the Word of God. After the ascension of the Blessed Beauty, may my spirit be sacrificed for His loved ones, you did not rest for a moment or seek repose. You found no tranquility and sought no comfort in any place. From street to street, city to city, village to village, like the morning breeze you passed and moved about, perfuming the nostrils with the fragrance of the love of the Abha Beauty. In
- 1 ای منادی میثاق حمد کن خدا را که ناشر نفعاتی و خادم کلمه الله بعد از صعود جمال مبارک روحی لأحبائه الفداء دمی نیاسودی و راحتی ننودی سکونی نیافتی و در محلی استراحت نجستی کوی بکوی شهر بشهر قریه بقریه مانند نسیم صبحگاهی مرور و عبور فرمودی و مشامها را بنفحه محبت جمال اهی معطر نمودی این سفر

this journey too, although it was fraught with danger, praise be to God you were successful and victorious. In every passage through each region you raised the cry of "O Glory of the Most Glorious!" and your call of "O my Most Exalted Lord!" reached the ears of the sun and moon.

- 2 After the ascension of the Blessed Beauty, the faithful arose to serve the Luminous Threshold, sacrificed body and soul, became detached from all else, and offered their comfort, ease, luxury, pleasure, and the desires of heart and soul as a sacrifice for the Beloved. Some of the steadfast in the Covenant, dancing and stamping their feet and clapping their hands, hastened to the place of martyrdom in the path of the Abha Beauty and turned toward the altar of love, offering their lives to the Sacred Threshold with the utmost joy and delight. Others forsook spiritual comfort, bodily rest and the pleasures of this world, took to the wilderness, and in conditions of extreme hardship and difficulty, without provisions or supplies, in every village and city among the masses they raised the cry of "O Glory of the Most Glorious!" Day and night they engaged in promoting the religion of God and diffusing the divine fragrances.

- 3 Praise be to God, your honor was among the faithful who sacrificed their spiritual comfort, peace of heart and soul, and tranquility and joy of conscience in service to the Most Great Name. By God, the Truth! The Concurrence on High rejoice in mentioning these divine souls, these radiant faces, these sacred and heavenly realities. Blessed art thou for this great bounty! Glad tidings to thee from the favors of thy Lord, the Merciful, the Compassionate!

- 4 As for the unfaithful, they forgot the Abha Beauty to such an extent that each became occupied with their own comfort, ease and pleasure. One fell into thoughts of fame, another into delusions of glory. One sought peace of soul while another pursued the desires of heart and spirit. Glory be to God! After Christ (may my spirit be sacrificed for Him), each of the apostles wandered to a different land and raised the call that "Christ has come!" They strove with heart and soul and endured various hardships and difficulties until they traversed the path of faithfulness and sacrificed their lives and spirits for that Unique Light. This is what is befitting and this is the quality of the faithful.

- 5 I hope that the divine friends will achieve even greater success than this, so that their blessed faces will shine so brightly in the Abha Kingdom that the faces of the apostles will derive

نیز با آنکه پرخطر بود الحمد لله موفق و مظفر گشتی در تمام گذرگاه از هر دیار نعره یابهاء الاهی بلند نمودی و فریاد یاربّی الاعلی گوشزد مهر و مه کردی

2 بعد از صعود جمال مبارک اهل وفا بر خدمت عتبه نوراً قیام نمودند و جان و دل فدا کردند و منقطع از ماسوی شدند و راحت و آسایش و نعمت و آرایش و کام دل و جان را فدای جانان نمودند بعضی از ثابتین میثاق رقص کمان و پاکوبان و کف زنان در سبیل جمال ابری بمشهد فدا شتافتند و قربانگاه عشق توجه نمودند و در نهایت سرور و فرح جان خویش را تقدیم آستان مقدس کردند و برخی از راحت روح و استراحت تن و نعمت این جهان چشم پوشیدند و راه بیابان گرفتند و در کمال عسرت و مشقت بی زاد و توشه در هر دهکده ای و شهری مابین جمعی نعره یابهاء الاهی زدند شب و روز بترویج دین الله و نشر نجات الله پرداختند

3 الحمد لله آنحضرت از اهل وفا بودند که در خدمت اسم اعظم راحت روان و آسایش دل و جان و سکون و مسرت وجدان را فدا نمودند تالله الحق انّ الملائه الاعلی یتهللون بذكر هؤلاء النفوس الرحمانية والوجوه التوراتية والحقائق المقدسة الملکوتية طوبی لك من هذا الفضل العظيم بشری لك من الطاف ربك الرحمن الرحيم

4 اما اهل جفا جمال ابری را فراموش نمودند بقسمی که هر یک به راحت و آسایش و آرایش خویش پرداخت یکی در فکر شهرت افتاد و دیگری در اوهام عزت یکی راحت جان جست و دیگری کام دل و روان سبحان الله بعد از حضرت روح روحی له الفداء حواریین هر یک بدیاری آواره گشتند و فریاد قد اتی المسیح بلند نمودند و به جان و دل کوشیدند و تحمل زحمات و مشقات گوناگون کردند تا آنکه ره وفا پیودند و جان و روح را فدای آن نور یگا کردند و این چنین سزاوار است و این است صفت اهل وفا

5 امیدوارم که یاران الهی موفق باعظم از این گردند تا روی مبارکشان در ملکوت ابری

light from them. This is the station of those near to God and this is the state of the sincere ones in this manifest morn. And upon thee be greetings and praise.

چنان بدرخشد که وجوه حواریین اقتباس نور
کند هذا مقام المقربین و هذا شأن المخلصین فی
هذا الصبح المبین و علیک التحیة و الثناء

MMK3#300 p.221

AB03934

To: Abdu'l-Ghaffar Shirazi

Date: 1902-Oct-06

- 1 O thou servant of the one true God! Thy letter hath been read in which it is shown how firm thou art and steadfast, and how thou dost supplicate Him at all times. Praise be to God that thou art a believer in the truth of Baha and that thy faith is assured in the Peerless Lord. Be not saddened and be not held captive of thy melancholy thoughts for the Omniscient Lord will come to thy succour and vouchsafe unto thee His plenteous riches.
- 2 Seek the good pleasure of thy father as far as it is possible for thee and be not aggrieved by his indifference for the rights of one's parents are sacred even should they perpetrate injustices against thee. Do not so continuously expect his approval but place thy whole trust instead in the promises of thy Lord. He is the Omniscient, the All informed. "Verily, my Lord is in a Straight Path"¹.
- 3 I beseech God to ordain for thee that who is conducive to thy own greatest good, that He may cherish thee with His Divine Providence and prepare for thee an ample reward. But thy heart shouldst so blaze with the flames of His love that thou wilt not in any circumstance show grief or aggravation.
- 4 This world of existence is founded on mutability and transformation and because of this constant law of change it moves from one condition to the next continuously. It is impossible for material affairs to remain in one fixed and immutable state. Be thou as a flaming fire, which has the power to burn away, every veil and create the greatest conflagration in this world. In this shalt thou be the recipient of His greatest bounties.

1 ای بنده الهی آنچه مرقوم نموده بودی ملحوظ
گردید الحمد لله مؤمن بحضرت پروردگاری و
موقن بخداوند بیهمتا ثابتی و مستقیم و متضرعی
و مستدیم دلگیر مشواسیر مگرد زیرا ربّ خبیر
ترا دستگیر شود و اجر جزیل عنایت فرماید

2 تا توانی رضای پدر بطلب و از عدم التفات ملال
مجو زیرا حقوق ابون مقدّس است ولو جفا روا
دارند و نظر بقدردانی منما بلکه اعتماد بر وعد
پروردگار کن او خبیر است و علیم أنّ ربّک لعلی
صراط مستقیم

3 از حقّ میطلبیم که آنچه خیر است از برای تو
مقدّر فرماید و بالطف خداوندیش بنوازد و اجر
خدمت مهیا سازد ولی تو باید چنان آتشی از محبت
الله در دل برافروزی که در هیچ حالتی ملال
نیاری

4 چه که عالم کون اساسش بر تبدل و انقلاب
است و بسبب کون و فساد از حالی بحالی انتقال
نماید و استمرار ممتنع و محال کن ناراً موقدة نورانیة
تحرّق کلّ حجاب و تلهب فی ارکان العالم هذا هو
الفوز الأعظم و علیک التحیة و الثناء

INBA87:193, INBA52:193c, MMK2#340

p.245

¹Qur'an 11: 56.

AB05528*To: Zivar wife of Mirza Abu'l-Qasim Saatsaz, in Shiraz**Date: 1902-Oct-06*

O handmaiden of God! Be not sorrowful, be not grieved, scratch not thy face, shed no tears, sigh and moan not, wail and lament not, be not troubled, be not dejected, be not withered. For thy beloved child has hastened to the embrace of the heavenly Father and has turned his face to the Kingdom of the All-Merciful, and the Lord, the Self-Subsisting has shown him the utmost tenderness and care. The length of life has no importance - what matters is salvation. Praise be to God, he has attained the fruit of life in the Kingdom of the All-Merciful, for the purpose of physical life is spiritual life and eternal existence in the divine realm. That gift has been secured and that noble quality established. This is the greatest gladness and most perfect success in the divine world. And upon thee be greetings and praise.

ای امة‌الله محزون مباش مغموم مگرد روی
مخراش و سرشک از دیده مباش آه و این
مکن و فغان و حنین منما آزرده مگرد افسرده
مشو پژمرده مباش زیرا فرزند دلبندت باغوش
پدر آسمانی شتافت و در ملکوت رحمانی رخ
بتافت و حضرت ربّ قیوم او را بکمال نوازش
بنواخت طول حیات را اهمیتی نه اصل نجاتست
الحمد لله به نتیجه زندگانی در ملکوت رحمانی
فائز گشت چه که مقصد از حیات جسمانی
حیات روحانی و زندگی جاودانی در عالم
یزدانیست آموخت میسر شد و آتمنیت مقرر
گشت اینست اعظم شادمانی و اتم کرامانی
در جهان ربّانی و علیک التّحیّة و الثّناء

INBA87:177, INBA52:178

AB05602*To: Muhammad Tahir Malmiri, in Yazd**Date: 1902-Oct-06*

- 1 O thou who art firm in the Covenant! Praise be to God that with a radiant face, a well-formed frame, an elevated nature, a pleasing countenance, a beautiful visage, and a refined character, thou art dwelling tranquilly under the shelter of the Covenant. For spiritual beauty and grace are reflected in the brightness of the All-Merciful, and this is evident upon thy brow. Why then dost thou say that thou hast an ugly form and an unpleasant face? What comparison is this that completely contradicts what is self-evident?
- 2 I beseech God that thou mayest seclude thyself in the sanctuary of His favors and bounties and remain safe from tests, so that that pearl of the knowledge of God may become as a full moon in the heaven of divine outpourings, and may be successful in all good in both the first and last life, and may

1 ای ثابت بر پیمان حمد خدا را که با رخی تابان و
هیکلی خوش اندام و فطرتی بلند و صورتی ملیح و
وجهی صبیح و سیرتی لطیف در ظلّ پیمان ساکن
و مستریخی زیرا صباحت و ملاحث در نضره
رحمانست و آن در جبین تو مبین است دیگر چرا
گوئی که با هیکل زشت و صورت کریه این چه
تشبیهست که بکلی مبین امر بدیهست

2 از خدا میطلبم که در پناه اعطاف و الطاف
اعتکاف نمائی و از امتحان در امان مانی تا آن
درج لؤلؤ عرفان برج فیوضات مه تابان گردد و
بکلی خیر در نشئه اولی و آخری موفق شود و در

share and partake in the servitude of 'Abdu'l-Baha at the Holy Threshold.

عبودیت آستان مقدس شریک و سهم عبداله‌آ
گردد

3 And upon thee be greetings and praise.

3 و علیک التّحیّة و النّناء

KHML.251-252

AB06992

To: Mahyar Khudabakhsh, in Yazd

Date: 1902-Oct-06

1 O longtime friend! Though you bear the name Mahyar [Moon-friend], I hope you will become Baha-yar [Friend of Baha], that you may become the friend and helper of every noble soul and attain success in both worlds through the bounty of the Lord God.

1 ای یار دیرین هرچند بنام ماهیاری امیدوارم که
بهیار گردی یار و یاور هر بزرگوار شوی و در
دو جهان بخشش حضرت یزدان کامکار گردی

2 Many who yearned for the meeting would entreat at the threshold of the Lord: "O Lord, grant us success in beholding that radiant countenance and give us shelter in the shadow of that heavenly Joy." When that divine Sun of the world shone forth, they blindly turned away their gaze, and when that peerless Sapling of the heavenly garden cast its shade, they all fled.

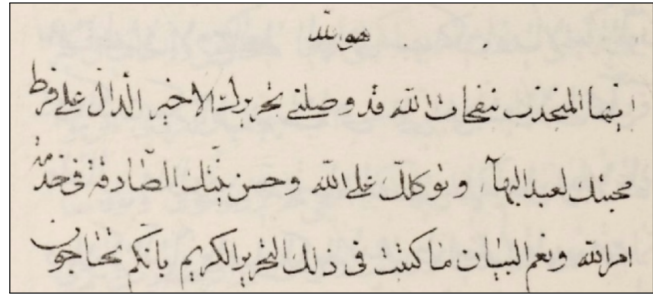
2 بسیار آرزومندان دیدار بدرگاه پروردگار نیاز
می نمودند ای خداوند ما را بدیدار آنروی تابان
کامکار فرما و در سایه آنسور آسمان پناه بخش
چون آن آفتاب جهان یزدانی بدرخشید کورانه
چشم پوشیدند و چون آن نهال بیهمال گلستان
آسمانی سایه افکند همه گریختند

3 Therefore, offer praise to the Lord of creation that you have illumined your eyes with the vision of the heavenly Beloved and found repose in the shade of that celestial Tree. Blessed are you, blessed indeed! O you who are intoxicated with the wine of reunion and bound by the chain of that musk-laden hair. May your soul be gladdened!

3 پس تو ستایش خداوند آفرینش نما که بدیدار
دلبر آسمانی دیده روشن نمودی و در سایه
آندرخت بهشتی پیاسودی خوشا بحال تو خوشا
ای مست باده دیدار و بسته زنجیر آغوی
مشکار جانت خوش باد

YARP2.524 p.378

AB01214

*Lawh-i-Mahabbat (Tablet of Love)**To: George Emerson Witte**Date: 1902-Oct-16*

- 1 O thou who art attracted by the fragrances of God! Thy latest communication hath reached me, betokening the intensity of thy love for 'Abdu'l-Baha, thy reliance upon God, and the sincerity of thine upright intention in service to the Cause of God. Well hast thou spoken in that noble epistle, in declaring that in those regions ye stand in need of love and fellowship amongst hearts and souls. This, verily, is the truth, and after truth there is naught but error.
- 2 Know thou of a certainty that Love is the secret of God's holy Dispensation, the manifestation of the All-Merciful, the fountain of spiritual outpourings. Love is heaven's kindly light, the Holy Spirit's eternal breath that vivifieth the human soul. Love is the cause of God's revelation unto man, the vital bond inherent, in accordance with the divine creation, in the realities of things. Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul. Love is the most great law that ruleth this mighty and heavenly cycle, the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms. Love revealeth with unfailing and limitless power the mysteries latent in the universe. Love is the spirit of life unto the adorned body of mankind, the establisher of true civilization in this mortal world, and the shedder of imperishable glory upon every high-aiming race and nation.
- 3 Whatsoever people is graciously favoured therewith by God, its name shall surely be magnified and extolled by the Concourse from on high, by the company of angels, and the denizens of the Abha Kingdom. And whatsoever people turneth its heart away
- 1 أيها المنجذب بنفحات الله قد وصلني تحريك الأخير الدال على فطر محبتك لعبد البهاء و توكلك على الله و حسن نيتك الصادقة في خدمة امر الله و نعم البيان ما كتبت في ذلك التحرير الكريم بأنكم تحتاجون في تلك الديار الى المحبة و الألفة بين القلوب و الأرواح هذا هو الحق و ما بعد الحق ألا الضلال
- 2 اعلم حق اليقين ان المحبة سر البعث الالهي و المحبة هي التجلي الرحمان المحبة هي الفيض الروحاني المحبة هي النور الملوكوتي المحبة هي نفثات روح القدس في الروح الانساني المحبة هي سبب ظهور الحق في العالم الامكاني المحبة هي الروابط الضرورية المنبثقة من حقائق الأشياء بايجاد الهى المحبة هي وسيلة السعادة الكبرى في عالم الروحاني و الجسماني المحبة هي نور يهتدى به في الغيب الظلماني المحبة هي الرابطة بين الحق و الخلق في العالم الوجداني المحبة هي سبب الترقى لكل انسان نوراني المحبة هي التاموس الأعظم في هذا الكون العظيم الالهي المحبة هي النظام الوحيد بين الجواهر الفردية بالتركيب و التدبير في التحقق المادي المحبة هي القوة الكلية المغناطيسية بين هذه السيارات و النجوم الساطعة في الأوج العالى المحبة هي سبب الانكشافات لأسرار المودعة في الكون بفكر ثاقب غير متناهي المحبة هي روح الحياة لجسم الكون المتباهى المحبة هي سبب تمدن الأمم في هذا الحياة الفاني المحبة هي الشرف الأعلى لكل شعب متعالى
- 3 و اذا وفق الله قوماً بها يصلين عليهم اهل ملائكة الأعلى و ملائكة السماء و اهل ملكوت الأبي و اذا خلت قلوب قوم من هذه السنوحات الرحمانية

from this Divine Love - the revelation of the Merciful - shall err grievously, shall fall into despair, and be utterly destroyed. That people shall be denied all refuge, shall become even as the vilest creatures of the earth, victims of degradation and shame.

الحبّة الإلهية سقطوا في اسفل درك من الهلاك
وتأهوا في بيداء الضلال ووقعوا في وهدة الخيبة
وليس لهم خلال أولئك كالحشرات العائشة في
اسفل الطبقات

- 4 O ye beloved of the Lord! Strive to become the manifestations of the love of God, the lamps of divine guidance shining amongst the kindreds of the earth with the light of love and concord.

4 يا احباء الله كونوا مظاهر محبة الله و مصابيح
الهدى في الآفاق مشرقين بنور المحبة والوفاق

- 5 All hail to the revealers of this glorious light!

5 و نعم الاشراق هذا الاشراق

- 6 O dear one! Have this letter printed and spread abroad among the loved ones in America, that they may be united and live in concord, and may cherish one another, nay rather, may love all humankind, and may each one sacrifice his spirit for the other. This is the path of Baha, this is the Faith of Baha, and this is the Law of Baha. Whoso possesseth not this hath no portion in Baha. Upon you be greeting and praise.

6 يا عزيزي عليك بان تطبع هذا الكتاب و تنشره
بين الأحباب في امريكا حتى يتحدوا و يتفقوا و
يحبوا بعضهم بعضاً بل يحبوا جميع البشر و يفادوا
ارواحهم بعضهم بعضاً هذا سبيل البهاء هذا دين
البهاء و هذا شريعة البهاء و من ليس له هذا فليس
له نصيب من البهاء و عليكم التحية و الثناء

SWAB#012x, BSW#14.13x, TAB.524-526, MNYA.306-307, BSC.435 #790,
AELT.209-210x, BSTW#025, BSTW#250, BSTW#502a

INBA89:262, MKT1.159, MNMK#036
p.121, MMK1#012 p.024x, MMK1#147
p.171x, MMK1#179 p.200x, MMK1#180
p.201x, AVK3.207.19, NSR_1978.137,
NSR_1993.150, KNSA.219 (412),
OOL.C016

AB01990

To: Agnes S Parsons, in Cairo

Date: 1902-Oct-22

Question/topic: Why pray? What is the wisdom thereof, for God has established everything and executes all affairs after the best order – therefore, what is the wisdom in beseeching and supplicating and in stating one's wants and seeking help?

- 1 O thou who art advancing toward the Kingdom of GOD!
- 2 I read thy letter of graceful composition and wonderful expression.
- 3 Know thou verily these Divine Teachings are heavenly and spiritual. They penetrate in the heart as the penetration of the heat of the sun, the outpouring of clouds and the blowing of vernal winds during the morns upon trees. When the lights (of these Teachings) arose, they became spread, just as the shining

1 آيتها المقبلة الى ملكوت الله

2 قد قرأت نيمقتك اللطيفة الانشاء البديعة المعنى

3 اعلمى ان هذه التعاليم الإلهية ملكوتية روحانية و
لها نفوذ في القلب نفوذ حرارة الشمس و فيض
الغمام و هبوب ارياح الربيع في الاستحار على
الاشجار و لما اشرفت انوارها انتشرت انتشار

dawn spreads upon the horizons. These wonderful traces will surely appear throughout all regions and their lights will shine forth during centuries and ages forevermore.

الفجر الساطع على الآفاق فسوف تظهر آثاره العجيبة في كل الاقطار و يلوحي انواره على ممر القرون و الاعصار الى ابد الآباد

- 4 As to thy question, "Why pray? What is the wisdom thereof? For GOD has established everything and executes the affairs after the best order, and He ordains everything according to a becoming measure and puts things in their (proper) places with the greatest propriety and perfection - therefore what is the wisdom in beseeching and supplication and in stating one's wants and seeking help?"

4 و اما ما سئلت بانّ الدّعاء لماذا و ما الحكمة فيه لانّ الله اتقن كلّ شيء و يجرى الامور على احسن اسلوب و يقدر كلّ شيء بمقاديرها التي تليق و يضع الشيء في مواضعها باعظم اتقان و كمال معذلك ما لحكمه في التضرّع و ابتهاج و طلب الحاجات و الاستمداد

- 5 Know thou, verily, it is becoming of a weak one to supplicate to the Strong One, and it behooveth a seeker of Bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns unto Him and seeks Bounty from His Ocean, this supplication is by itself a light to his heart, an illumination to his sight, a life to his soul and an exaltation for his being.

5 اعلمى انّ شأن الضّعيف ان يبتهل الى القوى و يليق للمستفيض ان يتضرّع الى الفيّاض الجليل و اذا ناجا ربّه و توجه اليه و استفاض من بحره فنفس هذا التضرّع نور لقلبه و جلاء لبصره و حياة لروحه و علو لكينونته

- 6 Therefore, during thy supplications to GOD and thy reciting "Thy Name is my healing" - consider how thine heart is cheered up, thy soul delighteth by the spirit of the Love of GOD, and thy mind becomes attracted to the Kingdom of GOD! By these attractions, one's ability and capacity increase. When the vessel is widened the water increaseth, and when the thirst grows the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants (praying).

6 فذلك انظري عند مناجاتك الى الله و تلاوتك (اسمك شفائي) كيف يهتز قلبك و يترشح روحك من روح محبة الله و يجذب فؤادك الى ملكوت الله فهذه الانجذابات تزداد السعة و الاستعداد و اذا اتسع الاناء زاد الماء و اذا زاد العطش عذب في ذوق الانسان فيض الغمام هذا سر المناجات و حكمة طلب الحاجات

- 7 Verily, I beg of GOD to strengthen thee to have an abundant love for Him, and to increase thine insight in His Cause and the flaming of the fire of thine attraction to His Kingdom - so that thou mayest become a blazing spark, a kindled lamp and a radiance which may cast light in the gloom of the earthly world and seek beauty from the lights of the Kingdom.

7 و انّي استل الله ان يؤيدك على فرط محبته و ازدياد بصيرتك في امره و تلهب نار انجذابك الى ملكوته حتى تكوني جمره ملتهبة و سراج متوقّد و شعاعاً ساطع النور في ظلام الناسوت مستفيضه من انوار الملكوت

- 8 Upon thee be greeting and praise!

8 و عليك التحية و الثناء

BRL_ATE#174x, COC#1753x, BSC.491 #945x, SW_v04#18 p.303, SW_v08#04 p.044-045, BNE.092-093x, VLAB.129-130, BSTW#060a, BSTW#111

BRL_DAK#0682

AB04142*To: Elizabeth Muther, in Honolulu**Date: 1902-Oct-23*

O thou who art firm in the love of God!

Verily I read thy recent letter [...] and I praised God for His glorious mercy and His blessings which are successively poured into the pure hearts.

I have written a reply to the letter of ... and have enclosed it with this letter. I ask God to make him a sign of guidance and to guide, through him, souls (people) of his native land and of other people. Verily, my God chooses whomsoever He willeth, by His mercy and generosity, for entrance into the Kingdom of Glory and shineth the lights of (His) Beauty upon them. Blessed is he who keeps firm in the Path and stands for the Cause of thy Merciful Lord—a firmness like unto the lofty mountains.

O maid-servant of God! Verily, I pray God to sanctify thee from the material and thus clothe thee with the garment of holiness and the mantle of purity and send through thee the glad-tidings of thy Lord from the Kingdom of Heaven.

O maid-servant of God! It is incumbent upon thee to be firm and steadfast, for by it man attains the greatest hope. Bear every difficulty and be content with any ordeal for the love of thy Lord, so that thou mayest obtain that favor, the lights of which shine throughout the horizons.

TAB.269-270, BSTW#354

AB00342*To: Corinne True, in Chicago**Date: 1902-Oct-25*

- ¹ O thou dear handmaid of God! Praise thou God, because thou art favoured at His Holy Threshold, and cherished in the Kingdom of His might. Thou art the head of an assembly which is the very imprint of the Company on high, the mirror-image of the all-glorious realm. Strive thou with heart and soul, in prayerful humility and self-effacement, to uphold the Law of

¹ ای کنیز عزیز الهی حمد کن خدا را که در آستان مقدّسش مقربّی و در ملکوت عزّتش معزّز در محفلی رئیسی که انطباع محفل ملاً اعلی است و عکس صور ملکوت ابهی بجان و دل در نهایت تبّتل و تضرّع و خشوع و خضوع در ترویج

God and spread His sweet savours abroad. Endeavour thou to become the true president of the assemblies of spiritual souls, and a companion to the angels in the realm of the All-Merciful.

شریعت الله بکوش و در نشر نفحات الله جهد کن همتی بنا که رئیس حقیقی محافل روحانیان گردی و انیس ملائکه ملکوت رحمن

2 Thou didst ask as to the tenth to the seventeenth verses of the twenty-first chapter of Saint John the Divine's Revelation. Know thou that according to mathematical principles, the firmament of this earth's brilliant day-star hath been divided among twelve constellations, which they call the twelve zodiacal signs. In the same way, the Sun of Truth shineth out from and sheddeth its bounties through twelve stations of holiness, and by these heavenly signs are meant those stainless and unsullied personages who are the very well-springs of sanctity, and the dawning-points proclaiming the oneness of God.

2 سؤال از مضمون آیه دهم تا آیه هفدهم از اصحاب بیست و یکم از رؤیای یوحنا لاهوتی نموده بودید بدان که فلک خورشید درخشنده عالم امکانرا بحسب قواعد ریاضیه دوازده بروج تقسیم و تعیین نموده اند که آنرا بروج اثنا عشر مینامند همچنین شمس حقیقت را نیز اشراق و فیض در دوازده برج تقدیس است و مقصود از این بروج نفوس مقدسه اند که مطالع تقدیسند و مشارق انوار توحید

3 Consider how in the days of the Interlocutor (Moses), there were twelve holy beings who were leaders of the twelve tribes; and likewise in the dispensation of the Spirit (Christ), note that there were twelve Apostles gathered within the sheltering shade of that supernal Light, and from those splendid dawning-points the Sun of Truth shone forth even as the sun in the sky. Again, in the days of Muhammad, observe that there were twelve dawning-points of holiness, the manifestors of God's confirming help. Such is the way of it.

3 ملاحظه فرما که در زمان حضرت کلیم الله دوازده نفوس مقدسه بودند که اینها پیشوایان اسباط بودند و همچنین در دوره حضرت روح ملاحظه نما که دوازده حواریین در ظل آن نیر علیین بودند و شمس حقیقت را از آن مطالع نورانی اشراقی مانند آفتاب آسمانی ظاهر و همچنین در زمان حضرت محمد ملاحظه نما که دوازده مطالع تقدیس بودند که مظاهر تأیید بودند امر بر این منوالست

4 Accordingly did Saint John the Divine tell of twelve gates in his vision, and twelve foundations. By 'that great city, the holy Jerusalem, descending out of heaven from God' is meant the holy Law of God, and this is set forth in many Tablets and still to be read in the Scriptures of the Prophets of the past: for instance, that Jerusalem was seen going out into the wilderness.

4 لهذا حضرت یحیی لاهوتی در رؤیای خویش دوازده ابواب و دوازده اساس بیان فرموده مقصد از مدینه عظیمه مقدسه اورشلیم که از آسمان نازل شده شریعت مقدسه الهیه است و این مسئله در اکثر الواح و زیر انبیای سلف مذکور و موجود مثلاً در جائی میفرماید که ملاحظه نمودم اورشلیم بصحرا میروید

5 The meaning of the passage is that this heavenly Jerusalem hath twelve gates, through which the blessed enter into the City of God. These gates are souls who are as guiding stars, as portals of knowledge and grace; and within these gates there stand twelve angels. By 'angel' is meant the power of the confirmations of God – that the candle of God's confirming power shineth out from the lamp-niche of those souls – meaning that every one of those beings will be granted the most vehement confirming support.

5 مقصد آنست که این اورشلیم آسمانیا دوازده ابوابست که نفوس مقبله از این ابواب داخل در آن مدینه الهیه میگردند آن ابواب نفوسی هستند که نجوم هدایتند و ابواب فیض و معرفت و در آن ابواب دوازده ملائکه قائم مراد از ملک قوه تأیید الهیست که آن شمع قوت تأییده الهیه در مشکوه آن نفوس لاأخ و ساطع خواهد شد یعنی هریک از آن نفوس مؤید بتأیید شدید القوی خواهد بود

6 These twelve gates surround the entire world, that is they are a shelter for all creatures. And further, these twelve gates are the

6 و این ابواب دوازده محیط بر جمیع جهاتست مقصد اینست که من فی الوجود در ظل آن

foundation of the City of God, the heavenly Jerusalem, and on each one of these foundations is written the name of one of the Apostles of Christ. That is to say, each one maketh manifest the perfections, the joyous message, and the excellency of that holy Being.

- 7 In brief, the Scripture saith: 'And he that talked with me had a rod made out of gold, that is, a measure, wherewith he measured the city and the gates thereof and the towers thereof.' The meaning is that certain personages guided the people with a staff grown out of the earth, and shepherded them with a rod, like unto the rod of Moses. Others trained and shepherded the people with a rod of iron, as in the dispensation of Muhammad. And in this present cycle, because it is the mightiest of Dispensations, that rod grown out of the vegetable kingdom and that rod of iron will be transformed into a rod of purest gold, taken from out the endless treasure houses in the Kingdom of the Lord. By this rod will the people be trained.
- 8 Note well the difference: at one time the Teachings of God were as a staff, and by this means the Holy Scriptures were spread abroad, the Law of God was promulgated and His Faith established. Then followed a time when the staff of the true Shepherd was as iron. And today, in this new and splendid age, the rod is even as pure gold. How wide is the difference here! Know, then, how much ground hath been gained by the Law of God and His Teachings in this dispensation, how they have reached such heights that they far transcend the dispensations gone before: truly this rod is purest gold, while those of other days were of iron and wood.
- 9 This is a brief answer that hath been written for thee, because there was no time for more. It is certain that thou wilt forgive me. The handmaids of God must rise to such a station that they will, by themselves and unaided, comprehend these inner meanings, and be able to expound at full length every single word; a station where, out of the truth of their inmost hearts, a spring of wisdom will well up, and jet forth even as a fountain that leapeth from its own original source.

نفوس است و همچنین این ابواب دوازده اساس مدینه الله و اورشلیم الهی هستند و بر هر یک از این اساس اسم یک رسولی از رسولان حضرت روح مرقومست یعنی مظهر کالات و بشارات و فضائل و خصائل آن نفس مقدس است

7 باری بعد میفرماید آنکه با من تکلم مینمود با او قصبه‌ئی بود از زر یعنی ذرع و اندازه‌ئی که بآن مدینه و ابواب و ابراجش را ذرع میکرد مقصد اینست که نفوسی بعصا نباتی یعنی قضیب هدایت میکردند و چوپانی مینمودند چون عصای موسوی و بعضی بعصائی از حدید تربیت و چوپانی میکردند چون دور محمدی و در این کور چون دور عظیم است عصای نباتی و عصای حدیدی بعصائی مانند ذهب ابریز که از خزائن و کنز بنی‌پایان ملکوت الهیست تبدیل خواهد شد و بآن تربیت خواهند گشت

8 فرق را ملاحظه بفرمائید که در زمانی تعالیم الهی بمثابه اغصان شجر بود و بآن نشر آثار الهی و ترویج شریعت الله و تأسیس دین الله میگشت بعد زمانی آمد که عصای آن راعی حقیقی بمنزله حدید بود و حال در این دور مکرم بدیع آن عصا بمنزله ذهب ابریز است چه قدر تفاوت در میانست پس بدان که شریعت الله و تعالیم الهیه چه قدر در این دور ترقی نموده تا بدرجه‌ئی رسیده که ممتاز از دورهای سابق گشته بلکه این ذهب ابریز است و آن حدید و قضیب

9 این مختصر جوابیست که مرقوم شد زیرا فرصت بیش از این نبود البته معذور خواهید داشت کنیزان الهی باید بمقامی بایند که خود ادراک حقائق و معانی کنند و بر هر کله‌ئی بیانی مفصل توانند و چشمه حکمت از حقیقت قلبشان مانند عین فواره جوشش و نبعان نمایند و علیک التحیة و الثناء

AB00837

To: Elizabeth Muther, in Honolulu

Date: 1902-Oct-25

O thou who art calling in the Name of God and heralding unto the Kingdom of God!

Verily I considered the contents of thy recent letter, thy beautiful writing and I observed thy heartfelt thanks. Verily my heart is filled with love and affection; overflowing with spiritual attractions.

Verily know that the Tablets (Book) of Abdul-Baha and his address is a hidden mystery and concealed fact. No one is informed of its greatness and importance at these times, but in the course of time and future centuries the signs thereof will be manifested, the lights thereof will dawn forth, the fragrances thereof will be diffused and the greatness, the importance thereof will be known. The truth I say unto thee, that each leaflet from Abdul-Baha will be a wide-spread book, nay, rather, a glistening gem on the Glorious Crown. Know thou its value and hold great its station.

Then praise God for that He chose thee to love Him and elected thee to spread His fragrances. He selected thee from among the women of the world, so that thou become a flame to the fire of His love, a sign of the Kingdom of His Grace and a summoner to His Name, in humbleness and meekness, invocation and supplication to God.

Verily I ask God to protect thee from the waves of tests and storms of trial until thou becomest firm in the Cause of thy Lord—a firmness whereby thou be enabled to withstand all nations and peoples. When thou art thus confirmed by God, with firmness and solidity in His Covenant among the people, thou wilt see the hosts of the Kingdom shelter thee from all sides with banners whereunto all heads bow.

O maid-servant of God! It is incumbent upon thee to be firm! It is incumbent upon thee to be steadfast! It is incumbent upon thee to be steadfast! It is incumbent upon thee to be steadfast in the Cause of the Light which hath shone forth unto the world with great brilliancy!

O maid-servant of God! Verily, Mary, the Magdalene, was a villager, but she kept firm in the Cause of Christ and confirmed the apostles at the time she declared to them (thus): “Verily, Christ is alive and eternal and death did not overtake Him; and verily, the foundation of His religion is not shaken by His

crucifixion at the hand of the oppressors!" By this her face is eternally shining from the horizon of guidance.

O maid-servant of God! The circumstances will be severe for every thankful servant (i. e., believer in the Teachings) in those boundaries and countries. The people shall arise against you with the most bitter hatred, opposition and envy. Swords of persecution and curses shall be thrown at you by all the nations. The wind of tests and trials shall fiercely blow and thereby the weak trees, which are not firmly rooted in this wonderful vineyard, shall be uprooted. But the trees which are strong, thriving and green will be strengthened, their branches extended, their leaves opened, their appearance beautified and their blossoms and fruits increased. I ask God to make thee one of those firmly rooted trees and an extended branch in this most great vineyard, and to make thy heart like unto a cup overflowing with His love in every assemblage. Verily He is the Powerful, the Generous!

Supplicate to God to guide Mrs..., so that she may become thy partner and partaker of this great bounty, and to confirm the family of Mr..., so that they may be blest with blessings and successive aids and with the appearance of the manifest signs. Thus all ye may become spreaders of the banner of union, love, harmony and peace upon plains and deserts, hills and mountains.

TAB.267-269, BSC.455 #835, SW_v08#14 p.186x

AB06490

To: Juliet Thompson

Date: 1902-Oct-26

O thou maid-servant of God who art attracted unto Him!

Verily, I read thy letter and was informed of its words. Its meanings showed that thou hast come out of the tests of God and that thou art firm and steadfast in the love of God. This is through the grace of thy Lord and His mercy upon those of His maid-servants who are firm in His right path.

Gird up thy loins, therefore, to serve the Cause of God in His great vineyard; trust in the favors of thy Lord; supplicate unto Him and beseech in the middle of the night and at early morn just as a needy and captive one beseeches. It is incumbent upon

thee to turn unto the Kingdom of God and to pray, supplicate and invoke during all times. This is the means by which thy soul shall ascend upward to the apex of the gift of God.

TAB.694-695

AB03829

To: Helen S Goodall, in California

Date: 1902-Oct-30

- 1 O thou who art attracted by the Fragrances of God! 1 أيّها المنجذبة بنفحات الله
- 2 Verily I read thy recent letter, dated October 30, 1902, and noted its contents which indicated the sincerity of thy heart, thy exceeding joy, thy great longing for the Kingdom of God, and thy endeavour in the diffusion of the Fragrances of God. 2 أنّي قرأت نميقتك الجديدة المؤرخ ٣٠ أكتوبر سنه ١٩٠٢ واحطت به علماً فوجدت معانيها ناطقة بخلوص قلبك وفور شوقك وعظيم تعلّقك بملكوت الله وجهدك في نشر نفحات الله
- 3 Blessed art thou for guiding certain souls unto the Kingdom of God and giving them to drink of the wine of the Love of God from the Chalice of His Guidance. 3 طوبى لك بما هديت نفوساً الى ملكوت الله وسقيتهم صبياء محبة الله في كأس هداية الله
- 4 As to thy question concerning the "Minor Resurrection" and the first creation: This is the appearance of the Bab, the Great, His Holiness, the Supreme. But the Major Resurrection signifies the Manifestation of the Pre-existent Beauty (Baha'u'llah), the Greatest Name, (may my spirit be a sacrifice for His Beloved!). 4 واما ما سئلت عن القيامة الصغرى والنشأة الاولى فهذه ظهور الباب الأعظم حضرة اعلى واما القيامة الكبرى فهي ظهور جمال القدم والاسم الأعظم روحى لأحبائه الفداء
- 5 By the Majesty of My Lord, verily your gathering in the Meeting of Oneness, your commemoration of God with a pure heart, and your association with a spirit, rejoicing by the Spirit of God in this Great Day, profiteth you more than all favours, and this Bounty surpasseth all wishes. 5 فو عزة ربى ان اجتماعكن في محفل التوحيد وذكركن لله بقلب سليم ومؤنسكن بروح مستبشر بروح الله في هذا اليوم العظيم خير لكن من جميع المواهب ويفوق هذا الفضل على كل الرغائب
- 6 O maidservant of God! Neglect not even for a moment to commemorate God. Assemble the maidservants of the Merciful, with all spirituality and fragrance, love and attraction, and raise your voice in praise and glory to your Majestic Lord for His abundant Mercy and great favour of Guidance. 6 يا امة الله لا تنفترى لحظة ما في ذكر الله اجمعى اماء الرحمن بكل روح وريحان ومحبة وانجذاب وارفعن صوتكن بالتبليغ والتمجيد للرب الجليل على جزيل العطاء وموهبة الهداية الكبرى
- 7 We have answered the letters from thee or through thee, and sent them to thee. 7 وكلما وصل تحرير منك او بواسطتك قد حررنا عليه الجواب وارسلنا

8 Upon thee be greeting and praise.

8 و عليك التَّحِيَّةُ و التَّنَاءُ

DLA.091x, MAB.007, BLO_PN#026x

YMM.357x

AB05687

To: Haji Mirza Muhammad Yazdi Alaqlband

Date: 1902-Oct-30

- 1 O longtime friend! Praise be to God that our companionship, love and fellowship remain firm, for our intimacy is at the Sacred Threshold of the All-Glorious Lord.
- 2 We are both confidants and harmonious voices at that Threshold - you cry out "Ya Baha'ul-Abha" and I shout "Ya Rabbi'l-Abha". You raise the call that "The dead are in this gathering on the path of the Friend" while I chant "O Christ of the age, come, breathe forth a warming breath!" You drink aged wine in the tavern of the love of God, while I am in the winehouse of servitude to Baha, with torn collar, naked, mad and intoxicated.
- 3 So come, let us embrace and follow what the angel whispers in our ears - that is, let us surge and cry out, and make joy and gladness, and through sacrifice seek delight and bliss. And upon you be greetings and praise.

1 ایریق دیرین الحمد لله رفاقت و محبت و الفت
پابرجاست زیرا همدی ما در عتبه مقدسه
حضرت کبریاست

2 هر دو در آن آستان همرازیم و هم آواز تو فریاد
یا بهاء الأبهی برآری و من یاربّی الأبهی نعره
زنم تو بانگ مردگانند در این انجمن اندر ره
دوست زنی من آهنگ ای مسیحای زمان هان
نفسی گرم برآر بلند کنم تو در خمخانه محبت الله
کهنه باده نوشی و من در میکده عبودیت بها
گریبان دریده و برهنه و دیوانه و مدهوش

3 پس بیا دست در آغوش کنیم و آنچه سروش
در گوش میدمد متابعت نمائیم یعنی بجوشیم و
بخروشیم و فرح و شادمانی نمائیم و بجانفشانی
سرور و کامرانی جوئیم و عليك التَّحِيَّةُ و التَّنَاءُ

INBA85:230b, MKT8.239a, MSHR2.125

AB02998

To: Ali Muhammad Shirazi et al., in Batum

Date: 1902-11 ca.

- 1 O divine friends! Mirza Hassan has arrived and opened his tongue in praise of you, expressing gratitude and satisfaction that you showed him the utmost consideration and demonstrated kindness to him in every way. His gratitude became the cause of this prisoner's joy, for praise be to God, the divine friends are kind and cause happiness in the hearts of friends.

1 ای یاران الهی جناب آقا میرزا حسن وارد و زبان
بستایش شما گشود و اظهار ممنونی و خوشنودی
فرمود که در حق او نهایت رعایت مجری نمودید
و از هر جهت مهربانی فرمودید ممنونیت ایشان
سبب مسروریت این مسجون گردید که الحمد لله

یاران الهی مهربانند و سبب سرور قلوب دوستان

- 2 Therefore, as much as you can, bring joy to hearts and glad tidings to souls. Be a refuge and shelter for strangers, and grant those who are alone assistance and support. Be a remedy for every pain and a balm for every wound. Become intimate with all peoples of the world and a respected companion to all nations. Know that mutual aid and assistance is the greatest cause of success, and consider love and kindness the means of comfort for the human world.
- 2 پس تا توانید دلها را مسرت بخشید و جانها را بشارت دهید غریبانرا ملجأ و پناه گردید و بیگسانرا سر و سامان بخشید هر دردیرا درمان باشید و هر زخمی را مرهم دل و جان با کَل ملل عالم هدم گردید و با جمیع امم مونس محترم شوید تعاون و تعاضد را اعظم سبب نجاح دانید و محبت و مهربانیرا سبب آسایش عالم انسانی شمرد
- 3 The divine friends are waves of one sea and drops of one river, flowers of one garden and fragrances of one rose garden, stars of one heaven and lamps of one chamber. They must care for one another and be kind to each other.
- 3 دوستان الهی امواج یک بحرنده و قطرات یک نهر گلهای یک بوستانند و ریاحین یک گلستان نجوم یک آسمانند و سراجهای یک شبستان باید غمخوار یکدیگر باشند و مهربان همدیگر
- 4 I am delighted, pleased, gratified and thankful for the grace and love you have shown to Mirza Hassan. And upon you be the Most Glorious Glory!
- 4 من از لطف و محبتی که در حق جناب آقا میرزا حسن نموده‌اید سرور و مشغوفم و محظوظ و ممنون و علیکم البهاء الأبهی

BRL_DAK#0486, MKT8.180

AB12784

To: Howard Macnutt, in New York

Date: 1902-Nov-09

Deliver my greeting and praise and my abundant longings to my beloved ones in that city [New York] which hath become the City of the Covenant and the town of the Love of God.

AB04116

To: Aqa Azizullah

Date: 1902-Nov-13

- 1 O friend of Abdul-Baha! Your two letters arrived at the most auspicious hour and their reading brought spiritual delight and fragrance. You have always been and will continue to be confirmed. The assistance and grace of the Ancient Beauty is with you and His confirmations and aid are your constant companions. You have been victorious in all circumstances and confirmed in every instance through the protection of the All-Forgiving Lord.
- 2 This very confirmation of yours is a mighty proof and clear evidence that in this Dispensation, the descendants of Abraham are successful and confirmed under the shadow of the Glorious Lord and are the manifestations of the infinite favors of the Divine Unity. Soon you will see what confirmations will arrive, both spiritual and physical. The power of the Covenant pulsates like an artery in the heart of the horizons, causing the steadfast ones to appear and shine like the stars of guidance from the sublime horizon.
- 3 The lens business is very appropriate, and likewise the ventures you have undertaken in the ports of Shiraz. That matter too is highly suitable - it serves both governments and promotes trade and the prosperity of the people. God willing, may you always be the recipient of services to all and render outstanding service to the human world, becoming a spiritual lamp and bestowing the light of guidance.
- 4 I am always occupied with your remembrance and familiar with your memory. And upon you be greetings and praise.

1 ای یار عبدالبهاء دو طغرا نامه شما در بهترین ساعتی وارد و از قرائتش روح و ریحان حاصل گشت همیشه مؤید بوده و خواهی بود عون و عنایت جمال قدم با تست و تأیید و نصرتش همدم در جمیع موارد منصور بودی و در کلّ مواقع مؤید بحمایت ربّ غفور

2 همین تأیید شما برهان عظیمست و دلیل جلیل که در این کور سلاله حضرت خلیل در ظلّ ربّ جلیل موفّقند و مؤید و مظهر الطاف بینهایت حضرت احدیت عنقریب خواهی دید که چه تأییدی خواهد رسید چه روحانی و چه جسمانی قوه میثاق مانند شریان در قلب آفاق میزند و ثابتین را مانند نجوم هدی از افق علا طالع و لائح مینماید

3 تجارت در عدسه بسیار بجا و همچنین تشبّی که در بندرهای شیراز جسته‌اید آن مسئله نیز بسیار موافق خدمت بدو دولتست و سبب ترویج تجارت و استفاضه خلق انشاءالله همیشه مورد خدمات عموم گردی و بعالم انسانی خدمتی نمایان نمائی و شمع روحانی شوی و نور هدایت بخشی

4 همیشه بذکر تو مشغولم و بیاد تو مألوف و علیک التّحیّة و الثّناء

INBA89:205

AB06988*To: Miharparvar Nawruz Parsi**Date: 1902-Nov-13*

- 1 O Persian friend! You have learned that truly God guides and leads to worship of God. Praise be to God that you have walked the path of the righteous ones until you discovered this rose garden. How wonderful that you have found your way to such an exalted paradise, turned your face away from strangers, and hastened to the shelter of the Kind Friend.
- 2 As much as you can, in gratitude for this bounty, show kindness to stranger and kin alike. Be a kind friend to every destitute one, become divine bounty for every poor one. Be a heart companion to every grieving one and become the dawn of hope for every hopeless one. Be refreshing water for the thirsty and life-giving for the dead.
- 3 I beseech God that you may become successful at every moment and be made happy according to the desire of your heart and soul. May your heart be glad!

1 ای یار پارسی دانستی که براستی یزدان رهبری نماید و بخداپرستی برساند خداوند را بستا که ره راستان پیودی تا باین گلستان پی بردی خوشا خوشا که بچنین بهشت برین ره یافتی و رخ از پیگانگان بتافتی و پناه یار مهربان شتافتی

2 تا توانی پیاداش این بخشش نوازش پیگانه و خویش نما و هر بی سر و سامانرا یار مهربان گرد و هر بینوا را بخشش یزدان شو هر دلتون را همدم جان باش و هر نومید را صبح امید گرد تشنگانرا آب گوارا شو و مردگانرا جانبخشا

3 از یزدان خواهم که هر دم کامران گردی و بآرزوی دل و جان شادمان شوی دلت خوش باد

YARP2.655 p.444

AB07380*To: Mirza Khalil Tabib**Date: 1902-Nov-13*

- 1 O Khalil! Praise be to God, thou hast drunk from the hand of the Glorious Lord the Salsabil of guidance, and hast found the path of the Gracious Lord, and hast drunk a brimming cup of the wine of the love of God, and hast striven until thou didst reach the lane of the Beloved and didst witness the radiance of the grace of the Kind Friend. This success is a boundless grace and this bestowal is the essence of divine faithfulness.
- 2 Be diligent in the prayers thou hast in hand - the gates of bestowal shall be opened, supreme spirituality shall be attained, the observation of the greatest signs shall be made possible, and spiritual ascension shall be realized. At the appointed time, which accords with consummate wisdom, permission for attaining the presence shall also be granted, God willing.

1 ای خلیل الحمد لله سلسبیل هدایت را از ید ربّ جلیل نوشیدی و بسبیل خداوند کریم پی بردی و جام سرشار از بادهء محبت الله نوشیدی و کوشیدی تا بکوی جانان رسیدی و پرتو فیض یار مهربان مشاهده نمودی این فوز فیض نامتناهیست و این عطا جوهر وفای الهی

2 صلاحی را که در دست داری مواظبت نما ابواب عطا گشوده گردد و روحانیت عظمی حاصل شود و مشاهدهء آیات کبری میسر گردد و معراج روحانی تحقق یابد در وقت مرهون که

موافق حکمت بالغه است اذن حضور انشاء الله
نیز داده میشود

3 And upon thee be greetings and praise.

3 و عليك التحية و الثناء

BRL_IOPF#2.15x

CPF.262

AB08599

To: Isma'il

Date: 1902-Nov-13

O servant of God! Dost thou know what bountiful favours have assisted thee? The lamp of thy heart was kindled by the torch of guidance and thou inhaled the fragrance of the garment of the divine Joseph. Thou wert deprived, a poor and needy one among men and now thou hast been made the confidant of the celestial Kingdom. Thou wert in utter despair and thou became an intimate of the Promised Beloved. Thou wert ignorant and became knowing; asleep, and were awakened; heedless and were made mindful. What graciousness, what bounty is this? Be happy therefore, be happy and render thanks unto God.

ای بنده خدا هیچ دانی که موفق بچه موهبتی
گشتی از شمع هدی زجابه دل را روشن
نمودی و از یوسف الهی بوی پیراهن یافتی محروم
ناسوت بودی محرم لاهوت گردیدی مأیوس
نابود بودی مأنوس دلبر موعود گشتی نادان
بودی دانا گردیدی بیگانه بودی آشنا گشتی
خواب بودی بیدار شدی غافل بودی هشیار
گردیدی این چه موهبتست و این چه عنایت و
این چه هدایت خوش باش خوش و شکرانه نما
و عليك التحية و الثناء

MMK2#062 p.048

AB11994

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1902-Nov-13

1 O thou who art firm in the Covenant! Your letters arrived, and the photographic images of His Holiness the Herald of the Merciful One, the self-sacrificing Badi, were received and beholding them became the cause of joy and delight. May my spirit be a sacrifice for him! Glory be to God! When one observes that wondrous form in utmost contentment, submission, composure and dignity while captive in the hands of three bloodthirsty ones, a strange state overtakes one and a mighty detachment is achieved.

1 ای ثابت بر پیمان مکاتیب آنجناب رسید و تصاویر
انعکاسیه حضرت پیک رحمن جناب بدیع
جانفشان واصل و مشاهده اش سبب روح و
ریحان گردید روحی له الفدا سبحان الله آنهیکل
بدیع در نهایت رضا و تسلیم و قرار و تمکین
در دست سه خونخوار اسیر چون مشاهده
شود حالت عجیب دست دهد و انقطاعی عظیم
حاصل گردد

2 And upon thee be greetings and praise.

2 و عليك التَّحِيَّةُ وَ الثَّنَاءُ

INBA79.036

AB10398

To: Haji Aqa Khan

Date: 1902-Nov-13

1 O servant of Baha! Lift up thy head from the bosom of guidance, that thou mayest show forth a white hand in His servitude. Light thou a candle and raise up a heart-burning cry, that the birds of the meadow may, upon the cypress and jasmine, raise their voices in “Ya Baha’u’l-Abha” and in Persian melody reveal divine mysteries. And upon thee be greetings and praise.

1 ای بندهٔ بها سر از جیب هدی برآور تا در
عبودیتش ید بیضائی بنمائی شمع برافروز و ناله
جانسوزی برآر تا مرغان چمن بر سرو و سمن
بآهنگ یابها آه ای نعره زنند و بگلبانگ پارسی
بیان اسرار الهی نمایند و عليك التَّحِيَّةُ وَ الثَّنَاءُ

2 11 Sha’ban 1320.

2 ۱۱ شعبان ۱۳۲۰

INBA84:395b

AB04940

To: Charles Mason Remey, in Paris

Date: 1902-Nov-14

O thou spiritual son!

Verily I have received thy letter dated November 14, 1902, and its contents were known. I supplicate God to open to thee a way and prepare for thee and guide thee in thy affair.

But, concerning thy marriage with the maid-servant of God, Edith Theodora MacKay, do not be in a hurry. Deliberation and patience are necessary until her mother giveth her consent and thy father and mother also acquiesce. This is the divine commandment! Take thou hold of it with a true firmness. Verily this is better for thee under all circumstances!

Verily thy Lord is gracious to His servants and He facilitates ere long every straight cause. But thou must submit to and rely upon God under all conditions and He will bestow upon

thee that which is conducive to thy well-being. Verily He is merciful and compassionate!

For how many an affair was involved in difficulty and then was straightened, and how many a problem was solved by the permission of God. Be thou not grieved, neither be thou sad. Finish thy studies in sciences and then turn thy face unto God, asking from Him help and protection under all conditions.

Convey greetings to the dear maid-servant of God Edith Theodora, and upon thee be greetings and praise.

TAB.455

AB03083

To: Shaykh Muallim, in Tabriz

Date: 1902-Nov-21

- 1 O my God, my God! I press my brow to the dust of lowliness and brokenness, supplicating to Thee by night and by day, beseeching Thy Kingdom, O my Chosen Lord, that Thou wouldst forgive my sins and pardon my transgressions which have weighed heavy upon my back, and open my sight to behold the signs of Thy favors, and make me such that my eyes may be gladdened by contemplating Thy traces, and expand my breast through the verses of Thy oneness, and gladden my spirit until I behold luminous faces and divine treasures and heavenly birds and lordly realities and pure essences serving as mirrors wherein are traced the images of the Supreme Concourse, reflected from the lights of the luminous Reality from the Most Glorious Kingdom, telling of the outpourings of the highest heavens, set ablaze with the fire of Thy love amidst all beings.

1 الهى الهى انى اغبر جبينى بتراب الذل والانكسار متضرعاً اليك فى الليل والنهار مبتهلاً الى ملكوتك يا ربى المختار ان تغفر لى ذنوبى و تعفو خطيأتى التى ثقلت على ظهري و تفتح بصرى بمشاهدة آيات الطافك و تجعلنى تقر عيني بالامعان فى آثارك و تشرح صدرى بآيات توحيدك و تفرح روحى حتى ارى وجوهاً نورانية و كنوزاً رحمانية و طيوراً سماوية و حقائق ربانية و كينونات مرآية صافية مرتسمة فيها صور الملائكة منعكسة من انوار الحقيقة النورية من الملكوت الابهى حاكية عن فيوضات السموات العلى ملتهبة بنار محبتك بين الورى

- 2 Praise be unto Thee for bestowing this gift and conferring this bounty and perfecting this mercy and showing me pure hearts and radiant faces and piercing vision and attentive ears and conscious minds and beings that tell of Thy new outpouring and manifest light, among them this servant, abased at the gate of Thy oneness, broken before the Kingdom of Thy sanctity, who communes with Thee and says: O Lord! Aid me to be humble and submissive, and grant me success in detachment from all else save Thee and in occupying myself with

2 فلك الحمد على ما انعمت بهذه المنحة واسيغت هذه النعمة و اتممت هذه الرحمة و اريتني قلوباً صافية و وجوهاً باهية و ابصاراً حديده و آذاناً صاغية و عقولاً واعية و كينونات حاكية عن فيضك الجديد و نورك المبين و منها هذا العبد المتذل بباب احديتك المنكسر الى ملكوت تقدسك يناجيك و يقول رب ايدنى على الخشوع و الخشوع و وقفتنى على الانقطاع عما سواك و الاشتغال بذكرك و اعلاء كلمتك و

Thy remembrance and exalting Thy Word and diffusing Thy fragrances and chanting Thy verses and elucidating Thy proofs.

- 3 Grant him success in this, O my God, for verily Thou art the Generous, the Merciful, the Bestower, and verily Thou art the Mighty, the All-Bountiful.

نشر نجاتک و ترتیل آیاتک و ایضاح بیناتک و

3 وقفه یا الهی علی ذلک انتک انت الکریم الرحیم
الوهاب و انتک انت العزیز المنان

MKT6.057, MNMK#080 p.150

AB02608

To: Spiritual Assembly of Kashan et al.

Date: 1902-Nov-25

- 1 O beloved friends of 'Abdu'l-Baha! In every dispensation, when the Sun of Truth has shone forth from the Dayspring of Oneness, through its loving-kindness a spiritual gathering has been established in every land, so that, turning to God, they might engage in spiritual matters and make manifest divine inspirations.

- 2 Now that you are members of the Spiritual Assembly, you must strive day and night with all your soul and render praiseworthy services to the world of humanity. That is, you must seek the good of all and the good pleasure of the Self-Subsisting Lord. You must render service to His Imperial Majesty, the kind sovereign, the just king, show loyalty to the just government, and guide all to obedience and submission.

- 3 Be a refuge and shelter to every desperate one, and provide sustenance to every destitute one. Become loving fathers to orphans and the source of strength and ability for the weak.

- 4 Never speak about political affairs, as this is outside your duties. Those matters belong to the rulers and political parties - you have absolutely no connection with them. The duty of the Spiritual Assembly is spiritual matters and complete abstention from discussion of political affairs, even in reporting them. Christ said "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

- 5 And upon you be greetings and praise.

1 ای یاران عزیز عبدالبهاء شمس حقیقت در هر دوری چون از مشرق احدیت اشراق نمود از پرتو عنایتش انجمنی روحانی در هر دیار تشکیل شد تا متوجهاً الی الله بامور روحانی پردازند و سنج روحانی آشکار کنند

2 حال که شما اعضای محفل روحانی هستید باید شب و روز بجان بکوشید و خدمات مشکوره بعالم انسان نمائید یعنی خیر عموم بطلبید و رضای حق قیوم بجوئید باعلیحضرت سرور مهربان شهریار عادل خدمت نمائید و بدولت عادلۀ صداقت نمائید و کل را به اطاعت و انقیاد دلالت نمائید

3 هر بی سر و سامانی را ملجأ و پناه شوید و هر یتیم را بانوا کنید یتیمان را پدر مهربان گردید و ناتوانان را سبب قوت و توانائی شوید

4 در امور سیاسی ابداً تکلم ننمائید زیرا خارج از وظیفهء شماست آن امور راجع بولایه امور و احزاب سیاسیست شما ابداً تعلقی بآن ندارید وظیفهء محفل روحانی امور روحانیست و عدم گفتگو ولو روایتاً از امور سیاسی حضرت مسیح اعطوا ما لقیصر لقیصر و ما لله لله فرموده

5 و علیکم التَّحیَّةُ و التَّنَّاءُ

INBA89:202, BRL_DAK#1125

AB05869*To: Arbab, Muhammad Isma'il et al., in Kashan**Date: 1902-Nov-25*

- 1 O spiritual friends of 'Abdu'l-Baha! The greatest gift in the human world is the spreading of the lights of proof and the establishment of evidence for the truth of the Lord of Mercy and the elucidation of clear signs thereof. Now that you have girded up the loins of endeavor and are exerting your utmost efforts in this mighty cause, strive so that the newly arrived ones in this cycle of the All-Merciful may become aware of all mysteries, and each may become a shining lamp in establishing proof and evidence.
- 2 This service is highly acceptable in the court of the One and is the cause of drawing near to the Worshipped One. This is the station of those drawn nigh, this is following the Manifest Light, and this is a mercy to all the worlds.
- 3 God willing, you will succeed in this greatest of services with perfect spirituality and become the cause of boundless joy to the heart of 'Abdu'l-Baha. And upon you be greetings and praise.

1 ای یاران جانی عبدالبهاء اعظم موهبت عالم
انسان نشر انوار برهانست و اقامهء حجت بر
حقیقت حضرت رحمن و ابضاح آیات مدلهء بر
آن حال که شما دامن همت در میان زدید و
منتهای جهد در این امر عظیم دارید بکوشید
تا نورسیدگان این دور رحمانی آگاه بجمع اسرار
گردند و هریک در مقام اقامهء حجت و برهان
شمع تابان شوند

2 این خدمت در درگاه احدیت بسی مقبول و
سبب تقرب بحضرت معبود گردد اینست شأن
مقربین و اینست پیروی نور مبین و اینست رحمة
للعالمین

3 انشاءالله در کمال روحانیت موفق باین خدمت
کبری گردید و سبب سرور نامتناهی قلب
عبدالبهاء شوید و علیکم التحية و الثناء

INBA89:203

AB08812*To: Mirza Abdus-Samad Khan, in Kashan**Date: 1902-Nov-25*

- 1 O steadfast scribe! Thou hast written the names of the friends with utmost courtesy and perfect sweetness. This servant hath also penned letters that would bestow the water of life upon stone, bring inanimate matter into ecstasy and rapture, make lovers intoxicated with the wine of attraction and wonderment, render the mystics as magnets of mysteries, and scatter the musk-laden fragrance throughout all lands. Well done to thy musk-scented pen that hath become the cause of such a bounty! And upon thee be greetings and praise.

1 ای کاتب ثابت اسماء یارانرا در کمال ادب و
نهایت حلاوت مرقوم نمودید این عبد نیز نامه‌هایی
بنگاشت که بسنگ روح حیات بخشند و جماد
را به وجد و طرب آرد عاشقانرا سرمست بادهء
جذب و وله کند و عارفانرا مغناطیس اسرار
نماید و نافهء مشکجار بر جمیع دیار نثار کند آفرین
بر خامهء مشکین تو باد که سبب چنین موهبتی
شد و علیک التحية و الثناء

2 23 Sha'ban 1320.

٢٣ شعبان ١٣٢٠ 2

MMK5#096 p.080

ABU2296

I cared more for hearing the Tablets of the Bab recited than anything else. I used to commit them to memory and repeat them. This was the greatest pleasure I knew in my childhood-my play and amusement. I was not fond of study, nor did I care for books.

[Being asked whether as a young man he did not seek amusement, like others of his age, he replied:]

At Bagdad I rode on horse back; at one time I had an idea that I would like to hunt. So on a certain occasion I joined a party of hunters and went with them to the chase. But when I saw them killing birds and animals, I thought this could not be right. Then it occurred to me that better than hunting for animals, to kill them, was hunting for souls of men to bring them to God. I then resolved that I would be a hunter of this sort. This was my first and last experience in the chase.

SW_v09#18 p.201-202, AELT.020 fn

ABU3522

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Love for men is love for God. To serve men is to serve God.
My sign is this-that I serve the people, that I clothe the people.

AELT.116

ABU1862

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

The reference of the words of the Old Testament 'An eye for an eye and a tooth for a tooth' is double: it refers, first, to the balance which is preserved by human law, that there may be a check to evil-doing; and, second, to the inevitable retribution which will fall upon each individual during his life, or upon the race after his death, for his evil acts.

But Christ, when he advised that, if a man be struck upon one cheek, he turn the other, was advancing a rule of conduct which should govern the every-day relations between individuals. His words are not to be taken literally, but as enjoining that there should be no resentment or retaliation for injuries received. By retaliating in kind, you will act as evilly as the wrong-doer. You should conquer hatred by love. If you meet with kindness him who injures you, you may overcome his stubborn spirit. The love of God will then come to him, and he will become a changed man.

"As an illustration of what I mean by the spirit of non-retaliation, I may mention the instance of a believer in Russia who was attacked without provocation and almost killed. The criminal was tried and condemned to death. The believer, animated by this spirit, begged the Governor to mitigate the sentence, and obtained its reduction to several years of banishment.

AELT.117-118

ABU1046

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

No Divine Messenger ever encouraged strife, or suggested that the sword be used in promulgating his teachings. When followers of Christ or Mahomet have resorted to this means of spreading their faith, imagining that they were justified by the words of their Master, they have mistaken the symbols of his teaching for its reality and have done that which he had, in fact, forbidden. This misinterpretation was due to their own ignorance and degradation. All the great Teachers are from

God, and teach the same thing; the differences in the results which have followed from their teachings have been due to the varieties of character-the degrees of ignorance or knowledge, of materiality or spirituality-of mankind.

The capacities of men differ. If you pour water into two vessels, a large and a small one, though both may be filled one will contain more water than the other. So of men-one may have more truth than another; but the one who has less, may still have truth. Of what avail is contention as to what is truth? In the contention God is lost. Intellectual refinements are of no avail without the godly life.

Once there was a contention between two eminent believers in Persia. One of these declared that the Blessed Perfection was God and that there was no other. The other contended that the Blessed Perfection was but the reflection of God.

The contention grew into a quarrel, and dissension was threatened in the Church. The Blessed Perfection summoned both of these men to appear before him.

To the one he said, 'You say that I am God and that there is no other. You are right.'

To the other he said, 'You say that I am but the reflection of God. You are right.'

Then to both he said, 'You are both right. But to contend will destroy you both. Go home and be friends.'

And so they did. They became good friends, returned to Persia, and each continued to teach as he thought. This was the only dissension which has ever occurred among the believers.

The essence of the nature of God is love. His favour cannot be won by hatred or strife. He is never angry. He curses nothing. It has been said otherwise; but such teaching is the teaching of heathenism- of the teachers of the time -not that of the Messengers of God. When you see men doing evil things, you should not be angry with them -you should pity them; for their evil deeds are due to their ignorance, and for them they must suffer.

AELT.118-120

ABU2516

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Question/topic: Commenting upon the passage in the New Testament where Jesus is said to have been taken to a high mountain by Satan and shown all the kingdoms of the earth

This narrative cannot be literally true, as the earth is round and not to be surveyed from any mountain. The meaning is this: Man has two natures—a higher nature, which is Divine, and a lower nature, which is human. The higher nature is the inspiration of God within us; the lower nature is the slave of sensuous pleasure, desire, attachment, and ignorance. The struggle which Jesus experienced was that between the higher and the lower selves. In this struggle Jesus perceived that the things of the senses and the world are impermanent and futile. He conquered his lower nature, and his higher self—that which was of God—became ascendant. Then it was that he said, “Get thee behind me, Satan.”

AELT.121-122

ABU3044

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Good thoughts, good resolves, and good deeds bring men nearer to God, and that is heaven. Hell is the state of mind in which there are evil thoughts and purposes, yielding to the desires of the senses, clinging to material things. In that state man is separated from God, and in his ignorance he suffers.

Salvation - heaven - is the conscious realisation of God in this life, which is gained by love, kindness, and good deeds.

AELT.122-123

ABU3417*Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka*

Where there is contention, there cannot be the highest conception of truth. We must have sympathy for all beings, and to have real sympathy means to feel with others in their higher aims and ideals.

AELT.128

ABU0894*Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka*

Every one receiving these instructions will think, 'How like my own religion!' This is because they are so broad that they include all truths; and all religions are built upon the same foundation. All intolerance must go. To-day is the time of the spirit of Truth, and that spirit is one of charity and sympathy for all the beliefs of the people of the world.

The spirit has passed away from the bodies of the old religions. All the teachings of the great Manifestations are sublime, their lives stand out as brilliant stars; but time changes all things, and while the forms of their doctrines remain, the spirit has fled. These bodies are dead or dying; but the same spirit is reborn in a new body—that is, the Body of the Law contained in the utterances of Beha Ullah. As the teachers of old, he came not to destroy, but to renew; and all that is true in all religions will stand, for truth cannot die. By the New Dispensation new spirit is infused into these teachings and they will be understood by men; and when they are understood there will no longer be room for contention.

The reality of words is spiritual, and this reality remains the same, though the formal expression is in many different words of as many languages. This spiritual reality behind the word is a matter of deep significance. Through the spirit of a word, if you are not heedless, I will plant a seed in your heart, which will grow into a great tree.

After a word has been spoken it may be forgotten: but the spirit with which it was uttered remains, for good or evil. This

spirit is the real word, and if one discerns it when the word is spoken, he will perceive the relations between the various corresponding words of the several languages; and from this relationship between words he will discern that there is also relationship between the races or peoples who respectively use the languages. The same thing, indeed, is indicated in the forms of words, in the community of roots shared by different tongues; as we have the words 'brother,' 'daughter,' 'better,' in Persian as in English. These are proofs of the relationship - of the brotherhood -existing between the widely separated peoples of the world.

But men are careless; they do not regard abstract relations, but seek always for the concrete. If a word spoken is not in form like that which they use, they think it different. With names and descriptive terms it is the same. So the various religions dispute and wrangle over what they call differences, when there are no differences if one considers only the spirit of the words.

Christ told his followers to receive his words in the spirit - not in the letter; and so have all Manifestations."

AELT.128-130

ABU1396

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Each Manifestation was alike great in himself, each spoke with the same authority, each alike breathed the spirit of God. The same fundamental truth underlies the doctrines of each. The differences between them were not in themselves, but in the evolutionary stages of the peoples whom they taught. When Christ appeared, the people among whom he came were in a low state of intelligence there was little or no discussion of abstruse questions among them. Buddha, though earlier, came to a part of the world where civilisation was much more advanced, which was ripe in philosophical and metaphysical speculations. Mahomet found wild tribes and hordes of uncivilised barbarians.

On the one hand, each of these great teachers had to meet a problem peculiar to himself-that of guiding and satisfying his contemporaries and associates; and, on the other, the condition

of the world's advancement in general-the state of communication between different parts of the world-was such that the teachings of each were confined to the people of that region to which they came and for whom they were especially adapted.

The progress of the world during the past fifteen hundred years has greatly modified the conditions which prevailed when these teachers were on earth. Man has learned to control the forces of nature and to harness them in his service. All the nations of the world are in constant, easy, and rapid communication: closely united by the telegraph, the telephone, steam and electric locomotion. A World-Teacher appearing now, after so long a lapse of time since the last, and under the changed world-conditions which now prevail, might be expected to be greater than his predecessors; and such he is. He is a World-Teacher in a broader sense than they. His teachings cannot be limited to any nation or race. His problem is to guide and instruct the whole world as it is to-day; his teachings must meet every condition of the world.

AELT.131-133

ABU1462

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

All religions are written symbolically. This is the only way in which Truth can be written to withstand time and its changes. Languages change, the meaning of words is lost; for these are but the expressions of periods. Symbols never change, since they are the expressions of man's spirit. The realities encased in them are handed down as long as the symbols are preserved. These realities the spirit reawakens.

Beha Ullah was no exception in this respect to all other Divine Manifestations. He used symbols and metaphors, and if we would understand him, we must interpret these. But this is the day of enlightenment, and therefore his symbols will be read with the highest conception of truth, and his teachings will throw light upon those of all the former Manifestations.

At the time of Christ, or at least among those who heard him, there was, as I have said, little or no discussion of difficult questions -men were not accustomed to abstract thinking; therefore

the symbols and metaphors of his teachings were not interpreted by them - they were literally accepted as the letter of the Law. It is not meant that the greatest truths were not contained in Christ's teaching, but that his teachings were to a great extent misunderstood and the truths lost. Those who were the fathers of the Christian religion gave to the world his literal speech, without explaining the meaning which it was intended to convey.

The time has now come when men are keenly receptive of spiritual things, and the symbols, metaphors, and allegories (which are merely the casings of truth) can be unveiled, and their true meaning understood.

It is to uncover and expose that which lies hidden in time and in the religions of the past, to infuse a new spirit into the peoples of the earth, that the New Dispensation has appeared in the world of men.

AELT.134-135

ABU1853

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

God is to every human being as great as the individual mental capacity permits one to see Him. So, also, is the Manifestation who represents Him in this world of beings. Each individual perceives with the faculties peculiar to his own evolution. The Manifestation appeared not for a few, but for all. To the simple, as to the great, he is the same: but some see him in one light, some in another, according to their capacities to perceive.

Where real religion is felt it is often the heart which speaks rather than the head, and if we want to extend our sympathy to such as these, we must look into their hearts to find their needs, and treat their beliefs with charity. With others, whose intellects have awakened, but whose hearts have not, we must address the mind. Where neither the heart nor the head is yet aroused, we must appeal to the emotions; for we must extend help to all.

AELT.136-137

ABU2915

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Question/topic: Madame Canavarro had expressed to him her desire to assist in spreading the teachings of Beha'ism among the Buddhists, and then spoke of the difficulties before her in introducing them as a new religion.

Teach them as the truths contained in their own religion; and after you have instructed them and gladdened their hearts, you may tell them of the Messenger, and remind them of the promise of Buddha that another teacher should come, teaching the same truths.

[When she further remarked that she was so imbued with the spirit of Buddhism that it was a part of her very life, he said:]

It is your sufferings and your faith in God which have brought you to the true spiritual insight, and no change or alteration can take place in you. What you call yourself is of no consequence.

AELT.138

ABU3375

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Question/topic: When I first met the wonderful man whom his followers call "Master," I was deeply impressed with the breadth and liberality of his views, and ventured to call his attention to statements of another tenor, which I had seen. He deprecated them unreservedly, and continued:

They see from their own standpoint. But these people are pure in heart and simple in spirit; therefore, though not intellectually advanced, they are capable of grasping their portion of truth, for truth is for all. They give it out according to their understanding.

AELT.140

ABU3366

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Question/topic: When Abbas Effendi was specifically asked as to the fate of those millions of human beings who would never hear of Beha Ullah-whether they were, for that reason, to be regarded as hopelessly lost, he replied:

No. The birth of our Lord was for all; those who shall know of Him and those who shall not. The Spirit is the same everywhere. Under whatsoever name men address Him, He will respond to their call.

[Asked, further, about the heathen - those devoutly and sincerely kneeling before stone images - he answered:]

They too will be heard, and God will protect them.

AELT.142

ABU0361

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Every deed of life is a thought expressing itself in action; it is the actual mirror of the man within. The act sets up a force which is the spirit of the deed. Successive acts done in furtherance of a purpose produce an accumulating spiritual force which never dies.

Therefore we must be active -we must be up and doing. Our deeds build up our characters, and the building of our characters is our task. Life in this world is for this purpose. We are, while here, more or less arbiters of our own destiny; but in the worlds to come we cannot progress except by grace of the Divine Will. Therefore let us attend to the building of character as the one thing essential.

If heredity has not given us the qualities of character necessary for our high moral and spiritual advancement, we must labour to build up a new structure within ourselves which will be adequate to that aim. Each man must look to himself and within himself to find his errors and weaknesses.

When we find weak points in our character we must begin to tear down; and also we must not neglect to build up good

qualities in place of the evil ones which we discard. It is a law of our nature that to remove a characteristic permanently another must be developed in its stead.

Self-discipline is the first aim of one who desires to live a true life. But as to this do not misunderstand me; I do not mean the discipline, widely practised in old times and even by many at the present day, which consists in mortifying the flesh and deadening the emotions. Enjoy pleasant things, look with pleasure upon beautiful things, but without clinging to them, without longing to possess them, without holding them dearer than God. The flesh, the senses, the emotions, are the instruments by which we attain to the understanding of truth. But they must be kept as instruments, and not allowed to become our masters, as they are likely to do if we fail to keep guard over them.

Sense indulgence is evil because it keeps the soul away from God. Unless it is held in check progress towards God is quite out of the question. You cannot serve two masters. And it is difficult to deal with, because sensations remain as abstractions in the mind, and, though so subtle that they can scarcely be recognised, exert an effective influence towards their own repetition.

Yet while making earnest efforts to subjugate the senses man is liable to err; his nature is very complex, and to find the true path requires wisdom. If he attacks them by indiscriminate repression, as by asceticism, worse evils will be encountered; for the effort may produce serious physical or mental disorders, perhaps insanity or death; or it may result in merely diverting the uneradicated evil tendency into some other channel where it may be even more injurious to the character; and it will in any case tend to foster selfishness, which is worse than sensuality.

Therefore the attractions of the senses must be met, not by running away from them, but directly, by a man's will and the power which is within himself to resist evil when temptation arises. Thus only can desire be eradicated from the nature of man.

Selfishness must also be rooted out, not only in its gross, but in its exceedingly subtle forms. A man may be selfish even to an extreme and be quite ignorant of it.

Not until a man has wholly freed himself from lust and selfishness will he be able to distinguish between what is good in him and what is not. Lust and selfishness lead men ignorantly to evil acts, and evil acts in turn increase lust, selfishness, and ignorance.

To learn one's own nature is better than to seek for the unknown and the unknowable.

There is need for great wisdom in building up one's character. One must have tolerance and know how to apply it; charity, and know how to bestow it; love, and know how to love all things.

Only to be always speaking of love is not sufficient. We must love in our hearts. Nor can love and hate exist together, for love and hate are opposites. If a man declaims that he loves every one, while his actions contradict his words, his assertions have no worth.

Do not mortify the flesh. Care for the body as the vehicle of the soul and the spirit within; but at the same time do not pamper it.

Cultivate your finer nature through your senses and your emotions, taking care meanwhile that they do not become your masters.

Look always to God for aid, not to frail human nature. Call on the Beha for strength to guide you. That spirit is now the renovating influence upon this earth.

Be calm, be joyous, and not only when the sky is clear, but when the clouds gather as well. To be calm and brave under difficulties is a proof of spiritual force.

But let no man, because he has gained outward control over himself, imagine that he has accomplished the highest cultivation of his character. There must be inner calmness, based on a sense of security in God's protection, and a desire to do good for the sake of good. One should find pleasure in the doing of good deeds; he should not do them with an eye to the reward which they are to bring.

When he has reached this point, a man may be said indeed to have conquered himself.

AELT.143-148

ABU0648

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Man has four standards to which he refers in the ascertainment of truth—the report of the senses, the verdict of reason, tradition or testimony, and inspiration. The ancient philosophers generally regarded reason as the highest of these; for the best means by which to reach an understanding of the essence of things, they said, is the mind. But the philosophers of the present day place their chief reliance upon the senses. Whatever these declare to be the truth of the matter, that they accept as final. Followers of the various religions believe that the declarations of their Holy Writs are the ultimate verities. Mystics and spiritualists find final truth only in the revelations of inspiration. Men are generally agreed that there are only these four standards for the determination of truth; and yet the inadequacy of each of them is quite clear.

First, as to the report of the senses, now generally accepted as the most reliable of the four. Of the five senses, sight ranks as the highest. It is most certain that the faculty of sight is liable to error—that it may mislead—and that therefore it is not a perfect standard. For example, the eye is deceived by the mirage, seeing it as water. It mistakes the image in the mirror for the real object. The great and brilliant stars are seen by it as points. The pulsating light of the sun appears to it to be without motion. A point of light moving rapidly is to it a continuous line. On a moving ship the shore seems to it to move. The eye ascribes the motion of the earth to the sun, and to it all the stars seem to circle about this globe.

It is therefore clear that sight is not a certain standard.

Though by the ancient philosophers the reasoning mind was regarded as the highest authority, these philosophers do not agree. Some declare that the universe had a beginning, others that it had no beginning. Their various opinions are so numerous that one cannot count them. But if the verdict of man's reason was a norm of final and absolute verity, the philosophers of the world would agree.

The third standard of truth to which men have recourse is the testimony of others, as found, for example, in tradition and sacred books. But testimony can only be considered by the mind; and if the mind itself is not a trustworthy instrument, how can the evidence which it offers us from these sources be

so? Great error may result from the misinterpretation of a single word or expression of the sacred books.

The inspiration of God is a revelation to the heart: but temptations of the devil are also addressed to the heart. If to the hearts of men is revealed a command,- "Do ye thus and thus,"- how are we to know whether this is a revelation from God, or a temptation from Satan?

Our conclusion must, therefore, be that none of these standards for the determination of truth is worthy of implicit confidence; and man has no other means for reaching a true understanding.

Yet if the conclusion declared by all four of these standards be the same, it is worthy of confidence. Then we may be assured that the common report is correct. Otherwise we cannot be sure.

The rule, then, which we should adopt in our investigations, is this: In determining every question we should refer it to these four standards, and a conclusion which is supported by the verdict of all we should accept; any other we should regard as uncertain.

Yet there is another standard which is the peculiar possession of the Chosen of God. This standard is the breathings of the Holy Spirit. By that power assurance is produced, man becomes certain, and the consciousness is satisfied.

AELT.149-152

ABU0343

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

God is Love and Peace. God is Truth. God is Omniscience. God is without beginning and without end. God is uncreated and uncreating, yet the Source, the Causeless Cause. God is pure Essence, and cannot be said to be anywhere or in any place.

God is infinite, and as terms are finite the nature of God cannot be expressed in terms; but as man desires to express God in some way, he calls God "Love" and "Truth," because these are the highest things he knows. Life is eternal; so man, in order to express God's infinity, calls God "Life." But these things

in themselves are not God. God is the Source of all, and all things that are, are mirrors reflecting His Glory.

But, while God does not create, the first principle of God, Love, is the creative principle. Love is an outpour from God, and is pure spirit. It is one aspect of the Logos, the Holy Spirit. It is the immediate cause of the laws which govern nature, the endless verities of nature which science has uncovered. In short, it is Divine Law and a Manifestation of God. This Manifestation of God is active, creative, spiritual. It reflects the positive aspect of God.

There is another Manifestation of God which is characterised by passivity, quiescence, inactivity. In itself it is without creative power. It reflects the negative aspect of God. This manifestation is matter.

Matter, reflecting the negative aspect of God, is self-existent, eternal, and fills all space. Spirit, flowing out from God, permeates all matter. This spirit, Love, reflecting the positive and active aspect of God, impresses its nature upon the atoms and elements. By its power they are attracted to each other under certain ordered relations, and thus, uniting and continuing to unite, give birth to worlds and systems of worlds. The same laws working under developed conditions bring into existence living beings. Spirit is the life of the form, and the form is shaped by the spirit. The evolution of life and form proceeds hand in hand. The powers of spirit are evolved by the experiences of the form, and the plasticity of the matter of the form is developed by the activity of the spirit. Working up through the mineral and vegetable kingdoms, sense-perception is reached in the animal, and the perfection of form is attained in man.

The forms or bodies of component parts, infinite in variety, which in the course of evolution spirit builds as the vehicles of its expression, are, because of the instability of matter, subject to dissolution. As they disappear, others are built following the same patterns, carrying on the characteristics of each.

Sense-perception gives rise to desire, desire to will, will to action, and action again to sense-perception. This chain ever repeats itself, and so the powers of thought, memory, reason, and the emotional capacities are evolved in spirit. These powers and capacities of spirit, expressed in individual human beings, constitute human characters.

Through these successive evolutionary steps spirit develops characters having many Divine attributes. The positive, creative aspect of God is reflected in them. Individuality is derived from expression in individual form. Self-consciousness

accompanies individualized character, and the being thus endowed has the potentiality of rising to the knowledge of God.

Characters inspired by the universal human spirit continue in lines of specific developing types, as did species in the vegetable and animal kingdoms.

Similar types recur again and again, but without a continuing individual life from one human being to another. This recurrence may be likened to that of the seasons. Spring, summer, autumn, and winter return in succession, each season the counterpart of the like season in the previous year-the same yet not the same. So flowers and fruits come this year from like seed or from the same bush or tree as those of last year, each in the line of succession of its kind, the same in essence, but differing in substance.

In the latter case the power which causes the seed to rot in the ground and a new growth to spring from it, or the bush or tree to put forth again leaves and fruit, is the power of the Spirit, the active aspect of God as Life.

So in the case of man. Life is eternal, but the individual human consciousness is not inherently so. It can only gain immortality by uniting with the pure Divine Essence. This union man may reach by a pure life and love for God and his fellows.

When in the course of evolution the stage of thought and reason has been reached, the human mind acts as a mirror reflecting the glory of God.

The face of nature is illumined, the grass, the stones, the hills, and valleys shine; but they shine not of themselves, but because they reflect the rays of the sun. It is the sun which shines. In the same way, our minds reflect God. Those who live thinking good thoughts, doing good deeds, and with love in their hearts-the minds of these become ever clearer, reflecting more and more perfectly the love of God, while the minds of those who live in ignorance and desire are clouded and obscured and give forth His light but meagrely.

A stone reflects but slightly the rays of the sun; but if a mirror be held up, though it be small, the whole of the sun will be reflected in it, because the mirror is clear and bright. Just so is it with the minds of men and the Sun of Reality. The great Masters and Teachers so purified their minds by the love of God and of men that they became like polished mirrors, reflecting faithfully the Glory of God.

[This exposition, and that in Chapter XI. on "Reincarnation," were compiled from a number of discourses and conversations, and submitted to Abbas Effendi and approved by him.]

BSC.300 #609, AELT.153-157

ABU1139

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

We come now to the subject of transformation in the nature of matter; and we wish to show you that that which is temporal is essentially different from that which is eternal, and that neither can change its nature for that of the other.

As an example of matter we may take the metal, iron. Its nature is such that when heated it may become hot, red, and fluid. But though it continue a thousand years in the fire, its nature will not be changed into that of fire; its nature as iron will still remain. It will indeed receive certain qualities from the fire; but whatever the extent to which it acquires these qualities, its mineral nature will endure and cannot be changed. It continues to be a mineral. The simple elements always retain their nature as simple elements.

So, if iron be alloyed with some other metal, it will display qualities which it did not have before; but on the dissolution of the alloy it will return to its original state and display the ordinary qualities of the metal.

Again, substances of the mineral kingdom may become constituents of vegetable forms; but they do not thereby lose their mineral nature. They become, not a growing power, but part of a growing form. These substances may in like manner come to animal bodies, but, as before, without leaving behind their peculiar nature as minerals, although they take on certain qualities from the animal. And, finally, they may go to make up bodies and receive the impress of the character of man—may reflect the perfections of human nature; still they do not lose their identity as minerals.

A light shines forth from a crystal globe. For a thousand years it may radiate through the crystal, and still the crystal will remain crystal and the light light. The crystal serves only to make manifest the beauty of the light.

Thus it may be known that the nature of things remains always the same - that inherent qualities can never be lost. The body of man always remains dust of the earth, returning on its dissolution to the elements from which it was compounded.

Therefore it will ever be the function of the visible world to reflect the perfections of God. This, then, is the purpose of the succession of forms; and as the perfections of God are infinite, the succession of forms must be infinite also.

AELT.158-159

ABU1567

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

The ancient philosophers of Greece, Persia, and Egypt believed that God manifested in material things His final and supreme Reality. This supreme reality has been likened to the water of the sea, and material things to its waves. In this simile the water is considered to have two different modes of manifestation. In their form the waves are temporary, changing. In their substance they are eternal, unchanging.

Again, the single Reality has been likened to unity, material things being the manifestations of that Reality as numbers are the manifestations of unity. As one plus one equals two, one plus one plus one equals three, and thus from one all numbers come, so all things are made up from the one Reality.

This view of the universe is wrong. Why? Because the One is perfect, while all material things are imperfect. If this philosophy were true, there would be nothing except the temporal and changing. Light would be as darkness, life as death, wisdom as ignorance, sight as blindness, since all that exists in the material world is imperfect.

The Reality of God is the world of perfection. The Reality of God is as a light which shines upon all things; all are illumined by it.

The rays of the sun cause objects to appear. Light is not substance; it is that by virtue of which substances may be seen-it causes substances to appear. In the same way the illumination

of God causes the essential reality of substance to become perceptible. Spirit is not the material of the body- it gives the body life.

God gives life; He is not the reality of substance. Spirit is not matter.

AELT.160-161

ABU0647

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

The word "spirit" has several different significations, or rather there are several degrees of spirit. Spirit in the vegetable world is the life of plants- the power by virtue of which they grow. Spirit in animals confers the capacity of sensation upon physical bodies compounded of associated elements. By virtue of it animals see, hear, feel, and have other sensations.

Spirit in man is the perceiving soul, able to understand the realities of things and predominating over all things else. The spirit of faith endows man with the capacity to love God and to know God. If the spirit of man, his perceiving soul, be confirmed by the spirit of faith so that it loves and knows God, and if it be guided by the guidance of God, and if the divine attributes be manifested in it, then there is a living soul which attains to eternal life. Otherwise it may be considered to be dead. That is why Jesus said, "Let the dead bury their dead."

One who is born of the flesh is flesh; one who is born of the spirit is spirit. Those men who have not been delivered from the darkness of the human estate and who have not been illumined by the effulgence of God, although they are human in form, are in reality but animals. Though they are living as regards the body, as regards the spirit they are dead.

The lamp which is extinguished and gives forth no light may be considered to be dead. When it has been relighted it is again alive. The spirit of faith is as the radiance of the lamp: and therefore those whose souls have not been led to the shadow of the wings of God are as though dead. The spirit of faith is like the ether regarded as the vehicle of light. Etheric matter is found everywhere; but only where it is in undulation does light appear. The appearance of light is not caused by motions to and fro of the ether- by its goings or its comings -but by

undulations in the ether every-where present. Thus at night we have etheric matter, but without undulations, and therefore darkness prevails; but by the power of the sun it is caused to undulate, and light appears. The atmosphere is always present; when it is disturbed sound is heard; but this is not because the atmosphere, having gone away, has come again.

As touching the Spirit of God-which we call the Holy Spirit - this is eternal. It is the pure favour of God. It is the Divine virtues - the attributes of Divinity. It influences the essence of all things. It is that which infuses life into the soul. It is the teacher of minds. It is the creative power. It gives eternal life. It is the educator of men. It is the centre of the graces of the Merciful God. It is the pure effulgence which dissipates the darkness of the world of men.

Human nature is like iron, of which the characteristics in its normal state are to be black, to be cold, and to be solid. The grace of the Holy Spirit is like fire which glows upon the iron and changes its blackness to redness, its coldness to heat, its solidity to fluidity. The iron has received the rays of the fire; its characteristics have been changed by the heat of the fire. In the same way, the spirit of man, which is his perceiving soul, when it shall receive the rays of the Holy Spirit will become endowed with the attributes of the Holy Spirit. His imperfect qualities will be changed to perfect ones. He will reflect the attributes of the Holy Spirit. Otherwise he is esteemed to be dead - even below the animal. In the Koran it is said: "They are like animals- even lower than they."

AELT.162-165

ABU0780

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

You have asked me for an explanation about soul. Man possesses a gift by which he is distinguished from all other creatures-a spiritual principle which is bodiless, pure, simple, or uncompounded, which is superior to place and time. Animals have sensations; they have the five physical senses and perceive those things which affect the senses. Man also, like animals, having the five senses, perceives the things which affect them; but, further, he possesses a spiritual power, in its nature original and essential, which encompasses the reality

of all things and by which he perceives things which do not affect the senses.

Things which affect the senses are those which are physical, which have bodily form and shape. But the spiritual power of man perceives essential realities - realities which are unseen, without bodily form and shape. Animals perceive outward, objective things; they cannot perceive things which are hidden, subjective. Man, by means of his perception of the essential nature of things known to the senses, can find a way to understand things unknown to them.

In short, man has a power which encompasses and perceives things both seen and unseen, by which he is distinguished from the animals; which enables him to perceive things which are purely intellectual realities.

The intellectual realities are those which are immaterial, as love, wisdom, spirit, character, knowledge, the divine powers; these are the intellectual realities, these are the hidden communications, these are the divine virtues, these are the human perfections, these are the mysteries of nature.

All these are realities which pertain to the realm of the mind; and there are also the insensible qualities of sensible things, as the roundness of the earth, which man is able to infer from that which his senses perceive.

The capacity for understanding these things animals do not possess; it is for man only.

The power which perceives in the realm of mind, which penetrates to the essence of all things, is the intellectual power, the perceiving soul. All the arts, sciences, industries, and inventions were once in the invisible world- were hidden mysteries; but the intellectual power of man has revealed them -has brought them forth from the invisible to the visible world. The art of writing is an example. This was once a hidden mystery. No one had known it. But the intellectual power of man brought it forth, making known the possibility of such an art.

Another example of things brought forth from the invisible world is astronomical science, once unknown to men. The sky was thought to be a tent. The earth was supposed to be flat, and the sun to move over it. But now man's intellectual power has revealed these hidden mysteries.

Therefore it is to be understood that in man there is a revealing power which encompasses the realities of all things, which is fitted for perceiving and understanding hidden mysteries. By means of it, from known or visible things he draws conclusions as to things which are unknown or invisible. By this power he

is distinguished from the animal. This is the perceiving soul, or the spirit of man. It has different states or conditions, and about these I hope to speak to-morrow.

AELT.166-168

ABU0464

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

The first state of the perceiving soul is that in which it is engrossed in the gratification of desire. In this state its nature is like that of animals: animal lusts predominate in it. Like the animal, it is unable to distinguish good from evil. Being overwhelmed by desires, it cannot discriminate between what is lawful and what is unlawful. It gives rein to desire, to the attractions of lust.

In this state it knows neither God nor the innocence of human nature (by which I mean human nature in its purity, untainted by desire and passion). It is far from the truth of all things.

This is the soul which has not been trained. Though outwardly -though from their speech -men in this state might be supposed to have the power of distinguishing good from evil, in reality they have no discrimination. Such are men in general, who have not been under the care of the Divine Teachers, and who have not known the pure impulses of man (unperverted by desire and passion). After a man has come under the care of the Teachers, after he has perceived and understood the nature of man in its purity, then, having gained discrimination, he learns what virtue is. Such a man realises his faults. He takes himself to task because of his unworthy and evil qualities. He is ever contrite- repentant for his evil deeds. He longs for goodness and virtue.

This is the second state or condition of the perceiving soul; it is the first stage of the progress of the soul to God. This repentance, this longing for the virtues of God, is the means whereby are acquired the inner sight of enlightenment. The man comes to know the qualities of truth and the qualities of untruth. His capacity to feel and to perceive increases; by the gift of God he gains insight and receives inspiration. These are the means of his development and progress -the means whereby his nature is changed and purified - the means whereby he is trained and

educated to understand. Then he comprehends the mysteries of God; without instruction from any, he penetrates the real Divine mysteries; without a teacher he receives understanding and learns the realities of all things.

When he has reached this stage he receives assurances and confirmations; he attains steadfastness and constancy. His faith becomes unalterable, firmly established as a mountain. If the seas of superstition roll their waves over him, they move him no more than would a drop of water. If all tests and temptations assault him in unison, they have no influence upon him. He is so sure, so firm, so joyful, so steeped in faith, so intent upon the kingdom of God, so strong in his spiritual life, that he sings and dances under the sword of the foe. Though all the men of the world were gathered together, wishing to move him from his faith, they could not. Why? Because he receives light from the Source of all Gifts.

When he has attained to this estate, he is satisfied; he is content in God into whatsoever conditions he may be thrown. This is for him the state of contentment in God. He feels himself drawn into the ocean of grace.

At that time, also, God is content with him. The host of the Supreme Concourse is content with him. The angels of heaven (of course, when I say "angels," I mean holy human souls) are content with him. He himself will be one of the angels, whether in or out of the body.

In this estate he becomes a centre for receiving the power of the Holy Spirit. In this estate his spirit bears to the Holy Spirit the relation which, before, his body bore to his spirit. He becomes like a polished mirror. When he speaks, he gives forth the rays of the Sun of Reality. All the light which is reflected from this mirror is the light of the Holy Spirit.

Therefore was it that Jesus counselled his disciples to speak and teach without fear, since the Holy Spirit would come to them and put words into their mouths. When you have need to speak turn your hearts to God, and His Spirit will give you words. The Blessed Perfection has spoken to like effect: "The heart is My room; cleanse it, make it ready, that I may come and dwell in it. Thy spirit is My desire; purify it, that I may visit it."

We hope, if it please God, that through the grace and instruction of the Blessed Perfection, and through the radiance of his testimonies, all of you may attain to this estate; for this is the estate of perfection, this is the estate of eternal life.

AELT.169-172

ABU0565

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

The world of existence has two estates: the one is the Unconditioned, the Absolute, the Divine; the other is that of submission to God. The one is the estate of God, the other of created beings.

That is to say, when we speak of God or Truth, we mean that which is endowed with the highest perfection, and when we speak of the created world, we mean that which is subject to utter imperfection. The one is eternal, the other temporal. The one is rich, the other poor. The one is powerful, the other impotent. The one is all-knowing, the other plunged in ignorance. The one is wholly pure, the other swayed by desire.

But the eternal flows out to, envelops, and permeates all things which are impermanent. God, or Truth which is the reality of God, gives life to mankind.

The earth in its own inherent condition is dark, while the sun is bright; but the sun shines upon the earth, and the earth is bright by reason of the shining of the sun.

So God has given His light to created beings. God is a perfection which flows out to, envelops, and permeates the world; and mankind should reflect the perfection of God as the earth reflects the rays of the sun.

The grace which is between the Creator and the created is Love. The intermediary of that grace of God is the Holy Spirit. If there were no love, there would be no communication between God and created beings. Were there no light, there would be no communication between the sun and the earth.

The rays of the sun shine forth from the mirror when it is exposed to the sun, although the mirror of itself is dark. The light which we see in the mirror is but the effect of the power and grace of the sun. In the same way, the visible world is altogether imperfect; all the virtues and all the perfections which appear in this world are the reflections of the perfections of God.

The efforts of all the Divine Teachers have been directed to the end of so educating mankind that the souls of men shall attain the capacity to reflect in their essence the rays sent forth from God -that the light of the Sun of Reality should shine in the mirror of the heart, giving forth radiance.

The intermediary of these graces and benefits is the Holy Spirit.

Although the beings of the visible world have voluntary activity, and effects follow their activities,- that is to say, although all conditioned beings have powers and faculties, for every power has its corresponding faculty, -yet these powers are exercised by them under the law of nature. Conditioned beings are like mirrors, which have shape and form, and of which the faculty is to reflect light. In other words, the power of every conditioned being is according to its character, because it is under the law of nature.

But the Holy Spirit is other than these; its power is beyond the control of nature, not under the law of nature. It is Eternal Life, Infinite Light, and Unconditioned Power. It transforms darkness into light. It transforms the hater into the lover. It transforms imperfection into perfection. It transforms poverty into wealth. It transforms ignorance into knowledge. It transforms weakness into strength. It transforms blindness into seeing. It transforms deafness into hearing. It transforms dulness into speech. From it the soul destitute of spirit, and therefore dead, receives everlasting life.

This is why Jesus said that though men have eyes, they see not; though they have ears, they hear not; though they have tongues, they speak not; and that he brought healing to them. By this he meant that although they have material ears they have not the power of spiritual hearing; although they have material eyes they have not the power of spiritual sight -they perceive not the kingdom of God, and that the extraordinary power of the Holy Spirit is the means of putting these spiritual faculties into operation.

I hope that the perfumed fragrance of the Holy Spirit will breathe upon you all.

AELT.172-176

ABU2645

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

A seed comes into the world of existence. It is planted, and it sprouts and grows. The plant puts out branches, leaves, and flowers, and bears fruit. The seed has disappeared, and has appeared again in all these forms. After all this it returns as seed; that is, seeds appear like the seed which was sown.

Now in fact no one of these new seeds is the same seed which was sown; but the qualities and essence of that seed have reappeared in these seeds.

The essence of that seed has been manifested.

This seed may be likened to the perfect soul; the souls of men in general are as the leaves and the flowers.

AELT.177

ABU0323

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

There is reincarnation of matter, and there is reincarnation of spirit. Reincarnation of matter is the process whereby matter is developed or evolved through its service as the substance of series of developing material forms. Reincarnation of spirit is the process whereby spirit develops or evolves through its association with these forms.

The visible universe is the expression of a vast system of evolution which proceeds by the combination of elements into forms both organic and inorganic, and the development of these forms. These forms or bodies are mutable and perishable because mutability inheres in the nature of matter. That the form may continue, renovation follows dissolution; thus the form is preserved.

On the dissolution of the form, the elements of which it was composed go back to their homogeneous state. They return or are reincarnated, though not necessarily in association with each other, to build up other forms or bodies.

The evolution of spirit proceeds co-ordinately with the evolution of matter. Spirit appears as the soul of material things, and is the force which impels the ascent from lower to higher forms; as spirit itself evolves, it causes the development of the forms which it inspires.

First, it appears in the inorganic world as the latent principle of life in minerals. It evolves, as a universal principle, by virtue of the experiences gained from the mutations of that world. It causes the mineral to undergo during vast periods of time certain states and changes of state in accordance with modes and

processes which the research of learned men discloses as physical and chemical laws. Thus it reaches the degree of evolution proper to itself in that kingdom, and it at the same time brings the matter of the kingdom to a certain stage of development.

Matter is now fitted to serve as the substance of vegetable forms, and spirit is prepared to act as the architect of these forms, which it proceeds to build. Thus the world of plants is brought into existence, and moves on to its perfection.

In like manner the same evolving spirit expresses itself successively in the animal and human kingdoms, having at hand in each stage, from which to fashion the forms of that stage, matter developed by its previous evolutionary experiences.

Thus spirit and matter evolve together. The evolution of spirit consists in the acquirement of capacities and powers. The evolution of matter consists in the acquirement of qualities, as plasticity and adaptability, fitting it to serve as the substance of forms or bodies higher in the scale of life.

In each ascending stage spirit manifests more of its energy, as permitted by the acquired qualities of the matter with which it has to deal.

The passage of matter in this evolutionary process from lower to higher forms, or bodies, is what I mean by the reincarnation of spirit.

When the body of man is perfected, physical evolution comes to an end, since nature does not seek to build a higher form than that of man. But the evolution of spirit continues until reason, the mental powers, and the emotional capacities are evolved in it. These are not developed by entities which pass from body to body, but by the universal or World-Spirit of man. The results of each individual life-experience go to the general enrichment of humanity. As a hundred lamps may be lit from a single flame, so the one World-Spirit illumines the minds of countless men. Without this spirit, man's body, like the lamp, is lifeless matter.

Thus it may be said that the spirit which now informs the human race is the same spirit which informed mankind or other evolving beings a hundred, a thousand, or a million years ago. To that extent, only, the theories of the so-called reincarnationists are valid.

The conditioned world and its beings possess like attributes and qualities in the present as in the past. Therefore they may be said to be the same. When we say that the seasons, as spring or winter, have returned, we mean that the season characterised by certain qualities or incidents, as cold or rain

or new growth of vegetation, has returned. The association of qualities we call character also recurs, and when a character with which we are familiar as possessed by some individual of the past reappears in another individual of the present, we are apt to say that the former has returned. This does not mean that an entity having those characteristics has reappeared, but that the World-Spirit of man has again displayed that character or association of qualities. We see a man of to-day powerful, a great general, whose deeds are like Hannibal's. This man may be called Napoleon, but we may say that Hannibal has returned. In saying this we do not think of Hannibal's wraith or entity, but of the character, similar to his, here manifested as Napoleon.

Those who believe in a reincarnating entity support their theory by claiming that it is necessary to the equalisation and balance of justice. They say that if a man is evil, he will be born again in this world to suffer for his misdeeds. When they see a good man suffering, they say that he is suffering in judgment for sins committed in a previous life.

This line of reasoning is the basis upon which they have built their theory. Now this reasoning is bad, and, if thought out to the end, it cannot stand. Were it valid, the sufferings of all great beings are to be attributed to their evil deeds in a previous life. One must conclude from it that Jesus, who endured as great tribulation as could be heaped upon a man, suffered because of his sins. What great reformer, prophet, or sage has not suffered?

Were their sufferings a retribution for their sins? God forbid.

This reasoning also requires us to conclude that Hannibal and Napoleon were the most admirable of men, since their victories and successes must have resulted from previous good deeds.

The principle itself is wrong.

BSC.434 #789x, AELT.178-183

ABU0892

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

This world is a world of darkness, affliction, and work. It is like the womb; one must bear in patience its troubles and its pains. The world of the womb is not a world of pleasure: as long as one is in it, he must submit to its narrowness, darkness, and gloom. If while there he were to be told of a better world, he would not believe in it. It is hard for him to leave that world for this; but when he comes forth he learns that that was a perdition, and this a world of light. Then he understands that that was narrow, this spacious; that there he had but bad odours, while here he enjoys the perfumes of gardens; that there he was in darkness, while now he sees; that there no sounds came to his ears, while now he hears; that there was torpor, here speech; there death, here life.

For mankind this world is like the womb. It is full of hardships, tribulations, calamities. An ignorant man may think it beautiful; but when he leaves it for spiritual realms he will understand it as it is-will learn that this is a world of darkness, while the world of God is illumined.

This is a world of blindness, deafness, nothingness; the other world is a world of seeing, hearing, reality. This is a world of death, that of life. Man knows nothing in this world; the spiritual world is a world of revelation.

Men in their present condition are ignorant of that world, and therefore they wish to remain here. Their utmost desire is to live here always- like a bird in a cage. But the bird which has known the flower garden will not wish to be confined in the cage. If he finds himself there, his desire will be to escape from it that he may return to the garden. So when a man is delivered, he will not wish to return. He will never desire to descend-to be exiled from the godly world and come back to this dark world.

Is there any child who, after being born into the world, desires to return to the womb? Is there any man who, having been freed from prison, desires to be again imprisoned? Is there any bird which, after it has escaped from the cage, will desire to return to it? Not unless it is lame- has broken a wing and cannot fly-will it prefer the cage to the heavens; neither will a man, unless he be imperfect or undeveloped, be attached to material things.

Therefore our pains in this world, our work and our care, must be endured; and among mine is this-that I have so much to do which must be done that I have little time to speak to you. I hope to meet you all in heaven, where there will be less to disturb and hinder.

AELT.184-186

ABU0563

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Those who lack wisdom think that the worlds of God are limited to the material universe. They deny that there are spiritual realms. These glad tidings have not reached their ears. The fragrance of the other worlds has not come to their nostrils.

We may liken the condition of men in this world to that of the child while it is still in the womb. It has known no other world than that of the womb; it cannot picture to itself a wider or a better world. Should some one say to it, "There is an external world having a pure atmosphere, spacious areas, and pleasant seas, flowing rivers, gardens, orchards, and palaces, lofty skies, and shining stars, all very beautiful and delightful,-why dost thou remain in this gloomy and malodorous world, thy food the blood of the womb? Leave this world and come to the other," the child, unable to conceive these things, would perhaps reply: "There can be no better world than this; I can imagine none pleasanter, more spacious or more attractive, nor food more acceptable than that which I have. This is the only world."

But when from his limited world the child comes to the world of men, it sees indeed that this world is as a paradise to that-that this world was not to be imagined in the world of the womb.

The child in the womb may be imperfect -it may lack eyes, or ears, or limbs; yet it does not realise its blindness, its deafness, or its other imperfections. Neither its perfections nor its imperfections can be appreciated there. But when it comes to the world of men, its perfections and imperfections both become apparent. If blind, it is known as blind; if deaf, it is known as deaf; and so of its other imperfections. If born with sight, with

hearing, and with the other blessings of perfected development, the perfection of these organs and faculties is realised.

Those who have blessings know their blessings - those who have imperfections know their imperfections, when they come from the world of the womb to the world of men; before, they knew them not.

Just in the same way, while in this material world those who know God do not realise the blessings which He has conferred upon them; nor do those who know Him not realise the deficiencies of their state, when they leave the world of men for the spiritual realms, the gifts which God has bestowed upon them will be revealed to those who attain to Him; while the imperfections of those who walk in darkness, whose sight is veiled from God and who are bound down by attachment, will become plain to them also.

Man while in the womb had eyes and ears, but that limited condition afforded no opportunity for the exercise of these organs. But when he came forth into the outer world, a world of space and freedom, the faculties which he possessed could be exercised, and the blessings which God had bestowed upon him became apparent.

So, too, if while in the womb he lacked these faculties, he knew it not; but when he has come forth he feels the need of them, and then first realises his defects.

If the material world were the only realm of existence, life would be fruitless, the universe a failure. The infinity of beings would have lived in vain. For of all beings man is the highest; and from its beginning to its end, man's life is pain. Now he is sick, now he is plunged into sorrow, now his friend is stricken, now one of his dear ones dies, now he suffers loss, now his house is destroyed, now his ship is wrecked, now he is reduced to poverty, now he has a quarrel, now he sees some one suffer.

This world is a world of suffering. Were there no other, suffering would be the only outcome- the only fruit of existence. Were this the case, there could be nothing more senseless than the universe.

Just as the fruition of the conditions of the womb is in the world of men, so the fruition of this world is in the spiritual realms.

AELT.187-190

ABU0524

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

There are two states of existence -the temporal and the eternal-the conditioned and the unconditioned - the estate of impotence and of primeval power. We may compare them to utter poverty and abundant wealth. The eternal state has all the perfections, the temporal, all the imperfections. The eternal state has no change, no transformations; the temporal has no permanency. It is not possible that the temporal should be a constant state, because transformation and change inhere essentially in its nature.

Helping grace is from that state which is eternal. This grace flows continuously to the temporal. If it should fail, that which is temporal would perish. Therefore the grace of the perfections of God flows forth continuously to the beings of the visible world.

In its ultimate reality the nature of man has two conditions. One condition is spiritual, the other, material. It has a divine condition and a satanic condition, an angelic condition and a demoniac condition, a condition of radiance ruled by mind and a condition of darkness ruled by desire. If either of these conditions predominate, its opposite will disappear. If the divine condition predominate, the satanic will disappear. If the angelic condition predominate, the demoniac will disappear. If the illumined condition predominate, that which is dark will disappear. Therefore God sends Divine Messengers and reveals holy doctrines and causes divine teachings to be spread abroad, that the spirit of man may be educated, to the end that by Divine inspiration the grace of God may be made to appear in the essential nature of man. This grace, which is the Divine perfection, appears without interruption in the temporal world. Although the influx of grace is continuous, yet in order that it may be efficient there must be a capacity to receive it. The sun may shine for a thousand years upon a stone, but the beauty of the sun cannot be perfectly reflected by the stone unless the stone be refined, cleansed, and changed into a mirror. Then the beauty of the sun, with its form, its rays, and its heat, will be manifested and declared by the mirror.

A blind man is confounded, but a man with eyes sees clearly. A man with eyes decides because of that which he has himself seen, not contenting himself with what is seen by others. We may see clearly the perfections of God and the radiance of

His illumination. To behold this suffices us; we need not the traditions of men.

Thus the Jews had traditions about Jesus, and the Christians exalt him much. But we should look to the personality of Jesus as we ourselves see it. If we find that the perfections of God, the graces and inspirations of God, appear in him and in his teachings,- that these are clearly shown forth,- this should suffice us. Now we perceive that Jesus was a world-educator; therefore we acknowledge his greatness.

And then as to Mahomet. We do not consider diverse traditions, either for him or against him. We consider what has been shown forth by him. Thus we perceive that the Koran is full of knowledge and wisdom. In the Arabian deserts, where the lamp of enlightenment was thoroughly extinguished, a man appeared. He educated the Arabian nation, then in the last degree of savagery, and he improved it in all its conditions until in five hundred years it became superior to other nations. It is clear that such a man was a world-educator.

Our conclusion is confirmed by the wisdom of the Koran. In it Mahomet even treats some mathematical questions which in his time had not been correctly solved by civilised nations. He who had been a simple, unlearned man contradicted the mathematicians of his time. But after the researches of a thousand years it transpires that what he said was right, and that what the ancient men of learning had declared was wrong.

From these things it may be known that this man was great. We have seen in this case with our own eyes, have perceived with our own minds. Traditions and superstitions have not served us.

We are the lovers of light. When we see the light we worship it, however lowly the source from which it comes; whether its source be Israelite, or Arabic, or Persian, or Indian matters not to us. We love not the lamp, but the light. It is for the light that we search.

AELT.191-194

ABU0401

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

The Sun of Reality, by which we mean the Perfections of God, appears, like the physical sun, to change its position in the spiritual heavens relatively to us.

As the physical sun has its path of movement during the course of the year, so the Sun of Reality appears to us to move; yet it is ever a fixed centre, radiating always a constant spiritual force. The movements of the sun relatively to us are apparent only, for it is the earth which moves; and because of the movement of the earth and the inclination of its axis, the four seasons come in succession. The sun seems to give its light from different regions of the heavens. In the spring it seems to shine from the equator, in the summer from the northern heavens, in the fall, again, from the equator, in the winter from the southern heavens; yet in fact the sun is always in the same central position relatively to us, ever giving the same light, and only appearing to move from one position to another.

One who has inner sight is a lover of the Sun in whatsoever region of the heavens He may appear. Then is one a lover of the Sun- when he possesses inner sight. He is a believer in the Sun in whatsoever region He may appear. If He shine from the equator, he will turn his face there; if He appear in the north, he will turn towards Him ; if He appear in the south, there will he turn. For he is a lover of the Sun, in whatsoever region He may appear.

But men are lovers of the places of appearance, not of the Sun. When the Sun appears to move from point to point, they hold to the point from which He has departed. Then they are veiled from the Sun Himself.

For the Sun of Reality there was a rising out of the point of Moses. But when the Sun of Reality had moved to the point of Jesus, those who were holding to the point, instead of holding to the Sun, did not turn their faces to the point of Jesus. Therefore they were veiled. As the Sun of Reality moved on to the point of Mahomet, again were men veiled; for they were worshippers of names, not of the reality; lovers of the word "Moses," not of its meaning; lovers of the word "Jesus," not of its significance. The true lover of the Sun turns his face towards the Sun at each point of His appearance, whether He has shone from the point of Moses, or of Jesus, or of Mahomet, for it is the Sun which he loves.

The shining of the Sun of which we are now speaking is the shining of the Perfection of God. As that Sun seems to change His position, one must himself move. Instead of keeping his eye fixed upon the mirrors, one should worship the Sun Himself, from whatsoever mirror He shines. But human nature is not so; all men are lovers of the mirrors. If the light of the Sun leaves one mirror and goes to another, they are left in darkness. Just as when one looks in a mirror near which there is a light he sees all the objects within range of the mirror, but if the light be extinguished, he sees nothing.

Then, further, there are certain signs and allegories recorded in the Scriptures relative to the coming of the Messiah. These signs are written in symbols. Their meaning is not that of the literal signification of the words, yet this was the meaning accepted by the Israelites. They did not know the symbols. As these signs did not appear according to their external meaning the Israelites said: "This is not the promised Messiah." Thus, one of these prophecies declared that the Christ would appear sitting on the throne of David; others that his rod would be of iron, that he would conquer the East and the West, that he would vindicate the law of the Old Testament. It was prophesied that during his reign love and tenderness would so increase that even the animals would be influenced—that the wolf and the sheep would drink from the same fountain; that the serpent and the mouse would make their home in the same cave; that the partridge and the bird of prey would share the same nest, that the lion and gazelle would lie in the same meadow. But as these signs, in their external meaning, did not come to pass, and as men did not understand the hidden meaning, their sight was veiled. Christ was in reality a king; but his reign was not that of a Nimrod or a Cyrus. His was a Divine Reign. His rule penetrated to the world of the heart. The earthly reign may pass away in a handful of dust; but the Divine Reign is such that after nineteen hundred years it still remains. It is not yet ended. This is the real reign. But those helpless ones did not comprehend. They looked for a Messiah who should wield the sovereignty of a Pharaoh. Therefore their sight was veiled; and so it is with others.

AELT.195-198

ABU0964

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

[Before opening this discourse, the Master asked after the health of those present, and then proceeded:]

When I speak of health, I refer to spiritual health. The health of the body is impermanent. However carefully one seeks to preserve it, he will inevitably some time become ill - his body broken. But spiritual health passeth not away; it is attained when the spirit of man is delivered from the conditions of this darkened world, and becomes enveloped and permeated by divine qualities. As man's physical form has been developed through various stages and degrees - that is, by evolution from the mineral to the vegetable, from that to the animal, and from that to the human kingdom; as the bodily estate of man has been reached by passing through these several stages, until at length a stage has been attained higher than the others, in which it is endowed with all the physical excellences, so his spiritual nature advances through successive stages of development until it reaches the Highest Kingdom. and the most Glorious Horizon. For one who has attained to this state, material darkness and earthly defects are changed into heavenly illumination and divine perfections.

All the Messengers of God have been sent for the one purpose of educating the souls of men so that they may progress from their undeveloped condition to the attainment of that state where it is known and understood that "Blessed is the One who is the Best Creator." This is the mystery of the Messengers-the original divine proof. In the case of one claiming to be a Manifestation of God, one must consider whether this education and this gift proceed from him. If it be so, there is no doubt but that he is a true teacher. This is the test of his genuineness; he must be an educator of men.

A teacher should first of all be a virtuous and learned man; and if from his school or college trained and perfected disciples come forth, this is the proof that he is a Master, a true and divine teacher. The truth is distinguished under all circumstances from all else; one cannot be mistaken. The proof of the sun is his light, of a flower garden its perfumed fragrance, of a sea its waves and its brilliant pearls.

What characterises the sun? That it sends forth rays of light and heat which cause living things in the world to grow and evolve. As this is the characteristic quality of the physical sun,

so that of the Sun of Reality is to teach and educate human souls; through the warmth of the love of God and the glory of God to appear to the souls of men.

AELT.199-201

ABU1221

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

All things have qualities which are created with them -which are innate in them. The brilliance of the stars, the beauty of the trees, the brightness of the ocean, the fragrance of the flowers, -all these qualities are innate in the objects to which they pertain. Man, also, has innate qualities; but there is in addition a perfection, not innate, which may be acquired by him. Therefore man needs a teacher; for, in order that he may acquire this perfection, some one must aid him in bringing it forth. The gaining of Wisdom requires a teacher.

The Divine Messengers are the perfect teachers-teachers for the whole world; all that pertains to the universal order is from God. This earth is a school in which mankind are the pupils. The Divine Messengers are God's teachers. Happy he who is a pupil in this school! From the teachers of God he may gain Heavenly Wisdom. Heavenly Wisdom is that lesson which is eternal. Earthly wisdom is as the water of pools, gathered from this side and from that, while Heavenly Wisdom is as rain. Earthly wisdom is as the light of a lamp, while Heavenly Wisdom is as the ever-shining radiance of the stars. If the Heavenly Wisdom should pass away from this world, all human beings would perish.

That is to say, the life of man is to know God, to know the mysteries of His Wisdom. For this all the Divine Messengers became manifest-to teach the Heavenly Wisdom. This Heavenly Wisdom is eternal peace, universal reconciliation, and unending rest for man.

Then do all ye who are the friends of God teach this Wisdom -teach it to all mankind, that it may be the means of illuminating the world of men. To-day this is the blessing, this is the heavenly gift, this is the appearance of God.

We must serve this august purpose and light this lamp; that all the people of the world may smell the perfume of this sweet

odour; that the brightness of Wisdom and the Spirit of God may change this earth into a paradise, may make of this gloomy prison a radiant garden of the most Glorious One.

AELT.201-203

ABU1280

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Man's happiness has its source in the heart, not in the body. When his heart is glad, a man is happy, though in prison. When his heart is sad, he can not be happy, though in a paradise. A lighted lamp is still alight, though it be in a cellar or a cave.

Therefore was the imprisonment of the faithful their path to God, a heaven for them. That which was real in them was as the gold which becomes purer the longer it remains in the fire; or like good soil, which becomes more fruitful the more it is ploughed. For them this world was as a school wherein, as the pupils are diligent, so they learn.

God has given to birds and beasts their instincts. These are innate in them-are directly from God. But the wisdom of man is of two kinds- that which is innate in him, and that which he must acquire for himself.

To birds and beasts God has given all those things which it is necessary for them to have. But he has created man without giving him these things; he must acquire them by his own efforts.

In like manner man's Higher Wisdom is not born with him. He must work for it, and the greater his exertions, the more he will gain. Unless he make great, earnest effort, he cannot attain to the Perfect Wisdom.

If a child be free to follow his inclinations, he does not exert himself to study; unless he be placed under discipline he will not gain an education, nor can he become a learned man. If he is not given the training of a school, he will grow up in ignorance and folly.

God has blessed His beloved with hardships and sufferings, that by means of them they may gain Divine Wisdom. He has cut them off from the world, has permitted them to find no earthly

rest or happiness, that they may seek for spiritual assurances. These sufferings He has given as tests that the faithful may be confirmed in constancy, and the faithless driven away.

AELT.203-204

ABU0927

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

God has created all things wisely and with a purpose. For everything He has ordered a heaven and a hell; its heaven is its place of high degree-of fulness, maturity, and perfection; its hell is its place of low degree - of meagreness, immaturity, imperfection.

If a tree receive the careful attention of a gardener, it reaches luxuriance and brings forth good fruit. This is the place of high degree, the paradise, of that tree. But if the tree be neglected and fail of its leaves and fruit, it falls into a condition of low degree, which is its hell.

All things of the world have similar conditions. By the grace of God a perfection of good qualities is natural for every existing thing. In the attainment of that perfection is its high estate or paradise; in the failing to attain thereto, or in its loss after it has been attained, is its low estate, or condition of hell.

The function of a lamp is to give forth light. If it be well trimmed and lighted, it is in the condition of its highest good; but if its vase be broken and its oil spilt, if its light be extinguished, then it is in its condition of evil.

Thus it is that for everything there is a heaven and a hell.

Of all things in the world, man is the highest. Compare him with the mineral, the vegetable, and the animal. The vegetable is distinguished from the mineral and is higher than it, because, as well as form and substance, it has the power of growth. The animal has form and substance, as the mineral, and the power of growth, as the vegetable; but, besides these, it has the capacity for sensation, and by this it is distinguished from the mineral and the vegetable.

But man, while possessing all the qualities and capacities of these three kingdoms, has besides them a perceiving power by which he may penetrate to the reality of all things. From this

we see that man is higher than all things else: for him are perfections both material and spiritual.

Therefore man needs a teacher by whom his spiritual powers may be developed-that his lamp may be lighted. For this is the coming of the Messengers of God: that man may be educated, that his latent perfections may be brought forth and made manifest, that his spiritual and heavenly estate may be realised.

The Divine Messengers are like gardeners. They are sent that the trees of mankind may be trained and refreshed until they reach their perfect growth, and that, when this is attained, they may bring forth their perfect fruit. If mankind come under the training of these real teachers and be directed to true understanding and knowledge, all will be manifested and made known.

AELT.205-207

ABU1320

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Happiness is of two kinds : physical, possessed by animals and men, and spiritual, which is known only by those men who have attained to holiness. Physical pleasure is something casual and temporary only-is due to an adventitious and transient condition of the nerves. But spiritual joy is of God and is unending.

The ignorant and the wise man both enjoy; but the enjoyment of the ignorant man is dependent upon eating and drinking, or upon external conditions; while that of the wise man is drawn from the unfolding of the secrets of the universe - from the revelation of the mysteries of the Kingdom. The former passes away, but the latter is undying and eternal.

The joy of the prophets of God endures unto this day, and so also that of those saints and holy men who have been perfected under the care and training of those Divine Teachers.

The material kingdom is of time; affliction and calamity attend it. It is the womb of pain. But the spiritual kingdom is unpassing, it has no end, it is beyond danger and fear, it is exalted day by day, its sun is shining ever more, the voice

of its grandeur arises higher and higher. All that belongs to this visible world is corruptible, mortal; all that belongs to the divine world is incorruptible, eternal.

This is why holy, perfect men seek to find the other world. They are attracted by the beauty of God, they have drunk of the cup of God. The cup of the material world is followed by pain, but the Divine cup, the cup of the Love of God, has an everlasting intoxication, and pain follows it not. Happy are those who are intoxicated with this intoxication!

May it please God that those who are faithful may receive this cup of joy-a joy which does not fade, and after which there is no sorrow, a life after which there is no birth, a light after which there is no darkness, a grandeur after which there is no littleness.

AELT.207-209

ABU1220

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

I wish that I could be with you always, but my time is not my own. Yet my heart is with you. The important thing is to be with each other in union of the heart. Why? Because the communications of the heart are not limited by place or time. The things which are subject to place and time will end; that which is free from place and time is eternal and established. By the grace of God I hope that you will be with me always.

This love is good. It will purify and illumine the world. As when swiftly moving bodies collide there is a radiation of heat, so when hearts come together light will be spread abroad. Such friendship is good-as the love of the spring wind to the flowers, as the love of the falling rain- to the meadows. Such love is good, is good. Such, I hope, will be our love.

The wind when it comes to a garden of flowers gathers the perfume and spreads it abroad. You also must, like the wind, gather the perfume of the garden of God and spread it throughout the world. The people of the world are very ignorant. They are wholly occupied with the enjoyments of the world. They have quite forgotten God. They are like the worm: all their growth and increase is under the ground. The more they increase (in the things of the world), the lower they go (farther

from God). They have no wings to fly through the air, to ascend upwards to heaven.

Whether or not men will reach the higher place, under the wings of God, depends upon the efforts which they put forth.

Birds satisfy themselves with some few grains of food, and then on the branches of the trees, with many different songs, give praise and thanks to Almighty God. I pray God that you may be as the birds; that spiritual attraction may draw all your hearts together, and that while you are on the earth your flight may be towards the heavens; that while you are in the finite world, your seeking and your striving may be for the godly world. This is the path.

AELT.211-212

ABU1932

Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka

Today we will occupy ourselves with the glad tidings of God.

It is for us to consider how we may educate men that the darkness of ignorance and heedlessness may disappear and that the radiance of the kingdom may encompass the world; that the nations of men may be delivered from selfish ambition and strife, and be revived by the fragrance of God; that animosity and hatred may be dispersed and wholly disappear, while the attracting power of the love of God so completely unites the hearts of men that all hearts beat as a single heart; that the arteries of all mankind may pulsate with the love of God; that contention and war may utterly pass away, while peace and reconciliation lift their standard in the midst of the earth and men become enamoured of one another; that the joys of spirituality may prevail over material pleasures; that East and West may delight in one another as lovers, and North and South embrace each other in closest affection; that the visible world may be the mirror of the world of the kingdom; that the image of the Supreme Concourse may be reflected in all gatherings of men; that the earth may be changed into the paradise of the Glorious One, and the Divine Jerusalem embrace the terrestrial globe.

AELT.212-213

ABU1483

Words to students at the 'Akka boys school in Dec. 1902

[The Beha'is in Akka have a boys' school. Every Friday the pupils are brought by their teacher to the Master's house, to submit to his inspection exercises which they have prepared in Persian and English penmanship and in translation from Persian into English. I was present on one of these occasions. There were eighteen boys, ranging in age from about six to eighteen years, with intelligent faces and quiet and respectful demeanour, ranged against the wall of the large court. The Master passed down the line inspecting the papers which they held in their hands. Then, pacing up and down before them, and taking as his text this verse written by one of them, "The son of Lot associated with evil persons, whereby his succession to the prophethood was lost," he talked to them somewhat as follows:]

Ponder upon this and understand what it means. One who associates with evil companions loses his reputation and his good name; from being good he becomes bad, from being virtuous he becomes impure, from being holy he becomes depraved. Do not take example from the vicious, do not permit your-selves to be corrupted by the evil-minded. Whenever you who are believers meet with one another, your conversation should not be about worldly things; you should advise each other how to live noble lives, and seek good examples in one another. You should speak about spiritual and godly things, in order that your souls may be revived and your minds be made pure. You should think much of your lessons and your writing, which will fit you to be useful men. You should not think of things which will separate you from God.

You are the children of the new time. Your thoughts should always be as to how you may become wise and good. You should seek sagacity and prudence, and to make progress in the right path.

AELT.214-215

AB07973*To: Aqa Mashhadi Ali Usku'i, in Odessa**Date: 1902-Dec-02*

- ¹ O faithful servant of God! The photograph which you had taken was received and became the cause of spiritual joy and fragrance. The hearts of the friends are mirrors of the Kingdom. The All-Merciful Lord has ordained that the blessed countenance of each one should be reflected in the mirror of another's heart, so that, embracing one another, they may demonstrate the utmost oneness and, like the trees in the garden of the Concourse on High, become fruitful in a single paradise. I hope that the mirror of your heart may become the revealer of this mystery and that you may attain to this supreme bounty. And upon you be greetings and praise.

¹ ای بندهٔ صادق حقّ عکسی که گرفته بودید
 واصل گشت و سبب روح و ریحان شد
 صفحات قلوب یاران آئینهٔ ملکوت است
 خداوند مهربان اراده فرموده که شمائل مبارک
 هر یکی در آئینهٔ قلب دیگری انطباع یابد تا
 دست در آغوش یکدیگر نموده نهایت یگانگی را
 ثابت نمایند و مانند درختان بوستان ملأ اعلی در
 یک حدیقه بارور گردند امیدوارم که آئینهٔ
 دلت کاشف این راز گردد و باین موهبت
 کبری فائز شوی و علیک التحیة و الثناء

- ² First of Ramadan

² غرّه رمضان

INBA89:207a

ABU2083*Words to Myron Phelps and Madame Canavarro in Dec. 1902 in Akka*

The poor of this world suffer: we should care for them.

The poor are nearer the kingdom of heaven than the rich. The hope of the rich is in their wealth, but the trust of the poor is in God. If one make a poor man happy, it is better than countless services to a rich man. Kindness to a poor man is better than service to thousands of rich men. If we work for a rich man or serve him, it does not give him great happiness; but if we are kind to a poor man, his heart will be glad. If we give water to a field of grain which is not dry, we do not greatly benefit it; but if we water parched ground, we do it much good.

The man whose heart is kind and pure is near to the kingdom. The hearts of the poor are sensitive; the hearts of the rich are hard. But if a rich man be compassionate, he is very near to God, for he has come out of temptation.

AELT.215-216

AB03828

To: Marie L Botay, in New York

Date: 1902-Dec-07

- 1 O thou who art enamoured of the breaths of God! I have read thy letter, which cried out with thy love for God and thine irresistible attraction to His Beauty, and its wondrous theme did cheer my heart.
- 2 The intent of what I wrote to thee in my previous letter was this, that when exalting the Word of God, there are trials to be met with, and calamities; and that in loving Him, at every moment there are hardships, torments, afflictions. It behoveth the individual first to value these ordeals, willingly accept them, and eagerly welcome them; only then should he proceed with teaching the Faith and exalting the Word of God. In such a state, no matter what may befall him in his love for God – harassment, reproach, vilification, curses, beatings, imprisonment, death – he will never be cast down, and his passion for the Divine Beauty will but gain in strength. This was what I meant.
- 3 Otherwise, woe and misery to the soul that seeketh after comforts, riches, and earthly delights while neglecting to call God to mind! Because calamities encountered in God's pathway are, to Abdu'l-Baha, but favour and grace, and in one of His Tablets the all-glorious Beauty hath declared: 'I never passed a tree but Mine heart addressed it saying: "O would that thou wert cut down in My name, and My body crucified upon thee!"' These were the words of the Most Great Name. This is His path. This is the way to His Realm of Might.

SWAB#198, TAB.311-312

1 أيتها المنجذبة بنفحات الله انى قرأت تحريرك الذى ينادى بحبك لله وانجذابك الى جمال الله فانشرحت صدرًا بمضمونه البديع

2 ولكننى مرادى مما بينت لك فى كتابى السابق هو ان فى اعلاء كلمة الله لأمتحان وافتتان و فى محبة الله بلاء و محن و مصائب فى كل آن فينبغى للإنسان ان يقدر هذه البلياء و يقبلها لنفسه بطوعه و رغبته أولاً ثم يبدأ بنشر نفحات الله و اعلاء كلمة الله عند ذلك مهما يقع عليه فى حب الله من اللوم و الأضطهاد و الشتم و السب و الضرب و السجن و القتل لا يتكدر خاطره بل يزداد انجذاباً الى جمال الله فرادى كان هذا

3 والّا تبا و تعساً لنفسى تطلب راحتها و نعمتها و ثروتها و غناها مع غفلته عن ذكر الله لأنّ البلاء فى سبيل الله موهبة لعبدالبهاء و قال جمال الأبهى فى احد الألواح مامررت على شجرة الآ و خاطبه فوآدى يا ليت قطعت باسمى و صلب عليك جسدى هذا ما نطق به الأسم الأعظم و هذا سبيله و هذا دليل ملكوته العظيم و عليك التّحية و الثّناء

MNMK#055 p.138, MMK1#198 p.232

AB09154*To: Ustad Qurban Ali, in Hamadan**Date: 1902-Dec-19*

O Ustad! Divine confirmation is thy companion and heavenly assistance thy strong support. Yet capacity is needed. Pure soil is required for the rain of mercy to bring forth flowers and sweet herbs, and a pure gem is needed to receive the bounty of the sun of the heavens. Otherwise, black earth can never become the repository of a radiant pearl. This honor and distinction belongeth to the mother-of-pearl alone, which nourisheth the luminous gem and, in the depths of the sea, reareth the unique and precious pearl. And upon thee be greetings and praise.

ای استاد توفیق رفیقست و تأیید شدید ولی
استعداد لازم باران رحمت را خاک پاک باید
تا گل و ریاحین برویاند و گوهر پاک شاید که
کسب فیض از آفتاب افلاک نماید و الا خاک
سیاه جلوه گاه لؤلؤ لآلئ نگردد این کرامت و
شرف حضرت صدف راست که دردانه
نورانی پرورد و در قعر دریا مروارید در یگانه
تربیت نماید و علیک التحية و الثناء

MKT9.023, AHB_128BE #01 p.03

AB08993*To: Mary Goodall, in Chicago**Date: 1902-Dec-20*

O thou who art set aglow with the Fire of the Love of God!

Thy letter reached me and I noted its beautiful contents. I ask God to augment thy faith, certainty, steadfastness and firmness, that thus thou mayest be a cause for enkindling the fire of the love of God in the hearts of the maid-servants of God.

We sent thee a rosary, as thou didst so wish. Mention God with this and thus thou mayest be strengthened in spirit and fragrance, in joy and love.

Convey my greeting and praise to thy honorable husband, Mr. Goodale, the beloved, the precious and honored.

TAB.189-190

AB09934*To: Habib son of Muhammad Husayn (Tabriz)**Date: 1902-Dec-21*

O beloved physician of hearts and spiritual healer! For every patient Thou hast ordained a remedy, and for every ailment Thou hast prescribed a cure. To one Thou givest a divine elixir, to another a merciful antidote. But the universal remedy that quickens every temperament and revives every extinguished flame is that antidote of grace which engenders steadfastness. Therefore, I hope from God that He may open wide the gates of His favors, disregard merit, and at every moment bestow a fresh bounty.

ای حبیب طبیب قلوب و حکیم روحانی هر مریض را دوائی و هر درد را درمانی تعیین فرموده یکی را معجون الهی دهد دیگر را دریاق رحمانی ولی علاج عمومی که هر مزاجی را بهاج و هر شعلهء مخمود را وهاج نماید آن پادزهر عنایت است که مورث استقامت است لهذا از حق امید چنین است که ابواب الطاف بگشاید و نظر باستحقاق نماید و هر دم عنایتی فرماید

MKT6.141a

AB00305*To: Isabella D Brittingham, in United States**Date: 1902-Dec-23*

1 O thou who callest out to the Kingdom of God in those far-reaching regions! I have read thy detailed recent letter and have become acquainted with its wondrous and eloquent contents.

1 آیتها المنادیة بملکوت الله فی تلك الأقالیم الشاسعة الأرجاء قد تلوت تحریرک المفصل الأخير و اطلعت بمضمونها البلیغ

2 O handmaid of God! Give thanks unto God for having caused thy tongue to speak His praise and enabled thy pen to write of this wondrous Cause. O handmaid of God! The handmaids of the All-Merciful shall acquire resounding fame throughout all regions in the course of centuries and ages. Consider that Mary Magdalene spoke but a few words concerning the Cause of God, yet how these words spread and acquired great significance in the ears of the world. And now the handmaids of the All-Merciful speak with matchless utterance, and each one of them hath authored works that shall assume great importance in future ages. This is a bounty from thy Lord, the All-Merciful, the Compassionate, with which ye have been specially favored. He singles out for His mercy whomsoever He willeth. He, verily, is the Lord of great bounty.

2 یا امة الله اشکری الله بما انطق لسانک بذکره و وفق قلبک بالتحریر فی هذا الأمر البلیغ یا امة الله سیکون لأماء الرحمن صیت رنان فی الآفاق علی ممر القرون و الأعصار تفکری ان مریم المجدلیة مانطقت فی امر الله الا بعدة کلمات و کیف ذاعت و شاعت تلك الکلمات و اخذت اهمیة عظمی فی آذان الآفاق و الآن أماء الرحمن ینطقن بابدع البیان و کل واحدة منهن آلت تألیفاً سیکون له اهمیة عظمی فی الأعصار الآتیة و هذا فضل من ربک الرحمن الرحیم و اختصصت به و یختص برحمته من یشاء انه لذو فضل عظیم

3 As for tests, they are inevitable. Hast thou not heard and read how in the days of Christ and after Christ divine tests appeared

and the winds of trials grew severe, until even the illustrious Peter could not escape the talons of tests and was shaken, then awakened and wept as one bereft, his lamentation ascending to the Concourse on High? Is it possible, after this, to be delivered from God's tests? No, by God! In them lieth great wisdom which none knoweth save the All-Informed, the All-Knowing. Were it not for tests, pure gold would not be distinguished from base metal. Were it not for tests, the brave would not be distinguished from the coward. Were it not for tests, the faithful would not be distinguished from the faithless. Were it not for tests, the minds and understanding of students in great schools would not advance. Were it not for tests, precious gems would not be distinguished from worthless pottery. Were it not for tests, nothing in the contingent world would progress. Were it not for tests, the fisherman would not be distinguished from Annas and Caiaphas who sat in seats of honor. Were it not for tests, the face of Mary Magdalene would not have shone with the light of steadfastness and certitude throughout all regions. These are but some of the wisdoms of tests which We have set down for thee that thou mayest become acquainted with God's mysteries in every Dispensation.

3 واما الامتحانات فلا بد عنها اما سمعت وقرأت في يوم المسيح وبعد المسيح كيف ظهرت امتحانات الله واشتدت ارباح الأفتان حتى بطرس الجليل لم يتخلص من مخالب الامتحان وتزلزل ثم انتبه و بكى بكاء الشكلاء وارتفع نحيبه الى الملاء الأعلى فهل ممكن بعد هذا التخلص من امتحانات الله لا والله وان فيها لحكمة عظيمة لا يعلمها الا كل خبير وعلم لو لا الامتحان لما امتاز ذهب الأبريز من المغشوش ولو لا الامتحان لما تميز الشجاع من الجبان ولو لا الامتحان لما امتاز اهل الوفاء من اهل الجفاء ولو لا الامتحان لما ترقى عقول ومدارك التلامذة في المدارس العظمى ولو لا الامتحان لما بان الجواهر المتلثة من الخرف المهان ولو لا الامتحان لم يترق شيء في عالم الأمكان ولو لا الامتحان لما امتاز صياد السمك من حنا وقيافا المتصدرين في دست الجلال ولو لا الامتحان لما تلتأ وجه مريم المجدلية بنور الثبوت واليقين على الآفاق وهذا من بعض حكم الامتحان قد سطرناها لك حتى تطلع بأسرار الله في كل دور من الأدوار

4 I beseech God to illumine your faces like pure gold in the fire of tests. We have sent to thy distinguished spouse a letter in reply to his missive before reading thy letter. I ask God to make him mindful of the allusions contained within the meanings of that letter, that his soul may find assurance in the appearance of God's Kingdom and the dawning of the Sun of Truth from the horizon of possibility. Convey my greetings to the handmaid of God Miss McLean and say to her that the Holy Spirit hath breathed upon souls, whereupon they were stirred, awakened, attracted, set ablaze, and became humble and submissive to the Word of God. Be thou a heavenly spirit, a celestial light, a Paradise breeze, and a rose in the Garden of the Most Glorious, that the breath of life may waft from thee to all directions. Be patient at this time; an opportune moment shall come for presence at the blessed and luminous Spot, and upon it be greetings and praise.

4 واتي اتضرع الى الله ان ينور وجهكما كالذهب الأبريز في نار الامتحان وقد ارسلنا لقرينك الجليل تحريراً جواباً على خطابه قبل قراءة كتابك واستل الله ان يجعله منبهاً للأشارات التي ضمن معاني المكتوب حتى تطمئن نفسه بظهور ملكوت الله واشراق شمس الحقيقة عن افق الأمكان وبلغني تحيتي الى امة الله ميس ماك كلين وقولي لها ان روح القدس قد نفثت على الأرواح فاهتزت وحيث وانجذبت واشتعلت وخضعت وخشعت لكلمة الله كوني روحاً رحانياً ونوراً سماوياً ونسيماً فردوسياً ووردة في جنة الأبهى حتى ينتشر منك نفحة الحياة على كل الجهات واصبري بهذا الأثناء سيأتي زمان موافق للحضور الى البقعة المباركة التوراء وعليها التحية والثناء

5 Convey my spiritual greetings to the handmaiden of God, Sungamitta, and say to her that each of the Manifestations in previous Dispensations had a station in existence and a rank in human development. But the Manifestation of the Most Great Name—may my spirit be a sacrifice for His loved ones—represents the maturity and coming of age of human reality in the world of existence. For the sun is the source of

5 وبلغني تحيتي الروحانية الى امة الله سانقاميتا وقولي لها ان المظهرات في الأدوار السابقة كان لكل واحد منهم شأن في الوجود ورتبة في نشأة الإنسان واما ظهور الأسم الأعظم روي لأحبائه الفدا كان عبارة عن الرشد والبلوغ في الحقيقة الإنسانية في عالم الوجود فالشمس معدن

light, the fountainhead of heat, and the center of illumination, combining within itself all the perfections that have been manifested by the other luminous stars upon the horizons. Strive that you may receive the most abundant portion and the greatest share of this manifest light. Truly I say to you, when you attain to that station you will see the necks of the sanctified ones bowed in humility and submission at that threshold. Hasten to life before death, to spring before autumn, and to healing before sickness, that you may become a spiritual physician, healing all ills and diseases through the breath of the spirit in this praiseworthy century and this witnessed age.

الضياء و منبع الحرارة و مركز الأنوار جامعة لكل الكلمات التي ظهرت من سائر الكواكب المشرقة على الآفاق اجتهدى حتى يكون لك الحظ الأوفر والسهم العظيم من هذا النور المبين الحق اقول لك اذا بلغت ذلك المقام تنظرى اعناق المقدسين خاضعة خاشعة فى ذلك المقام تجلّى بالحيات قبل الممات و الربيع قبل الخريف و الشفاء قبل الأمراض حتى تكونى طيبة روحانية تشفى كل العلل و الأمراض بنفثات الروح فى هذا القرن المحمود و العصر المشهود انتهى

- 6 O handmaiden of God, Brittingham! Reason and understanding are gifts from the bestowals of God by which man is distinguished from other animals. Would any person of intelligence consent to extinguish this light with the darkness of intoxication? No, by God! His heart would never be content with that. Rather, he would pursue that which increases reason and understanding, not bewilderment and heedlessness and oblivion. This is explicitly stated in the Manifest Book wherein God has distinguished every praiseworthy matter and every blameworthy condition.

6 يا امة الله برتينگهام العقل و الإدراك موهبة من مواهب الله يمتاز الإنسان بهما عن سائر الحيوان فهل يرضى اللبيب ان يضيع هذا النور بظلام السكر لا والله فلا يرضى قلبه بذلك بل يتعاطى امرأ يزيد عقلاً و ادراكاً لا اندهاشاً و غفلة و استغراقاً هذا نص صريح فى الكتاب المبين الذى بين فيه الله كل امر حميد و كل شأن ذميم

- 7 O handmaiden of God! Study and teach the Old and New Testaments that you may explain some of their meanings and interpretations according to the capacity of the listeners. Rest assured that your Lord will assist you to serve His Cause through His great bounty.

7 يا امة الله ادرسى و درسى العهد القديم و الجديد حتى تبينى بعض المعانى و التأويل بحسب ما يقتضى حال المستمعين و اطمئنى بان ربك يؤيدك على خدمة امره فى كرمه العظيم

- 8 O handmaiden of God! Rejoice in this address and give glad tidings to every attentive listener. As for those who have a veil over their eyes, a covering over their hearts, and a heaviness in their ears—they will not heed the call even if it be the life-giving breaths of the spirit that quicken hearts and souls. And upon you be greetings and praise.

8 يا امة الله استبشرى بهذا الخطاب و بشرى كل مستمع سميع و اما الذين على اعينهم غشاوة و على قلوبهم اكنة و فى آذانهم وقر لا ينتبهون للخطاب ولو كان نفثات الروح المحيية للقلوب و الأرواح و عليك التحية و الثناء

SWAB#027x, COC#1790x, SW_v08#19 p.238-239x, SW_v14#02 p.041-042x, SW_v14#12 p.353x, BSTW#438

MNMK#063 p.142x, MMK1#027 p.054x

AB03830

To: Margaret B Peeke, in Saratoga, USA

Date: 1902-Dec-26

O thou who art attracted by the Fragrances of God!

Verily, I read thy letter of graceful expressions and eloquent composition and was rejoiced in heart at the feelings sent forth from thy pure heart. Verily, I invoke God that He may bestow upon thee the confirmation of the Spirit in all moments, so that thou mayest direct (or guide) people to the glorified and praised One, hold the cup of the love of God in thy hand, give it to drink to every thirst [one], heal every sick person and nourish every hungry one with this table (or food) which hath descended from heaven.

As to thy question concerning the registering of the names of those to whom thou hast given the "Greatest Name," there is no obstacle (or harm) in this. Verily, thy Lord will enroll their names upon the scroll of the Kingdom and the angels of heaven will bless them with the glad-tidings of the Kingdom of ABHA.

As to what thou hast said concerning the longing and the burning of thy revered daughter with the fire of the love of God: I beg of God to make her a sign of salvation and a light scintillating in the Supreme Apex.

As to what thou hast written concerning thy coming (to Acca): For the present this is not consistent with wisdom. When the opportunity cometh, at an appointed time, we will summon thee to come; and this is a glad-tidings unto thee and the greatest joy and happiness.

O maid-servant of God! It is incumbent upon thee to boil forth like unto the fire ablaze in Sinai, so that thou mayest attract hearts unto the Kingdom of the Merciful. This is a gift which the dominion of the world cannot equal!

TAB.715-716

Study guide to this volume

Volume 125 gathers materials from a year in which ‘Abdu’l-Baha’s confinement in ‘Akka reached a new intensity. The renewed restrictions, engineered by the persistent machinations of his half-brother and reported in alarming detail to Constantinople, effectively prevented him from visiting the Shrine of Baha’u’llah at Bahji and sharply curtailed his movements. Into this renewed imprisonment he poured a correspondence that transforms confinement into the purest possible form of testimony: his letters insist, again and again, that the prison is his paradise, that chains are ornaments, and that his only longing is for a martyrdom he has not yet been granted. These are among the most rhetorically concentrated and spiritually intense passages in the entire corpus. At the same time, the volume is marked by the continued flourishing of the Western community — Green Acre in Maine figures prominently, women teachers are encouraged and directed, and the first full pilgrim notes associated with Myron Phelps and Madame Canavarro offer philosophical reflections on heaven and hell, the nature of symbolic language, and the limits of monistic philosophy. The volume also contains an extraordinary letter on the wisdom of burying the dead — one of the most detailed philosophical discussions of natural philosophy in ‘Abdu’l-Baha’s correspondence. The arc of the volume runs from the poetry of suffering, through the empowerment of women teachers, to a series of metaphysical reflections that place the Baha’i teaching within the longest arc of human intellectual inquiry.

The Lyric of the Prisoner: Longing for Martyrdom

Key Passages

Rejoice in my bondage, O ye friends of God, for it soweth the seeds of freedom; rejoice at my imprisonment, for it is the well-spring of salvation; be ye glad on account of my travail, for it leadeth to eternal ease. By the Lord God! I would not exchange this prison for the throne of the whole world, nor give up this confinement for pleasures and pastimes in all the fair gardens on earth. My hope is that out of the Lord’s abundant grace, His munificence and loving-kindness, I may, in His pathway, be hanged against the sky, that my heart may become the target for a thousand bullets, or that I may be cast into the depths of the sea, or be left to perish on desert sands. This is what I long for most; this is my supreme desire; it refresheth my soul, it is balm for my breast, it is the very solace of mine eyes. — AB00874

Therefore, do not be saddened by ‘Abdu’l-Baha’s imprisonment, do not weep, do not lament. This is not a prison, it is a palace; this is not a fortress, it is the castle of Saturn; this is not confinement, it is expansion; this is not tribulation, it is divine grace. But

these wines will not quench 'Abdu'l-Baha's burning thirst. What you have in your wine-cellar will not quench the burning thirst of love. Only the cup of supreme martyrdom will quench the thirst of 'Abdu'l-Baha's heart. Pray that he may attain to this supreme bounty. — AB06239

O handmaiden of God, thou must be steadfast in the Cause of God... If thou desirest to pray for Abdu'l-Baha, humble thyself to the Kingdom on high and supplicate and say: O Lord, my God, increase the ordeals of Abdu'l-Baha in Thy path and fill up for Him the cup of woes and trials, cause the clouds of tests to rain down upon Him, adorn His neck with chains and fetters of prisons and strongholds in the path of Thy love, make His blood to be shed for Thy sake, and grant that He may be seated on the throne of the Cross by Thy bounty... This is the prayer for Abdu'l-Baha in as much as this is His ultimate hope, greatest desire, and the all-highest bounty that He yearneth for at all times. — AB00363

Context for Study

These three passages constitute one of the most remarkable bodies of martyrdom-mysticism in any religious tradition. Their rhetorical intensity is unmistakable: “hanged against the sky,” “a thousand bullets,” “seated on the throne of the Cross” — these are not metaphors for spiritual transformation but literal expressions of a longing for physical martyrdom. The theological logic is dense. In Shi'i tradition, the paradigmatic martyr is Imam Husayn, whose willing sacrifice at Karbala is the central redemptive event of the tradition; the willingness to be killed in the path of God is not merely admirable but the highest possible human act. In Christian mysticism, from Ignatius of Antioch through the Rhineland mystics to Thérèse of Lisieux, the desire for martyrdom is a form of supreme love — the wish to give everything, including life itself, in imitation of Christ. 'Abdu'l-Baha's version is distinctive in several respects. First, it is unsought in the sense that he does not actively court death — but intensely desired in the sense that if God permits it, he would receive it with supreme joy. Second, it is explicitly connected to the purpose of the Cause: martyrdom waters the tree of peace, raises the banner of God's Word, and demonstrates the sincerity of servitude. Third, and most strikingly, he inverts the conventional direction of intercession: believers should not pray for his release but for his greater suffering. This inversion of ordinary human solicitude for the welfare of one's teacher is deeply disorienting — and deliberately so. It forces the reader to confront the inadequacy of ordinary measures of wellbeing. The phrase “Only the cup of supreme martyrdom will quench the thirst of 'Abdu'l-Baha's heart” resonates with the Johannine image of living water (John 4:14) and with the Sufi motif of the wine of love that intoxicates rather than satiates.

Questions for Reflection

1. 'Abdu'l-Baha's longing for martyrdom is framed as a desire for the highest spiritual honor. How does this compare with the Christian theology of martyrdom in early Christianity (Ignatius of Antioch, Tertullian's *Apologeticus*), the Shi'i theology of *shahada*, and the Jewish concept of *kiddush Hashem* (sanctification of God's Name through death)? What is shared, and what distinguishes 'Abdu'l-Baha's expression?

2. 'Abdu'l-Baha asks believers to pray for his greater suffering rather than his relief. What is the spiritual pedagogy of this inversion? How does it challenge the believer's natural instinct toward comfort and security — both for themselves and for those they love?
3. The phrase "it soweth the seeds of freedom" suggests that physical captivity is the condition of a deeper liberation. How does this resonate with Stoic philosophy (the inner freedom of the wise person is unaffected by external circumstances), with Buddhist teaching on the liberation from attachment, and with Paul's theology of freedom in Galatians?
4. Is the longing for martyrdom admirable, troubling, or both? How should a contemporary reader relate to this aspiration without either dismissing it as pathological or misappropriating it as a license for self-destructive behavior?
5. How does 'Abdu'l-Baha's experience of imprisonment illuminate Baha'u'llah's own writings from the Siyah-Chal and the period of exile? Is there a distinctive theology of captivity in the Baha'i tradition?

Green Acre and the Vocation of Women Teachers

Key Passages

O maid-servant of God! Verily Abdul-Baha was with you in Green Acre in his spirit, soul and in all of his spiritual grades, and he was your companion in your meetings and was bearing unto you, with his spiritual tongue, the glad-tidings of the divine splendors which shall be poured forth upon you from the Kingdom of God... I beseech God to make Green Acre as the Paradise of El-ABHA, so that the melodies of the nightingale of sanctity may be heard from it and that the chanting of verses of unity may be raised therein. — AB00439

Know thou, verily, the Spirit hath indeed so surrounded my limbs that it moveth them as it willeth and my tongue uttereth the most wonderful speech and most sweet words while addressing thee, so that thou mayest be moved by these holy fragrances which perfume all regions, and be dilated with joy by this address, which is revealed because of my abundant love for thee and my excessive kindness and great affection unto thee. — AB02801

O handmaiden of God! Take the cup of the love of God in thy right hand and with thy left hand hoist the banner of universal peace, love and affection among the nations of the earth. Call out: "Hasten! Hasten unto the Great Bounty! Press! Press forward unto the Abundant Mercy! Speed! Speed unto the Manifest Light! Be urgent! Be urgent for the Great Attainment!" Verily, by God the True One, the doors of the Kingdom are opened, the lights of God have shone forth and illumined the horizon of the earth! — AB01087

Context for Study

Green Acre, on the Piscataqua River in Eliot, Maine, was already well-known in liberal Protestant and Theosophical circles before it became a Baha'i conference center — Sarah Farmer had established it as a summer gathering place for spiritual seekers of all traditions. The letters 'Abdu'l-Baha sent to the women believers associated with Green Acre are among the most visionary in the corpus, and they reveal a deliberate strategy: the center is to become a “Paradise of El-Abha,” a place from which the spirit of unity radiates outward to the surrounding culture. The specific charge to women teachers in these letters is striking. They are not merely encouraged to participate; they are singled out for tasks that, in the religious cultures from which most Western pilgrims came, would have been considered exclusively male: public proclamation (“hoist the banner of universal peace”), spiritual mentorship (“be a mother for every feeble one”), and doctrinal instruction (“converse at length about the proofs and evidences of the Manifestation”). The claim in AB02801 that the Holy Spirit has surrounded the writer's own limbs and moves his tongue is an act of prophetic self-disclosure — identifying the letter not as ordinary correspondence but as a Spirit-breathed communication. This claim has a remarkable parallel in Paul's assertion that “it is no longer I who live, but Christ who lives in me” (Galatians 2:20) and in the Qur'anic formula *maa ramaya idh ramaya wa laakinna 'llaaha ramaa* (“thou didst not throw when thou threwest, but God threw,” Q8:17) — the idea that the authentic prophet or teacher becomes transparent to the divine will. The double-handed image in AB01087 — “cup of love in thy right hand, banner of universal peace in thy left” — is simultaneously eucharistic (the cup as sacramental vessel) and political (the banner as public claim), encapsulating the two inseparable dimensions of Baha'i service.

Questions for Reflection

1. The letters to Green Acre women envision them as bearers of both spiritual love and universal peace. How does 'Abdu'l-Baha's vision of women's religious leadership in the early 1900s compare with contemporaneous movements for women's ordination in Protestant Christianity and with debates within Islam about women's authority in religious life?
2. 'Abdu'l-Baha's claim that the Holy Spirit moves his tongue challenges the ordinary boundary between a letter and a sacred text. How should readers approach 'Abdu'l-Baha's correspondence — as ordinary pastoral counsel, as authoritative interpretation, or as something in between?
3. The double mandate — “cup of love in one hand, banner of universal peace in the other” — suggests that personal spiritual transformation and social transformation are inseparable. How does this dual vocation compare with the “two-kingdoms” theology of Luther (which separates the spiritual and temporal realms) or with liberation theology's “preferential option for the poor”?
4. Green Acre was an ecumenical and interfaith gathering space before the Baha'i community became its primary occupant. What does this history suggest about the relationship between the Baha'i community and broader cultural movements for spiritual renewal?
5. 'Abdu'l-Baha describes himself as spiritually present at Green Acre even during his imprisonment in 'Akka. What does this claim of spiritual ubiquity imply about the nature of the self, of presence, and of the relationship between teacher and student across distance?

Heaven, Hell, and the Degrees of Perfection

Key Passages

God has created all things wisely and with a purpose. For everything He has ordered a heaven and a hell; its heaven is its place of high degree — of fulness, maturity, and perfection; its hell is its place of low degree — of meagreness, immaturity, imperfection.
— ABU0927

Again, the single Reality has been likened to unity, material things being the manifestations of that Reality as numbers are the manifestations of unity. As one plus one equals two, one plus one plus one equals three, and thus from one all numbers come, so all things are made up from the one Reality. But you must not from this infer that the reality of all things is God. For this Reality is one, and the things of creation are different from it in their essences.
— ABU1567

If a child be free to follow his inclinations, he does not exert himself to study; unless he be placed under discipline he will not gain an education, nor can he become a learned man. If he is not given the training of a school, he will grow up in ignorance and folly.
— ABU1280

Context for Study

The philosophical notes recorded in connection with Myron Phelps and Madame Canavarro (a prominent convert from Buddhism who had become one of the first Western women to formally embrace the Baha'i Faith) give this portion of the volume a distinctly metaphysical character. ABU0927's teaching that "for everything God has ordered a heaven and a hell" is a universal and dynamic account of perfection: heaven is not a location but the condition of any being at its fullest realization. This resonates with Aristotelian teleology — every being has a *telos* (purpose) and is "good" in proportion to how fully it realizes that purpose — but 'Abdu'l-Baha universalizes the framework far beyond what Aristotle envisioned, applying it to minerals, vegetables, animals, and human beings alike. It also recalls Leibniz's claim that this is the "best of all possible worlds" in the sense that every being is perfectly adapted to its position in the chain of being. ABU1567's engagement with monism is particularly significant in the context of the late-nineteenth century's philosophical climate: pantheism (influenced by Spinoza), Vedantic non-dualism, and Theosophical doctrine all held that the "single Reality" was literally identical with creation. 'Abdu'l-Baha accepts the metaphysical intuition behind monism — there is indeed a single underlying Reality — while rejecting the specific identification of God with creation, a rejection that aligns him with the Islamic theological tradition (*tanzih*, the absolute transcendence of God) and with Maimonidean Jewish philosophy against the pantheism of Spinoza. The distinction between the "number one" as the source of all numbers and the individual numbers themselves is a mathematical analogy of elegant precision, avoiding both a crude dualism and an identity that would dissolve the distinction between Creator and creature. ABU1280's observation about discipline and education prepares this philosophical discussion with a psychological observation: the natural state of the undisciplined human being is not readiness for learning but resistance to it. This is a fundamentally Aristotelian and Platonic observation — both philosophers agree that the appetites must be trained before reason can function properly.

Questions for Reflection

1. 'Abdu'l-Baha's account of heaven and hell as "degrees of perfection" rather than as locations transforms eschatology into ontology. How does this compare with the Eastern Orthodox teaching on *theosis* (gradual divinization), with Dante's cosmology of graduated love in the *Divine Comedy*, and with the Baha'i teaching on the soul's continued progress after death?
2. The distinction between the single Reality as the source of all things and the created things themselves parallels the Neoplatonic distinction between the One and emanated beings. How does 'Abdu'l-Baha's use of this framework differ from Neoplatonism, Vedanta, and Spinozistic pantheism?
3. ABU1280's argument for discipline as the precondition of learning applies 'Abdu'l-Baha's general principle of human transformation (from Volume 123's "arc of ascent") to the specific domain of education. How does this insight relate to contemporary educational debates about "unschooling" and self-directed learning versus structured pedagogy?
4. The philosophical notes recorded by Phelps and Madame Canavarro came from a Buddhist background — what does it mean for a convert from a non-theistic tradition to engage with 'Abdu'l-Baha's theistic metaphysics? What does 'Abdu'l-Baha's framework offer to seekers from non-Abrahamic backgrounds?
5. 'Abdu'l-Baha's distinction between the "one Reality" and its manifestations is designed to avoid both pantheism and simple dualism. Is this position philosophically stable? What are its implications for the relationship between prayer (addressing a personal God) and metaphysical reflection (on the ineffable source of existence)?

The Chain of Life: Natural Philosophy and Burial

Key Passages

Where universal phenomena are concerned, no matter how long and hard the human intellect may struggle to find the right procedures or the perfect system, it can never discover the like of the divine creation and its order of transferences and journeyings within the chain of life. For the transferences, the compositions, the gatherings and scatterings of elements and of constituent parts and substances proceed in a chain that is mighty and without flaw. — AB00273

This elemental human body hath come forth from the mineral, the vegetable, and the animal worlds, and after its death will be entirely changed into microscopic animal organisms; and according to the divine order and the driving forces of nature, these minute creatures will have an effect on the life of the universe, and will pass into other forms. Now, if you consign this body to the flames, it will pass immediately into the mineral kingdom and will be kept back from its natural journey through the chain of all created things. — AB00273

In this great dispensation, art is identical with an act of worship and this is a clear text of the Blessed Perfection. Therefore, extreme effort should be made in art and

this will not prevent the teaching of the people in that region. Nay, rather, each should assist the other in art and guidance. For instance, when the studying of art is with the intention of obeying the command of God this study will certainly be done easily and great progress will soon be made therein; and when others discover this fragrance of spirituality in the action itself, this same will cause their awakening. — AB03769

Context for Study

The long letter to Miss Barney on the wisdom of burying the dead (AB00273) is unique in the corpus: it engages a specific philosophical and hygienic debate of the day — the Victorian-era movement for cremation, which was making significant cultural headway in both Europe and North America — with an extended argument from natural philosophy. ‘Abdu’l-Baha’s position is not simply traditionalist; it is grounded in a comprehensive theory of what might today be called ecology: the body participates in a vast chain of transformations that must proceed according to “the natural order, divine rule, and the most great law of God.” Cremation “keeps back” the body from its natural journey by skipping the intermediate stages. This argument anticipates aspects of what would become, in the late twentieth century, the philosophical ecology of writers like Aldo Leopold (the “land ethic”) and the scientific understanding of nutrient cycling in ecosystems. It is also a profound meditation on continuity: nothing is ever truly lost; every death is a transformation within a larger whole. The comparison of the mummified Egyptian, the cremated Hindu, and the buried Baha’i is a remarkable exercise in comparative religious anthropology: each tradition’s funerary practice embodies a cosmology. The Hindu practice is “reconciled” by religious belief in the speed of divine forgiveness; the Egyptian practice extends the body’s presence through preservation; but only the Baha’i practice (and more broadly, the Abrahamic burial tradition) allows the body to complete its “natural journey” through the chain of beings. The brief letter on art as worship (AB03769) extends this ecological sensibility into aesthetics: in the Baha’i dispensation, the sacred/secular divide is dissolved. Every craft, science, and art performed with a godly intention is worship — an idea that resonates both with Luther’s doctrine of vocation (*Beruf*) and with the Sufi concept of *hal* (spiritual state infusing all activity), though ‘Abdu’l-Baha’s version is more explicitly ontological: art “is” worship, not merely comparable to it.

Questions for Reflection

1. ‘Abdu’l-Baha argues against cremation on the grounds that it disrupts the body’s natural cycle of decomposition and transformation. How does this reasoning compare with contemporary ecological arguments for “green burial” (composting, natural decomposition) and against traditional embalming? Is ‘Abdu’l-Baha’s argument effectively an early environmental ethics?
2. The chain-of-life argument implies that the human body is not only a personal possession but a node in a vast network of natural relationships. What are the ethical implications of this view for other Baha’i teachings, such as care for the environment and the relationship between material and spiritual civilization?
3. AB03769’s claim that art is worship in this dispensation echoes the Western tradition of *ars gratia Dei* (art for the glory of God) — from Hildegard of Bingen’s illuminated manuscripts to Bach’s *Soli Deo gloria*. What distinguishes ‘Abdu’l-Baha’s formulation from a general Romantic sacralization of art?

4. 'Abdu'l-Baha remarks that the Hindus' comfort with cremation "deriveth from religious beliefs and is not a natural thing." Is this distinction between "natural" and "culturally conditioned" practices philosophically sustainable? What does it reveal about 'Abdu'l-Baha's natural philosophy?
5. How does the image of the body making its "natural journey through the chain of all created things" after death relate to the Baha'i teaching on the immortality of the soul? Are the two claims compatible — that the soul continues on its journey, and that the body continues its own journey through the material chain?

A Guiding Question for the Whole Volume

Volume 125 presents 'Abdu'l-Baha's ministry at a moment of acute external pressure and remarkable inward expansion. The same hand that writes "increase the ordeals of 'Abdu'l-Baha" also writes with fastidious care about the proper burial of the dead and the metaphysical distinctions between the one Reality and its created manifestations. The prisoner in 'Akka is simultaneously the philosopher of natural law, the teacher of cosmology, the director of women teachers at Green Acre, and the lyric poet of a martyrdom he desires but has not yet been granted.

A guiding question for the whole volume might therefore be: **What does it mean to inhabit simultaneously the uttermost extremity of physical captivity and the uttermost breadth of intellectual and spiritual freedom — and what does 'Abdu'l-Baha's capacity to do so teach about the relationship between suffering and wisdom, constraint and vision, the prison cell and the chain of all created life?**