



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 130:

Writings and Utterances of Abdu'l-Baha, 1904, part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 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
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
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- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 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
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- 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
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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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
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Introduction to volume 130

This 1904 volume presents a community pressed toward maturity: teaching must become systematic, consultation disciplined, and spiritual enthusiasm joined to public prudence. AB01472 gives the urgent keynote, declaring the present moment to be “the time of teaching” and warning that discord in America would spoil the seeds already sown; AB00746 and AB11444 sharpen the same point by distinguishing mere recognition from firmness in the storm, obedience to the teachings, and deeds that withstand trials. AB04808 makes unity itself the precondition of confirmation, comparing discord to fire cast into the harvest. AB00958 extends the same ethic toward the Most Great Peace, naming unity, concord, spirituality, meekness, obedience, and mutual service as its necessary human foundations.

The volume is especially important for early Baha’i institutional development. AB00394, the *Lawh-i-Mahfil-i-Shawr*, is one of the most substantial texts on consultation in this group: it calls for love and harmony among assembly members, election of a chairman, rules for discussion, freedom of expression, obedience to the majority, avoidance of post-decision criticism, and strict noninterference in political affairs. Its permitted sphere is spiritual education, children’s instruction, relief of the poor and weak, kindness to all peoples, and the diffusion of the divine fragrances. AB07762 and AB11183 likewise illuminate the function of the *Mashriqu’l-Adhkar*: the former prays for those who contributed to the first House of Worship, while the latter explains the wisdom of Houses of Worship as fixed centers of common prayer through which affection and unity grow in human hearts.

Several items are notable for doctrinal and philosophical range. AB04858 interprets the seven days as seven ranks of being—mineral, vegetable, animal, rational soul, intellect, Kingdom, and the rank of divine Oneness—then identifies the present Cycle with the seventh rank, the Greater Resurrection and Abha Paradise. The cluster of utterances to George Winterburn and others is especially rich: ABU1318 develops the symbolism of the four spiritual seasons; ABU1866 identifies love of God as the only enduring power capable of uniting nations; ABU2176 describes study as the polishing of latent capacities within the soul; ABU0667 gives a compact anthropology of mineral, vegetable, animal, and human perfections; ABU0712 explains progressive revelation through the image of the one sun appearing from successive dawning-places; and ABU1284 distinguishes transient bodily relief from the enduring pleasures of love, knowledge, fidelity, and faithfulness. AB01410 adds a concise epistemological distinction between spiritual insight and outward sight, and between true inspiration and imagination.

The historical pressure of Yazd and the politics of representation remain strongly present. AB00813, addressed to E. G. Browne, is noteworthy: ‘Abdu’l-Baha explains that a letter concerning Yazd had been copied to Browne so that he might understand the actual circumstances before hostile accounts were printed and circulated in Egypt, Palestine, and London. AB11648 counsels patience

after the Yazd persecutions and combines political loyalty, prudence, and hope for future security. AB00611, addressed to the Hands of the Cause, is significant for its explicit insistence on obedience to government, integrity among government employees, service to one's country, and forbearance under clerical oppression. Alongside these, AB03888, AB03740, AB04000, AB01593, AB02342, AB09182, and AB00217 show Western women and pilgrims being encouraged as public teachers in Green Acre, California, Paris, and other centers. The volume therefore gives a particularly full picture of the Faith in 1904 as a community at once embattled and constructive: defending the truth of persecution, organizing consultation and worship, disciplining speech and conduct, and training teachers capable of carrying a universal message into increasingly public spaces.

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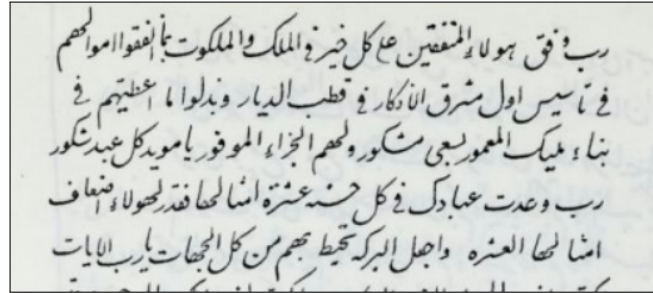
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AB07762

To: Bibi Rawhani (Bushruyih) et al., in Yazd
Date: 1904-Jan-04



INBA17

O Lord! Confirm these who have spent in every good endeavor in the earthly and heavenly kingdoms, for they have expended their wealth in establishing the first Mashriqu'l-Adhkar in the heart of the land and have given what Thou didst bestow upon them to build Thy frequented House with praiseworthy effort. And they shall have an abundant reward, O Thou Who dost assist every grateful servant! O Lord! Thou hast promised Thy servants tenfold for every good deed, so ordain for these many times more than tenfold, and cause blessings to encompass them from every direction, O Lord of the verses! Verily, Thou art the Bestower, the Mighty, the All-Bountiful, and verily, Thou art the Generous, the Merciful. Indeed, Thy words have preceded regarding all who have arisen to aid Thy Cause from among the peoples of the earth and the heavens, O Lord of goodly things and Acceptor of benevolent deeds and righteous acts!

ADMS#113

رَبِّ وَقَّ هَؤُلَاءِ الْمُنْفِقِينَ عَلَى كُلِّ خَيْرٍ فِي الْمَلِكِ
وَالْمَلَكُوتِ بِمَا انْفَقُوا أَمْوَالَهُمْ فِي تَأْسِيسِ أَوَّلِ
مَشْرِقِ الْأَذْكَارِ فِي قُطْبِ الدِّيَارِ وَبَذَلُوا مَا أُعْطِيَتْهُمْ
فِي بِنَاءِ بَيْتِكَ الْمَعْمُورِ بِسَعْيِ مُشْكُورٍ وَلَهُمُ الْجَزَاءُ
الْمَوْفُورُ يَا مُؤَيِّدُ كُلِّ عَبْدٍ شَاكِرٍ رَبِّ وَعَدْتَ
عِبَادَكَ فِي كُلِّ حَسَنَةٍ عَشْرَةَ أَمْثَالِهَا فَقَدَّرْ لِهَؤُلَاءِ
أَضْعَافَ أَمْثَالِهَا الْعَشْرَةَ وَاجْعَلِ الْبَرَكَاتِ تَحِيْطَ
بِهِمْ مِنْ كُلِّ الْجِهَاتِ يَا رَبِّ الْآيَاتِ أَنْتَ أَنْتَ
الْمُعْطَى الْعَزِيزُ الْوَهَّابُ وَأَنْتَ أَنْتَ الْكَرِيمُ الرَّحِيمُ
وَقَدْ سَبَقَتْ مِنْكَ الْكَلِمَاتُ فِي حَقِّ كُلِّ مَنْ قَامَ
عَلَى نَصْرَةِ أَمْرِكَ مِنْ أَهْلِ الْأَرْضِ وَالسَّمَاوَاتِ
يَا رَبِّ الْخَيْرَاتِ وَقَابِلِ الْحَسَنَاتِ وَالْمَبْرَاتِ

INBA17:187, INBA87:008a, INBA87:213c,

INBA52:008a, INBA52:217a, INBA89:270,

TSAY.340, QUM.274, AMIN.152-153

AB00746

To: Isabella D Brittingham
Date: 1904-Jan-05

O thou who callest in the name of God!

I have read all the letters that arrived from America through you at this time and learned of the recognition of the oneness of God by several handmaidens of the Merciful. I pray that God will aid them to remain firm and steadfast in the Cause of God and protect them when tests intensify from all directions.

The essence lies not in turning to God, but rather in remaining firm on this Straight Path, in the increasing fire of the love of God at every moment, in enduring when great trials descend, and in withstanding every severe storm. For on a calm day, every person can unfurl the ship's sail and journey across the seas without fear of drowning, even if they are among the weakest souls. But true merit belongs to the sailor who unfurls the sail and travels the seas when storms and winds intensify and whirlwinds and tempests grow fierce in the polar seas. Therefore, the essence lies not in acknowledging the appearance of God's Kingdom, but rather in deeds, in adhering to the teachings of the Chosen Lord, and in remaining firm on this Path when floods of trials pour forth in every land.

Convey my greetings to the handmaidens of the Merciful who have believed in God on this witnessed Day, who have entered beneath the shade of the raised Standard, and who have become established and firm in the praiseworthy station.

Convey my greetings to the handmaiden of God Sara Steenberg and say to her: Sarah gave birth though she was barren. I beseech God that a spiritual child may be born of you, which is the love of your Lord, the Merciful, the Compassionate.

Then convey my greetings to the handmaiden of God Mrs. D. Perry and say to her: Place your trust in God and turn to the horizon of His mighty Kingdom, that He may aid you with a matter that will bring joy to your eyes among the handmaidens and you may become a sign of peace among the worlds.

Then convey my spiritual greetings to the handmaiden of God Mrs. Thos Nelson and convey to her my spiritual emotions, that she may be attracted by my greetings to her and call out in the name of her Lord morning and evening.

Then convey my greetings to the handmaiden of God Mary Lenox and give her glad tidings of her Lord's mercy. I beseech God to make her and her children cups overflowing with the choice wine of the love of God.

Then convey my spiritual attachment to the handmaiden of God Mrs. M. Richter that she may be attracted to the brilliant lights at the scene of sacrifice. She must have heard how the spiritual ones rushed to the scene of sacrifice in the land of Iran, and how their cries and lamentations rose up as they went under the swords to the Kingdom of their All-Kind Lord, grateful for His blessing them with the shedding of their blood in His Straight Path.

From the day creation came into being until this praiseworthy age, no one has heard of hundreds of souls who, though

their properties were plundered, their homes demolished, their women taken captive, and their children slain, were nevertheless in complete joy and gladness and delight the like of which had never been seen in all regions. Their bodies were cut to pieces while they continued to answer the call and cry out in thanks and praise to their Most High Lord for having ordained this trial and honored them with this great gift. This is naught but from the power of guidance, the intensity of the love of God, and the attraction of hearts to the Most Glorious Beauty.

Upon thee be greetings and praise.

SW_v14#09 p.275x, BSTW#440

AB01472

To: Arthur P Dodge, in New York

Date: 1904-Jan-05

O servant of the Most Glorious Beauty! What you had written was reviewed and its details were noted. Christ says this is the time of the wedding feast. Reflect carefully on this statement and the reality of the situation and requirements of the time will become clear and evident. And 'Abdu'l-Baha says this is the time of teaching. Each of the friends of God must strive day and night to teach souls and guide people to the divine Kingdom. Such souls are today confirmed and assisted, for each time has its wisdom. One day is the time for sowing seeds, another day for watering, another day for harvesting, and another day for threshing. Now in the divine Kingdom it is also the time for sowing seeds. Think on this so that you may be confirmed and assisted and witness the victory of the hosts of the Most Glorious Kingdom and observe the confirmations of the angels of heaven.

If the friends of God in America were each engaged in teaching the Cause of God like the friends in Iran, by now they would have guided several million souls and joy and gladness would have been attained by all. The divine friends in Iran raise the cry of "Ya Baha'u'l-Abha" under sword and blade, loose their tongues in teaching, and in prison under stocks and chains engage in guiding souls. Make an effort that in America too such souls may arise, so that the luminosity of the divine mercy may illumine and brighten those horizons.

Convey greetings to the noble children on behalf of 'Abdu'l-Baha and show them kindness. Likewise offer supreme respect to the cherished handmaiden of God, the assured leaf, the honored wife, and similarly to the other friends of God and handmaidens of the Merciful. And upon you be greetings and praise.

'A 'A

It is written again that if things remain in this state - that is, if discord remains among the friends in America - the Cause of God will be completely extinguished, the seeds sown will spoil, and all will be caught in evident loss. Now is the time for teaching. And peace.

BSTW#453, BSTW#504b

AB11444

Date: 1904-Jan-05

There is no wonder in confessing the appearance of the Kingdom of God, but true wonder consists in good deeds, obedience to the commands and teachings of the True Lord, and firmness in this path, even when the storm is at its height.

SW_v08#05 p.059x

AB04808

To: Isabella D Brittingham, in Chicago

Date: 1904-Jan-06

O thou dear maid-servant of God!

Blessed art thou, for having been the cause of unity and love among the beloved ones of GOD.

Today there is no greater service to the Kingdom of GOD than endeavor in uniting the friends and the maid-servants of the Merciful One.

By all means, strive to lay the foundation of love and harmony among all. Should the friends of GOD and the maid-servants of the merciful One unite as they should, they will receive the Heavenly Confirmations as successive as spring rain. They may be so united as to surprise the people, even themselves.

If they do not attain this unity and harmony, they shall eventually meet with manifest loss; confirmations and strength shall cease.

This is the fact and truth of this condition.

They must not complain about GOD. For discord is like unto fire cast amid the harvest. Therefore, expecting harvest under such condition is a foolish desire.

Thus the harvest should be saved and protected from fire that our hope may be realized. This is the example of this condition in the Kingdom.

(signed) Abdul-Baha Abbas

BSTW#443

AB00813

To: Edward Granville Browne

Date: 1904-Jan-20

¹ Dear kind friend, at this hour your esteemed letter arrived and I am immediately writing a response with the utmost haste so you know that [your thoughts] are precious in this gathering and the hearts of the wanderers overflow with love for you.

² In brief, that letter was not written to you - it was written to someone who had written to me saying he intended to author a book about the Yazd incident where both sides [killed] each other due to foolishness, and in that book he would write about the beliefs, aims and intentions of this community. Therefore he had requested some books and treatises of the Bab and Baha'u'llah from me to send to him. That person has received money from enemies and those who hate this community to write a book in Arabic and publish it in Egypt and these regions so that the people and government will be stirred up and inflict severe harm on these wanderers. In response to his detailed letter I wrote and sent that letter, and I wanted to

¹ دوست عزیز مهربان در این ساعت دستخط عالی رسید فوراً در کمال سرعت جواب مرقوم میگردد تا بدانی که [خاطرت] در این بساط عزیز است و دلهای آوارگان بحببت جام لبریز

² مختصر اینست که آن مکتوب بشما مرقوم نشده بود بشخصی مرقوم شده بود که آنشخص بمن نوشته بود که او خیال دارد که در واقعه یزد که طرفین از بی عقلی یکدیگر [را کشتند] گابی تألیف نماید و در آن کتاب از عقائد و مقاصد و نوایای اینطائفه بنگارد لهذا بعضی از کتب و رسائل حضرت باب و حضرت بهاءالله را از من خواسته بود که بجهت او بفرستم و آن شخص مبلغی [از] اعدا و مبغضین این طائفه گرفته است تا گابی به عربی مرقوم نماید و نشر در مصر و اینصفحات دهد تا اهالی و حکومت بهیجان

send you a copy of that letter so you would be informed of the actual events.

آیند و صدمهء شدیدہ باین آوارگان زند من در جواب مکتوب مفصل او آن مکتوب را مرقوم نمودم و فرستادم و خواستم کہ یک نسخہ از آن مکتوب را از برای شما بفرستم تا شما مطلع بوقایع شوید

- 3 He is now busy composing that treatise and will soon print and distribute it, and that copy will certainly reach London as well. I had even said to write on the back of the copy I sent you that it is a copy of a letter written to someone. You can see - is there not mention in that letter of requesting books and treatises, for which I made the [excuse] that they are not available? When did you request books and treatises from me, and when did you correspond with me about the martyrs of Yazd for me to write to you? From the phrase about killing and plundering by both sides, it becomes clear what title and contents the book you intend to write will have.

3 و الآن مشغول بتألیف آن رسالہ است و عنقریب طبع خواهد نمود و نشر خواهد کرد و البتہ آن نسخہ بہ لندره نیز خواهد رسید حتی گفتہ بودم کہ در ظہر آن نسخہ کہ نزد شما فرستادم مرقوم نمائید کہ سواد مکتوبیست کہ بشخصی مرقوم شدہ است شما ملاحظہ نمائید آیا ذکر طلب کتب و رسائل در آن مکتوب نیست کہ [عذر] آورده‌ام کہ در دست نیست شما کی از من کتب و رسائل خواستہ بودید و در خصوص شہدای یزد با من مخبرہ نمودید کہ بنویسم بشما از عبارت قتل و غارت طرفین معلوم میشود کہ کجائی کہ مرقوم خواهید نمود چہ عنوان خواهد داشت و بچہ مضمون اختتام خواهد یافت

- 4 God forbid! We had the utmost love for you, therefore we wrote this secret to you, namely the correspondence with that person, and likewise we sent you the brief details that had been written about the martyrs or Yazd. This was due to abundance of love, and God willing the detailed account of the martyrs of Yazd and the painful events that occurred in those regions will be written in full, and we will send that too to your honor just for information.

4 استغفراللہ ما نہایت محبت را چون بشما داشتیم لہذا این راز را یعنی مخبرہء با آن شخص را بجهت شما نگاشتیم و همچنین تفصیل مختصری کہ از شہدای یزد مرقوم نمودہ بودند نزد شما فرستادیم این از کثرت محبت بود و انشاءاللہ تفصیل شہدای یزد و وقایع مؤلمہء واقعہء در آنصفحات مفصلاً مرقوم خواهد شد آنرا نیز محض اطلاع نزد آنجناب خواهیم فرستاد

- 5 In any case, O friend, know this - that we sacrifice our lives on the path of faithfulness and hasten to the field of sacrifice in steadfastness to love.

5 باری ای دوست این را بدان کہ ما در راہ وفا جانفشانیم و در ثبات بر محبت بمیدان قربانی شتابیم گواہ عاشق صادق در آستین باشد

- 6 "The witness of the true lover is in the sleeve. They suspect poor me of disloyalty, while faithfulness is ashamed before me."

6 بر من مسکین جفا دارند ظنّ کہ وفا را شرم میآید ز من

- 7 I request that you read that letter again so the truth becomes clear and evident. This response is written in utmost haste as I was very affected by your assumption. We have grieved the friend while we would not grieve strangers.

7 از شما خواهش این را دارم کہ دوبارہ سواد آنمکتوب را مطالعہ فرمائید تا حقیقت ظاہر و آشکار گردد این جواب در نہایت استعجال مرقوم شود زیرا بسیار از تصور شما متأثر شدم ما یار را آزرده

نمودیم و حال آنکه اغیار را آزرده نخواهیم و السلام

CMB_F66#21,

BRL_DAK#0814,

EGBBFP.252-254

AB04858

To: Isabella D Brittingham, in Chicago

Date: 1904-Jan-20

- 1 O thou who art attracted by the divine fragrances! That which thou hadst written was noted....
- 2 Regarding the seven days about which thou hadst written, this is one of the meanings of the Holy Book. But the second meaning is that the days represent ranks: the first rank is the mineral kingdom, the second rank is the vegetable kingdom, the third rank is the animal kingdom, the fourth rank is the human rational soul, the fifth rank is the realm of intellect, the sixth rank is the spiritual realm which is the Kingdom, and the seventh rank is that of Oneness, Lordship and Divinity. These ranks culminate in seven. The six ranks are the world of creation and existence, while the seventh rank is the world of Truth and sanctification from the conditions of creation. Thus this blessed Cycle falls in the seventh rank - it is the mighty Cycle, the new resurrection, the Greater Day of Judgment, the Abha Paradise, and the planting ground of the Tree of Life. Therefore, in reality it has no end or termination....

VUJUDE.207-208x, ADMS#145x

- 1 ای منجذبه بنفحات الهی آنچه مرقوم نموده بودی ملاحظه گردید...
- 2 در خصوص هفت روز بیانی مرقوم نموده بودید این یک معنی از معانی کتاب مقدس است و اما معنی ثانی اینست که ایام عبارت از مراتبست مرتبه اولی عالم جماد است مرتبه ثانیه عالم نباتت مرتبه ثالثه عالم حیوانست مرتبه رابعه عالم نفس ناطقه انسانست مرتبه خامسه عالم عقل است مرتبه سادسه عالم روحست که عالم ملکوتست مرتبه سابعه احدیت و ربوبیت و الوهیت است این مراتب منتهی در هفت میشود مراتب سته عالم خلق است و عالم ایجاد است مرتبه سابعه عالم حق است و تقدیس از شئون خلق پس این دوره مبارک در رتبه سابعه واقع دوره عظیم است و حشر جدید و قیامت کبری و جنت ابری و مغرس شجره حیات اینست که من حیث الحقیقه نهایت و پایانی ندارد...

YMM.233x, VUJUD.136-137x

AB06845*To: Mary A Lesch, in Chicago**Date: 1904-Jan-20*

O servant of God!

What thou hast written and that which thou hast retained in mind are evident. Appreciate Mrs..... who reminds you of God and explains His divine mysteries.

Regarding thy question concerning a verse in the 22nd chapter of Exodus: We gave a brief explanation of it in a letter to Mrs..... Please refer to that. Owing to the great (press of) work, I have not the time for several explanations.

I ask God that thou mayest attain such a state of perception, as will enable thee to expound with knowledge the words of the Holy Bible.

TAB.053

AB00394*Lawh-i-Mahfil-i-Shawr?**To: Baha'is of Bombay**Date: 1904-Jan-24*

- 1 O spiritual friends! In these days, joyful and fragrant news has arrived from that region that, praise be to God, the friends have arranged an assembly and sought to spread the Cause of God, and have cleansed their hearts from all save the love of God. They envision that on specified days they will form an assembly in that gathering and consult, and adhere to and pursue whatever causes the spread of the light of guidance. If they arise to fulfill the necessary conditions and covenants, this assembly is truly a rose garden and meadow of reality and a sign of the bestowal of the Divine Unity.
- 2 The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the

1 ای یاران رحمانی من در این ایام خبر پر روح و ریحان از آن سامان رسید که الحمد لله یاران انجمنی آراستند و نشر امر الله خواستند و دل از دون محبت الله پیراستند و تصور چنان دارند که در ایام معلومه در آنمختل عقد انجمنی نمایند و مشورت کنند و آنچه سبب انتشار نور هدایت است تمسک و تشبث جویند اگر بشروط و عهود لازمه قیام گردد و این انجمن فی الحقیقه گلستان و چمن حقیقت است و آیت موهبت حضرت احدیت

2 اول شرط محبت و الفت تام بین اعضای آن جمعیت است که از بیگانگی بیزار گردند و یگانگی حضرت پروردگار آشکار کنند زیرا امواج یک بحرنند و قطرات یک نهر نجوم یک افقند و اشعه

stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be nonexistent, that gathering shall be dispersed and that assembly be brought to naught.

- 3 The second condition is that the members of the assembly should unitedly elect a chairman and lay down guidelines and bylaws for their meetings and discussions. The chairman should have charge of such rules and regulations and protect and enforce them; the other members should be submissive, and refrain from conversing on superfluous and extraneous matters. They must, when coming together, turn their faces to the Kingdom on high and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views.

- 4 They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced.

- 5 In brief, whatsoever is arranged with love and purity of intention, its result is light; and if the least trace of estrangement prevails the result shall be darkness upon darkness.

- 6 The clash of opinions and the opposition of views in the assembly are the cause of the appearance of truth's rays - none of the members should be saddened by opposition from others. Rather, each should listen to the words of the others with perfect courtesy and pure intention even if they are contrary to his own views, and not allow any dust to settle upon his heart.

- 7 If this be so regarded, that assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One.

یک شمس درختان یک بوستانند و گلهای یک گلستان اگر وحدت حال و یگانگی بیلال در میان نیاید آنجم پریشان گردد و آن انجمن بیسر و سامان

- 3 و شرط ثانی آنستکه رئیس بجهت آنمخل اعضای انجمن بالاتحاد انتخاب کنند و دستورالعمل و نظامی بجهت اجتماع و مذاکره قرار دهند و آن دستورالعمل و نظام انجمن در تحت اداره و محافظه و حمایت رئیس باشد و تنفیذ نماید و اعضا بمخل باید در نهایت اطاعت و انقیاد باشند مکالمه حشو و زواید در آنمخل نگردد و اعضا در حین ورود توجه بملکوت اعلی کنند و طلب تأیید از اقی ایبی و در نهایت خلوص و وقار و سکون و آداب [در انجمن قرار یابند و بنهایت ادب] و ملایمت کلام و اهمیت خطاب به بیان آراء پردازند

- 4 در هر مسئله تحرّی حقیقت کنند نه اصرار در رأی زیرا اصرار و عناد در رأی منجر بمنازعه و مخاصمه گردد و حقیقت مستور ماند ولی اعضای محترمه باید در نهایت آزادگی بیان رأی خویش نمایند و ابداً جایز نه که نفسی تزئیف رأی دیگری نماید بلکه بکمال ملایمت بیان حقیقت کند و چون اختلاف آراء حاصل شود رجوع باکثریت آراء کنند و کل اکثریت را مطیع و منقاد گردند دیگر جایز نه که نفسی از اعضا محترمه بر قرار اخیر چه در خارج و چه در داخل اعتراض نماید و یا نکته گیرد ولو مخالف صواب باشد زیرا این نکته گیری سبب شود که هیچ قراری استقرار نیابد

- 5 باری هر کاری که بالفت و محبت و خلوص نیت فیصل شود نتیجه اش انوار است و اگر ادنی اغبراری حاصل شود نتیجه اش ظلمات فوق ظلمات

- 6 تصادم افکار و مقاومت آراء در انجمن شور سبب ظهور شعاع حقیقت است نباید که هیچیک از اعضا متکدر از مقاومت دیگری شود بلکه هر یک قول دیگری را با وجود مخالف بودن با رأی خویش در کمال ادب بخلوص نیت گوش دهد و غباری بر قلبش ننشیند

- 7 چون چنین گردد آن انجمن الهی است و الا سبب برودت و کدورت عالم شیطانی گردد

- 8 Likewise, that spiritual gathering must strictly avoid interference in political matters that concern the local government. They must not even breathe a word about political affairs. The discussions must be confined wholly to spiritual matters that relate to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes worldwide, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Word.
- 9 Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit.
- 10 O my God! O my God! These are servants attracted in Thy holy fragrances, enkindled with the fire of Thy love, turning their faces toward Thy Countenance, and they walked in the straight path and were guided to Thy straight way. O Lord! Make them radiant lamps of bounty and grace in the world of humanity, let the light of piety shine from their faces and the light of guidance radiate from their foreheads, and make them signs of Thy mercy to all Thy creation and banners of Thy bestowal to all Thy creatures, and aid them in all conditions. Verily Thou art the Generous, the Mighty, the Loving.

SWAB#045x, BSW#16.38x, BADM.022-023x, COC#0176x, COC#1372x, COC#1373x

8 و همچنین آنحضرت رحمانی باید قطعاً بامور سیاسی که رجوع بحکومت محلی است تعرض ننماید حتی از امور سیاسی دم نزنند مذاکرات بتمامها محصور در امور روحانیه که تعلق بداره تربیت نفوس و تعلیم اطفال و اعاشه فقرا و اعانه ضعیفاء جمیع فرق عالم و مهربانی بکل امم و نشر نفعات الله و تقدیس کلمه الله باشد

9 در این خصوص و اجراء این شروط چون همت نمایند تأیید روح القدس رسد و آن مجمع مرکز سنوحت رحمانیه گردد و جنود توفیق هجوم کند و هر روز فتوحی جدید حاصل شود

10 الهی الهی هؤلاء عباد انجذبوا بنفحات قدسک و اشتعلوا بنار محبتک و اخلصوا وجوههم لوجهک الکریم و سلکوا فی المنهج القویم و هدوا الی صراطک المستقیم رب اجعلهم سراج الفضل و الاحسان فی عالم الانسان يتلأأ من وجوههم انوار التقوی و يتشعشع من جبینهم نور الهدی و اجعلهم آیات رحمتک لعموم خلقک و رایات موهبتک بجمع بریتک و ایدهم فی جمیع الشئون انک انت الکریم العزیز الودود

MKT3.505, MMK1#045 p.084x, MI-LAN.153, AKHA_134BE #14 p.548, AVK3.409.04x, AVK4.311x, MMG2#373 p.416x, HYB.094, YARD.054x

AB06032

To: Emma Ort, in Chicago

Date: 1904-Jan-24

- 1 O maidservant of God! I have considered the contents of your letter. Appreciate the maidservant of God Mrs. Brittingham and be thankful for her service. For, she calls in the Name of God, and leads you to a station to which all the seen and the unseen powers of the earth cannot approach. That station is confirmed by the Divine Power and no power can stand against it.
- 1 ای امه الله آنچه مرقوم نموده بودی ملاحظه گردید قدر امه الله برتینگهام را بدانید و شکرانه خدمت او را بفرمائید زیرا باسم حق ندا میکند و شما را بمقامی دلالت مینماید که جمیع قوای ظاهر و پنهان ناسوتی عاجز از تقرب بآنمقامند

زیرا آن مقام مؤید بقوت الهیه است و هیچ قوتی
مقاومت آنرا نتواند

- 2 Thus if you desire protection from the powers of the world and earthly influences, place the Greatest Name in your dwelling, wear the ring of the Greatest Name, and keep Abdul Baha's photograph in your home. Read my prayers always and thus see a wonderful effect, causing all superstitious powers and influences to vanish away. Upon thee be greeting and praise.

BRL_ATE#105x, LOG#1769x

2 پس اگر از تعرض قوای عالم امکانی محافظه و
صیانت خواهی اسم اعظم در محل خویش معلق
کن و خاتم اسم اعظم در انگشت نما و عکس
عبدالبهاء را در خانه نگهدار و از مناجاتهای من
همیشه تلاوت نما تا تأثیر عجیب مشاهده نمائی جمیع
آن قوی او هام گردد و محو و نابود شود و علیک
التحیه و الثناء

BRL_DAK#0044, SFI07.022a

AB11648

To: *Ibn-i-Abhar, in Tihran*

Date: 1904-Jan-28

- 1 O Promulgator of the Covenant! Your numerous letters were received and read with complete attention, but due to the abundance of tasks that attack like a storm of tribulation, swift response was not possible. Regarding the expectations and complaints that some have made, about which you had written - do not be saddened. This is but a drop from the ocean and a single grain from the harvest.

1 ای منادی میثاق مکاتیب متعدده آنجناب
واصل و بدقت تمام قرائت شد ولی از کثرت
مشاغل که مانند طوفان بلا مهاجمست دیگر
فرصت سرعت جواب میسر نگشت در
خصوص توقع و گله‌گزاری که بعضی مینمایند
مرقوم نموده بودید محزون مباشید این یک قطره
از دریاست و یک حبه از خرمهای گله از
من

- 2 You had written about afflictions and tribulations. This is certain and clear - the earthquake of tests is so severe that it would uproot a firmly-fixed mountain from its foundation. And so it must be, for it would be contrary to faithfulness that the Blessed Beauty (may my spirit be sacrificed for His loved ones) should spend fifty years under chains and shackles and exile and banishment in various lands, enduring the gloating of enemies and the harm and cruelty of the unfaithful, while we, after His ascension and passing, should find comfort and see ease and seek blessing and desire security. Rather, we must make our breasts the target of arrows and our hearts the vessel of every turbidity and pain. We must spend our days in hardship and tribulation, and devote our times to countless difficulties. When life passes thus, results from living will be

2 در خصوص بلایا و رزایا مرقوم نموده بودید
این مسلمست و واضح زلزله امتحان چنان شدید
است که جبل راسخ را از بنگاه براندازد و باید
چنین باشد زیرا مخالف وفاست که جمال مبارک
روحی لاحبائه الفداء مدت پنجاه سال در تحت
سلاسل و اغلال و نفی و سرگون در بلاد و
شملت اعدا و اذیت و جفای بی وفایان بسر برند
و ما بعد از صعود و عروج راحت یابیم و آسایش
بینیم و نعمت جوئیم و امنیت خواهیم بلکه باید
سینه را هدف سهام نمود و دل را وعاء هر کدر
و آلام ایام را باید به مشقت و بلا بسر برد و
اوقات را وقف شدائد لایحیی نمود چون چنین
گذرد نتیجه از حیات حاصل گردد والا در

achieved; otherwise, disappointment will appear at life's end and failure will manifest.

- 3 Regarding Yazd, you had written that praise be to God, in those regions there is generally security, comfort and ease, and the Rawdih-khwans have been silenced and make no protests in mosques and from pulpits. Patience is necessary. In all lands the divine banner will be raised high, and if wisdom is exercised, comfort and security will also pitch their tents.

- 4 The calligraphic writings that were enclosed with the letter were observed. Something was written about this matter previously - surely it has arrived by now. In brief: do not look to the past, take the future as the standard. I hope that through divine assistance and grace they will be successful, become helpers of the righteous and unfurlers of the banner of justice in that land.

- 5 A letter is being sent enclosed - please deliver it. As for your relatives, have patience and endurance, appeal to the authorities as much as possible, and trust in God.

- 6 This is the reply to the letter you had written to Aqa Siyyid Taqi. As for the other letters you wrote to me personally, God willing their reply will come later, as this was urgent and therefore written quickly.

انجام زندگانی نومیدی رخ دهد و ناکامی جلوه نماید

- 3 در خصوص یزد مرقوم نموده بودید که الحمد لله در آنصفحات نوعاً امنیّت و راحت و آسایش حاصلست و روضه خوانها نفسشان مقطوع شده در مسجد و منبر تعرضی ندارند صبر لازمست در جمیع بلاد علم الهی بلند گردد و اگر بحکمت رفتار شود آسایش و امنیّت نیز خیمه زند

- 4 خطوط نسخیه که ملفوف مکتوب بود ملاحظه گردید در اینخصوص از پیش چیزی مرقوم شد البتّه تا بحال رسیده مختصر اینست بما مضی نظر نکنید مستقبل را میزان قرار دهید امیدوارم که به عون و عنایت الهیه موفق گردند ناصر ابرار باشند و ناشر لوای عدل در آن دیار

- 5 مکتوبی ملفوفاً ارسال میشود برسانید امّا در خصوص بستگان آنجناب صبر و تحمل داشته باشید و باولیای امور بقدر امکان مراجعت کنید و توکل بر خدا نمائید

- 6 این جواب مکتوبیست که باقا سید تقی مرقوم نموده بودید امّا مکاتیب دیگر که بخود من مرقوم نمودید جوابش انشاءالله روز چون این مستعجل بود زود مرقوم شد

BRL_DAK#0931, YIA.315-316

AB00958

To: Isabella D Brittingham, in Chicago

Date: 1904-Jan-29

O thou who art attracted to the Beauty of GOD!

I have considered thy letter, and have answered the letters thou hast sent.

Praise be to GOD! Thou art confirmed and aided! Rest assured in the help of the Holy Spirit, which will make itself manifest in every condition, and will enlighten thy sight.

Invite thee, as long as thou canst, the beloved of GOD and the maid-servants of the Merciful to firmness and steadfastness, so

that they may be able to withstand trials. For temptation is great! It was trial (or temptation) which caused Peter - the great - to deny thrice, His Holiness Christ. Consider how great is the trial! How severe is the temptation.!

If the foundation of the building is not solid and firm, the building will not stand.

Convey greeting to Anna Deuglan and tell her: "Be not disappointed, for the Beloved of the world, the Beauty of ABHA, is kind, and the Source of repose to the friends.

Declare My kindness to the maid-servant of GOD, Corinne True, and say to her that: "I hope she will be greatly confirmed."

Give My regards to the maid servant of GOD, Aimee Jaxon, and tell her that: "I hope, through the help and mercy of GOD, thy private wish may be realized to thee."

Give My spiritual greeting to the maid servant of GOD, Mrs. Tobin, and tell her: "The Reality will be made manifest, and the Mysteries will be unfolded."

Give abundant greeting to Mrs. Mitchell and tell her: "Through the Fragrance of GOD the Orient was perfumed, and by the Light of Guidance the Occident became enlightened."

Convey My love to the maid-servant of GOD, Mrs. Cecilia Harrison, and say (to her): "Serve GOD all thou canst, for this service is eternal and everlasting."

Give to the maid servant of GOD, Hollie Phillips, My respects and say: "Appreciate the value of this Day. Such a day you will find no more. Strive to reap the fruits of this Day and thou wilt find results."

O dear maid servant of GOD, Isabella Brittingham! Strengthen the bond of love and harmony among the maid servants of the Merciful. Lead them to unity, concord, spirituality, meekness and obedience, and to the service of one another. Thus each may become the servant of the other, nay, rather glory in service!

Until such Divine attributes become manifest from the reality of humanity, the Great Peace will not be realized; the Sun of Truth will not dawn from the Horizon of spiritual and material Peace; the Kingdom of GOD will not be established in the Centre of the universe; the Fountain of life will not be streaming and the east and the west will not be enlightened!

Upon thee be greeting and praise!

(signed) Abdu'l Baha Abbas

BSTW#440

AB08122

To: Aqa Mirza Hidayatullah son of Mirza Yahya Khan, in Shiraz

Date: 1904-Feb-02

- 1 O fresh branch of the divine garden! The life-giving breeze is blowing—become verdant and alive! The dewdrops from the cloud of grace are falling—become fresh and moist! The spiritual melody is raised—become a singer! Behold the feast of joy is arranged—become one who brings delight! The festival of ecstasy and rapture is established—become a player! The lights of guidance are shining forth—become radiant!
- 2 Through divine bounty, it is hoped that you will become a peerless sapling of the Abha Paradise, if you are nurtured by divine education and grow and develop in this garden of sanctity. And upon you be greetings and praise.
- 1 ای شاخهء تازهء باغ الهی نسیم روحبخش میوزد
سرسبز و زنده شو شبنم ابر عنایت میرسد تر و
تازه گرد نغمهء روحانی بلند است خواننده شو
بزم سرور آراسته بین سازنده گرد جشن وجد و
طرب برپاست بازنده شو انوار هدی ساطعست
تابنده گرد
- 2 از فضل الهی امید است که نهال بیهمال جنت
ابهی شوی اگر بتربیت الهیه پرورش یابی و در
این گلشن تقدیس نشو و نما کنی و علیک التَّحیّة
و الثَّناء

INBA84:534a, ANDA#78 p.04

AB03888

Date: 1904-Feb-05

O thou who art attracted by the Fragrances of God!

I have read thy recent letter and noted its beautiful contents.

I thank God that He hath opened thy sight for thee, unfolding to thee His word of love and chosen thee from among women.

Thus thou responded to the call, wast attracted to the lights of the Kingdom of the Lord of Manifest Signs, proclaimed the Truth and called in the Name of the Lord of the high heaven.

O maid-servant of God! This day is not a day of seclusion and solitude, but a day of proclaiming the manifestation of the light of the Beauty of thy Supreme Lord.

Therefore, abandon silence and seclusion and solitary nooks and go forth into the arena of explanation. Convey the Message of thy Lord with clearest speech and most complete elucidation. This is better for thee than solitude.

The season of seclusion in quiet nooks is the season of winter when the cold and the winds increase. But during the spring, the wafting of gentle breezes, the passing of fragrances from the rose, the state of equilibrium in the atmosphere and the green hue of valleys and prairies, it is best for man to leave solitude and enjoy out-of-door blessings. Thus be thou happy in the commemoration of thy Lord.

Go out from the solitary place like unto a shining star blazing on its horizon. This is better for thee in the Kingdom of the Lord of the worlds. Thus, hearken unto the melodies of the birds of holiness, in the garden of fellowship, upon the branches of purity; to the murmuring of its waters, the rustling of the trees, the blowing of its breezes and the cooing of its doves.

TAB.520-521, BSC.460 #849x, BSTW#301

ABU1866

Words to George Winterburn et al, spoken on 1904-Feb-06 in Akka

The existent world needs a uniting power to connect nations. There are various uniting powers in the world. One is patriotism, as in America, where people from different countries have united and made a nation. Another means of union is war, as when two nations unite to make war upon a third. A third uniting power is self-benefit, as is seen in trade and commerce. A fourth means of union is that furnished by ideals, different nations or different peoples having one aim or intention unite. All these uniting powers are ineffective and perishable; the only uniting power which can connect all hearts and last forever is faith in God and love for Him. This is the only enduring power, the one that never perishes.

Consider our present state and the condition of the disciples of Jesus Christ: When we remember them we are touched and moved by their love; when we think of Abraham we are touched by his love; it is this power of love that connects us with Abraham of old, with the past.

I hope that the connecting power of love of the Kingdom of God will unite all the nations of the world. This is Our hope.

Once the Persian believers had such great love for one another that each wished the other to take possession of his wealth.

PN_1904 p002, PN_1904 p033, TTAW.003-004, BLO_PN#102

ABU1318

Words to George Winterburn et al, spoken on 1904-Feb-06 in Akka

Whatever there is in the world of contingency is a symbol of the spiritual world; whatever there is on the earth is a symbol of heavenly things. For example: In the spiritual world there is the light of guidance, in the outer world there is the lamp, its symbol. In the divine world there is love, symbolized in the material world by magnetism. So there are four seasons in the perishable, outer world-spring, which brings the vegetables, refreshes the animals, and promises fruits; summer, which charges the trees with fruits; then follows, the autumn, after which comes the winter, when the trees are bare and empty. Such is the condition of the spiritual world, which has its four seasons-spring, summer, autumn, and winter.

When Jesus Christ appeared, it was the last days of the winter time, when the people, who are the trees of the divine garden, were deprived of their fruits; that is, of their divine characteristics and divine moralities. As nature needs a springtime to revive the trees, so the spiritual nature needs a springtime to fill the garden with flowers and fruits. It was through the manifestation of Jesus Christ that this spiritual springtime began. Summer followed with its fruits and, later, autumn came. Winter followed and the trees were naked; that is, the people were without their divine qualities. So again, it became necessary that a new springtime should come.

Today, people know of Jesus Christ His name, His name without His realities or His qualities. Knowing only the name of the Lamp, they repeat it constantly, utterly unaware of the use of the lamp, and that it should give light.

In olden times there was a hero, a valorous man, whose history is always being told in the public-houses and in the coffee-rooms of Egypt. People who are in the habit of gathering in

these places repeat the history of this hero, telling how courageous he was. While they were spending their time in this way, praising their old hero, the English took their country in ten moments.

PN_1904 p002, PN_1904 p034, TTAW.004-005, BLO_PN#102

ABU2176

Words to George Winterburn et al, spoken around 1904-Feb-06 in Akka

All teaching and knowledge are enclosed in the soul of man, because his soul encompasses everything. To study means to try to bring them to light. For instance: The flowers, fruits, and leaves are contained in the seed; and with the heat, light, and soil, the fruits are manifested. The figure is contained in the mirror, but the mirror of itself has not the power to reflect it. Polishing is necessary in order to give out a perfect reflection. Even on this wall there exists the possibility of a reflection, but it needs polishing to bring out the reflection. So study is polishing.

There are many people in Persia who are illiterate, but who are able to guide wise and learned men. Knowledge and sciences are like water gathered from pools and cisterns for the irrigation of the soil; the confirmations of God are like rainfalls and showers. Why should one gather water from pools when the pure water is obtainable? Unless one's mind be concentrated on the Cause, one can not receive assistance from God.

PN_1904 p004, PN_1904 p036, TTAW.006, BLO_PN#102

ABU0809

Words to George Winterburn et al, spoken on 1904-Feb-07 in Akka

The first entrance into light and into belief is extremely difficult. The spiritual birth is troublesome and painful in the same degree as is the physical birth. In reality, the two births are alike. In the beginning it is very difficult to enter into the kingdom, but after being there a short time existence becomes delightful; just as the babe, after he has been brought into the world and has begun to receive the blessings and pleasures of his material life, is happy to have been born. Looking back at his previous condition, the child realizes how dark and gloomy was the world from which he came when he was brought into the luminous world. This is also the condition of the one who has received the spiritual light, who has entered into the spiritual world and been convinced. Looking backward, he sees in what a gloomy world he formerly existed, and he realizes into what a brilliant world he has been brought.

When a spiritual birth has taken place, the condition of the newly born in the spirit is like that of the babe newly born from the womb. The child is very easily attracted to an object, and he very quickly becomes attached to it; nevertheless, he rejects it readily, and hates easily what he had at first liked. Judas Iscariot, like a child, easily accepted the cause of Christ; but he also rejected it easily, in the same way that the child's attention is readily drawn to an object and lightly diverted from it. Moreover, a child readily becomes attached to non-sensical, worldly things; in the same way Judas Iscariot was cheated with the world. When, on the contrary, man reaches his maturity, his love is deepened and made firm. Peter was one who reached his maturity; really firm in his love he was not cheated by the world.

It is in this way that believers who have entered this Cause must perfect themselves and try to reach their maturity. Otherwise, with only a slight temptation they fail, they waver, they become separated from the Cause. The only means of reaching this station of maturity are to fulfil the commandments and to try to obtain divine qualities and spiritual moralities.

The BLESSED PERFECTION likened man to a candlestick or a lamp; and belief, with the confirmation of God, to the light within that lamp. The lamp should have a shining light. It was in this sense that Christ said that the tree should be known by its fruits. We can judge the believers by their deeds.

(Turning to us Abdul-Baha said:)

So we hope that on your return you will be radiant and shining with the light of the Kingdom. You must be surrounded by such a light that all may perceive it; you must be so filled with the light that every one will bear record to your brilliancy. The Sweet odor of these fragrant blossoms (indicating the narcissus blossoms on the table) cannot be concealed. If some people have colds and can not smell the Sweet perfumes of the flowers, there are always others who can appreciate them.

PN_1904 p004, PN_1904 p037, TTAU.006-008, BLO_PN#102

ABU3060

Words to George Winterburn et al, spoken on 1904-Feb-07 in Akka

Through the bounty and favor of God think nothing difficult or impossible. God is so bountiful that He brings fire out from the stone; inflammable matter jets out from the interior of the earth; out of the black dust of the soil He produces beautiful flowers; from the bottom of the ocean He brings pearls and corals. When the light of His favor is shed upon us the darkness is fled.

PN_1904 p007, PN_1904 p039, TTAU.010, BLO_PN#102

ABU0667

Words to George Winterburn et al, spoken on 1904-Feb-08 in Akka

All things were created for man, and man for God. Man is distinguished from all other creations. This is a special problem. There are three general classes of creations-mineral, vegetable, and animal. Nothing is outside of these three classes. The mineral is a solid body. Its only power is that it has form; its only virtues are in having this body. The vegetable is distinguished from the mineral because in addition to the virtues contained in the mineral, it has also the power of growth. Then comes the animal kingdom, which possesses the virtues of the other

two kingdoms, and in addition to them has the faculty of sensation. So it is evident that the animal kingdom is excellent above the other two.

Man, who is in part animal, possesses all the virtues of the mineral, because he has a body; he possesses the added faculty of the vegetable, growth; he has the virtue of the animal kingdom, sensation; and, above all, he possesses reflective and mental power, by which he understands the reality of things. Perceiving and reflecting upon visible things, he realizes the reality of unknown things. When a man gazes at the earth he sees it as if it were level, but by his perception he finds that it is a globe. This power of perception can never be found in the animal kingdom; but man by this power can prove that the sun is a center and that the globe and other bodies revolve around it. This power of judgment, possessed only by man, proves his excellence; for the virtues and faculties of other things and substances are created in man, and, above all, he is given virtues with which the other kingdoms are not endowed. Every thing is for man.

We speak now in examples, as Christ spoke in parables. The world is like a tree: the mineral kingdom is like the root; the vegetable kingdom is like the branches; the animal kingdom is like the blossoms; and man is like unto the fruit of that tree. The tree is but for its fruit. If the gardener did not expect fruit, he would never plant trees; in the same way every thing is for man.

There are two sides to man. One is divine, the other worldly: one is luminous, the other dark; one is angelic, the other diabolic. Man is equal to the animals in all sensuous conditions, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man: knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; inclination towards God and tendency towards Satan; chastity and purity, corruption and vileness; valor and timidity; economy and avidity; good and evil; all are contained in man.

If the angelic side becomes more powerful and the divine power and brightness surround man, then the second birth takes place and eternal life is found at this point. Man becomes then the noblest among creatures. On the other hand, if sensuous qualities surround, and if terrestrial darkness and sensuous passions predominate, if they meet in man only the worldly feelings, if they find him a captive of evil qualities and fallen into everlasting death, then such a man is the basest and most abject among all creatures. In such a man divine power does not exist.

An animal is not considered unjust and evil because of its cruelty and injustice, for it is not endued, as is man, with divine qualities; but if man falls into the same evil condition it is evident that he has permitted his ungodly attributes to overcome the divine qualities with which he was endowed. This shows the baseness and meanness that exist in human nature.

SW_v07#18 p.180-181x, PN_1904 p008, PN_1904 p042, TTAW.010-013, BLO_PN#102

ABU0712

Words to George Winterburn et al, spoken on 1904-Feb-08 in Akka

Divine favor, like the sun, appears from different dawning places. In the early days, the prophets were the dawning places of the divine benedictions. The sun shone from those points. There were people who, when the Sun appeared, knew Him by His radiance, by His favors, by His rays. These were the lovers of the light, not the lovers of the rising places of the sun; and they knew the sun in His reality because they were not attracted to the dawning places. These people have always attained.

Others looked at the dawning point only, and did not perceive that the Sun changed places. For instance, the Jews always looked towards Moses, and when that Sun changed to the dawning place of Christ, they were still looking at the first Orient. So they were veiled. There were others who were the lovers of the light itself. They had recognized the Sun in Moses, and they perceived the greater radiance in the Sun of Christ; while the Jews, who were always looking at the Sun of Moses, were deprived of the beauty of Christ.

It is evident then that we must not look at the dawning places but at the real sun. The dawning places vary, but the sun does not vary. In whatever point it may appear it is always the sun. Now all the followers of the great religions of the world are veiled because they are looking at the old dawning places and are not watching for the coming of the Sun. Your lover must love you, not your house. If he really loves you he will recognize you in whatever house you may appear; but if he is attached to the house, he will not find you if you appear in a new house. All nations are worshippers of names, not of realities. The Jews worshiped the name of Moses, but they

knew him not. Christians worship a name instead of the truth. Mohammedans worship a name, not the truth. Had all been worshipping the truth they would have recognized it easily in any form, so that now they would be united in faith and no diversity would have appeared among them.

The sun is always fixed in its center. Its apparent changes are due to our conditions. In the space of a year the sun rises from one hundred eighty horizon points, which are called the dawning places. As the sun of the universe has no rising or setting, so also with the Sun of Reality. According to our station, He has a rising and a setting, and we have named those points according to our own natures. For example: The Sun rose formerly from this dawning place, and the people who knew Him according to His rising place fixed their eyes upon this place; today, when the Sun rose from a far distant point, the dawning was not seen by those people who had fixed their eyes and attention upon the first center, and who were constantly gazing in that direction.

Man must be thirsty for water. He must be seeking the pure water, not the fountain; and he must know that the same salubrious water may gush from different sources. One must be a lover of the fruit, not of the tree. From whatever tree this fruit may come we must like it. The nightingale loves the flower, in whatever garden it may blossom. There are many who have loved the jar, not the wine; they should love the wine in any jar whatsoever.

PN_1904 p010, PN_1904 p045, TTAW.013-015, BLO_PN#102

ABU1284

Words to George Winterburn et al, spoken on 1904-Feb-08 in Akka

There is no real pleasure in the word and no real happiness. All the earthly pleasures and material enjoyments are but alleviations of pains and an appeasement of troubles. For instance: A man feels hunger and is in trouble; food can appease this trouble, and he thinks and calls this taking away of his hunger a pleasure. Or, again, one suffers with thirst, and a drink of pure water relieves his sufferings; this relief he calls a pleasure, but, in truth, it is not a pleasure at all. Or a man, having labored all the day long, feels very weary and tired; a little repose removes his weariness, and this seems to him a pleasure.

Yet, in truth, none of these enjoyments are real ones, because to him who is not hungry or thirsty food and water can give no pleasure; he who is not tired can derive no pleasure from sleep; he who has slept enough would never like to sleep again, and the sleep would be to him a trouble instead of a pleasure.

As we see, there is no pleasure in the fore-mentioned things. So one morsel of bread can satisfy a man and give as much satisfaction as the most varied foods; when one would sleep, a single, simple room can give benefit equal to that of the most gorgeous palace. Being sure then, that there is no real pleasure in the material world, we must seek for the spiritual happiness which is everlasting. Love is a spiritual happiness; it is not an alleviating pleasure, and man can never hate it. Knowledge is a spiritual pleasure, and man is never satisfied with it. Faithfulness and fidelity are divine and spiritual enjoyments; one who tastes these pleasures can never have too much of them nor become disgusted with them.

I wish for the happiness and prosperity of the believers even in this material world, but they must not be attracted by it or attached to it. Extreme wealth or utter poverty should be equal to them.

SW_v08#06 p.065x, PN_1904 p006, PN_1904 p040, TTAW.009-010, BLO_PN#102

AB02947

To: Edwin C Anderson, in Thorp, WI

Date: 1904-Feb-08

- 1 O thou who hast eyes to see! That which thou didst witness is the very truth, and it pertaineth to the realm of vision.
- 2 The perfume is intimately commingled and blended with the bud, and once the bud hath opened the sweet scent of it is spread abroad. The herb is not without its fruit, although it seemeth so, for in this garden of God every plant exerteth its own influence and hath its own properties, and every plant can even match the laughing, hundred-petalled rose in rejoicing the sense with its fragrance. Be thou assured of this. Although the pages of a book know nothing of the words and the meanings traced upon them, even so, because of their connection with

1 ای صاحب چشم بینا آنچه مشاهده نمودی عین واقعست در جهان بینش است

2 عطر در غنچه مندمج و مندرجست چون شکفته گردد آن رائحه طیبه منتشر شود گیاه بی ثمر نبود ولی بنظر چنین آید زیرا هر گیاهی اثر و خواصی در این باغ الهی و هر گیاهی مانند گل صدبرگ خندان مشام را معطر نماید مطمئن باش صفحات اوراق هرچند از معانی و کلمات مرقومه یتخبرند ولی بمقارنت آنکلمات در نهایت تعظیم و تکریم در دست دوستان میگردند این مقارنت نیز صرف موهبتست

these words, friends pass them reverently from hand to hand. This connection, furthermore, is purest bounty.

- 3 When the human spirit soareth out of this transient heap of dust and riseth into the world of God, then veils will fall away, and verities will come to light, and all things unknown before will be made clear, and hidden truths be understood.
- 4 Consider how a being, in the world of the womb, was deaf of ear and blind of eye, and mute of tongue; how he was bereft of any perceptions at all. But once, out of that world of darkness, he passed into this world of light, then his eye saw, his ear heard, his tongue spoke. In the same way, once he hath hastened away from this mortal place into the Kingdom of God, then he will be born in the spirit; then the eye of his perception will open, the ear of his soul will hearken, and all the truths of which he was ignorant before will be made plain and clear.
- 5 An observant traveller passing along a way will certainly recall his discoveries to mind, unless some accident befall him and efface the memory.

3 روح انسانی چون از این خاکدان فانی بجهان
رحمانی پرواز نماید پرده برافتد و حقایق آشکار
گردد جمیع امور مجهوله معلوم شود و حقایق
مستوره محسوس گردد

4 ملاحظه نما که انسان در عالم رحم از گوش
کر بود و از چشم نابینا و از زبان لال و از
جمیع احساسات محروم و چون از آنجهان ظلمانی
باینعالم روشن و نورانی انتقال نمود دیده بینا شد و
گوش شنوا گشت و زبان گویا گردید و همچنین
چون از اینعالم فانی بجهان رحمانی شتابد ولادت
روحانی یابد دیده بصیرت باز شود و سمع روح
شنوا گردد و جمیع حقایق مجهوله معلوم و آشکار
شود

5 سیاح بینا چون در راهی عبور نماید البته
کشفیاترا بخاطر آرد مگر آنکه عوارضی عارض
گردد و فراموش نماید و علیک التحیة و الثناء

SWAB#149

MMK1#149 p.172

ABU0459

Words to George Winterburn et al, spoken on 1904-Feb-09 in Akka

Every nation is looking for a Promised One, or indeed, for two Manifestations. Zoroastrians expect two. The Jews expect Elias and Christ. The Mohammedans expect the Mahdi and Christ. The Christians, like the Jews, are also expecting Elias and Christ. Consequently, every religion is expecting two Manifestations, one succeeding the other. Why then did they reject them notwithstanding their earnest seeking? The Jews, for instance, were eagerly and ardently awaiting the coming of Christ. What was the reason for their disbelief? For there must have been a reason. It was because the Jews did not understand the Old Testament. In the Bible Christ was promised according to certain signs, and the Jews did not recognize the signs. They did not understand the verses for they took only their literal meaning; consequently, they were deprived of an appreciation of the beauty of Christ. For instance: They were

expecting the coming of Christ with sovereignty. They expected Him to have such power that He would overcome the East and the West. He was to rule with a rod of iron in His hands, and to promote and fulfil the law of Moses. He was to come in such a manner that all nations would be gathered at Zion, worshiping the God of Israel. Wolf and lamb were to drink at the same fountain; deer and lion were to feed together; eagle and partridge should live in the same nest; mouse and serpent should be in the same hole. These were the signs.

At the time of His appearance not only did the people fail to see Him as a sovereign, but He did not possess even a span of ground. He had no sword, not even a stick. He did not promulgate the law of Moses; on the contrary, He broke the Sabbath. Not only did He fail to ascend the throne of David, but He had not even a mat on which to lie. Not only did justice fail to reign, but cruelty was spread to such a degree that He himself was crucified. It is not surprising that people said He was a liar and a false Messiah.

Notwithstanding all this, in truth Christ did have sovereignty; but it was not earthly, it was heavenly. His rod was His tongue, the Word of God, that divided right from wrong, believers from unbelievers, father from son. Thus Christ's rod and His sword were His word. Concerning the promulgation of the law of Moses-He did spread the essence of that law. As to the wolf and the lamb - these were the people of the East and the West who, being antagonistic to one another, were like wolves and lambs. Through Christ all of them were gathered under the protection of the Gospel and received light from the same book.

Now see the power of the Word of God! How we are gathered together in this one room!

The Jews, not understanding these prophecies, denied Christ. This is the condition today of other nations. The Christians do not understand the signs. They expect that the sun shall be darkened, and that the moon shall not give its light. The stars shall fall from heaven. After this, the Son of man shall be seen descending from Heaven, riding upon the clouds, attended by hosts of angels. How is this possible, since it is well understood that the sky is but an unlimited space, and not a dome from which Christ could come? Even those who are expecting Christ's descent admit this fact.

Christ also said: "He who descended from Heaven can ascend to Heaven." He said He came from Heaven and we know that He came from the womb of Mary. He will come this time as He came before.

Concerning the falling of the stars: Many of the stars are larger than the sun. The sun is a million times larger than the earth, and many of the Stars are larger than the sun. How then can they fall upon the earth? It is as if a hundred thousand mountains should be placed upon a grain of mustard. These are symbols only. It is even said that Christ said, "I will come while you are sleeping." In spite of the earthquake, in spite of the trembling of the heavens, in spite of the falling of the stars, He said that the people could sleep during His coming! As concerns the "heavens," there is a special significance. Christ used to say, "Now I am in Heaven," while He was still upon the earth. He was never separated from Heaven, that is to say, from His highest station.

The stars are persons. The people who disbelieved in Him fell from the heaven of the previous law. The learned men of higher rank were the stars of that heaven.

Each sign has a special significance. Each is a symbol, requiring special interpretation.

PN_1904 p012, PN_1904 p048, TTAW.015-019, BLO_PN#102

ABU0557

Words to George Winterburn et al, spoken on 1904-Feb-10 in Akka

Christ himself said that whatever happened in the cycle of Moses would occur again in His time. Therefore these occurrences were repeated. We can not say that what happened in the time of Christ was remarkable, since the same had happened before. We can not say that it is extraordinary that the present springtime follows that of last year. We can not say this year that these blossoms are useless because the same ones appeared last spring. The last spring gave out its benefits, and summer, autumn, and winter followed. If a new spring did not come to the world everything would die. In every springtime there will be repeated what has happened in previous springtimes.

If you gather together all the teachings of Christ they will not exceed ten pages. If you gather together the teachings of the BLESSED PERFECTION they will exceed sixty or seventy volumes. Those of Christ have no new laws, except the

regulation about divorce. Those of the BLESSED PERFECTION contain many instructions. The greatest teachings of Jesus Christ are such as these: Love you enemies; bless those who curse you and revile you; when struck on the right cheek turn the left. Of course, these commands are right, and what is contained in the world can not equal them in value; but these instructions refer particularly to individuals, and do not deal with nations. They are personal, not universal. Those of the BLESSED PERFECTION are for all nations, like the injunction for universal peace, although even these apply to individuals as well as to nations.

The instructions of Christ were heard by but few persons, and they were not fulfilled during His lifetime. There were really eleven persons who believed, although Christians themselves say that there were a hundred and twenty. The teachings of the BLESSED PERFECTION were spread throughout the world during His lifetime. Jesus Christ Himself did not see during His life the fulfillment of His commands, for He alone fulfilled them in His time; but the fulfillment of the numerous commands of the BLESSED PERFECTION commenced during His time and was witnessed by Him.

The reputation of Christ did not extend from Nazareth to Acca, and it was not until after His ascension that His doctrines spread. The reputation of the BLESSED PERFECTION extended throughout the world. Jesus Christ did not send a letter even to the chief of a village; the BLESSED PERFECTION sent letters to all the kings of the earth. The BLESSED PERFECTION addressed Napoleon (Napoleon III) with great power, plainly stating that his kingdom would be taken away from him.

The ten commandments were sanctioned by Jesus Christ, and His first order was, "Go and fulfil these commandments." When one of the rich men came saying, "I want to be one of your disciples," Christ told him to follow the ten commandments. The rich man said he knew them and that he would like something superior to them. So Christ said, "Go and give all thy wealth to the poor." The rich man pondered over His words, and went away because he could not give up his riches. Afterwards Christ said: "It is easier for a camel to pass through the eye of a needle than it is for a rich man to enter the Kingdom of Heaven." We see here that Christ renewed the ten commandments.

There are two general and principal classes of divine teachings. One is spiritual, and pertains to the moralities; this is the fundamental basis of the divine law, unchangeable and unalterable, which has been reiterated and renewed in the cycle of every prophet. Its commands refer to justice, truthfulness, compassion, faith, love of God, self-devotion, self-sacrifice, steadfastness, including all divine and merciful attributes. This is the unchanging and unmoving law of God.

The second class of divine teachings is material and deals with behavior; such as divorce, the commandments, the way of worshiping. All these conditions have changed in the cycle of every prophet. The character of divine sovereignty has no change or transformation, but the organization and administration change continually. This is why Jesus Christ said: "I came not to destroy the law, but to fulfil it." At the same time there are conditions that are changeable.

PN_1904 p014, PN_1904 p053, TTAU.019-022, BLO_PN#102

ABU1325

Words to George Winterburn et al, spoken on 1904-Feb-10 in Akka

There is an attractive power in everything in the world, which is called the possibility of receiving the power of progress. Look at this lamp and consider its real condition. When every material of it, as the bowl, the glass, the oil, and the wick have been gathered together, they require a hand to put a flame to it and to light it up, so forming a real lamp. What is the power that attracts the hand to light it? It is the capacity of the lamp itself. When the soil is plowed and the seed scattered in it, a capacity is created which attracts the shower of the mercy of God.

So I hope that you will grow day by day in capacity, so as to receive more and more of the divine blessings. This capacity comes but by being detached from the world and by being attracted to God with a hearty inclination for His Cause.

By being severed from the world I do not mean holding in contempt the things of the world, for civilization and education are the means of progress; but I mean that one must not attach his heart to the world. There have been some who have

had the capacity of receiving the divine blessings, but, not being detached from the world, they at last became cold in the service of God. The people will surely blame you and deride you, scorning you; but these are but instruments which will cause the blessings of God to be bestowed upon you. They will attract to you the divine blessings.

Look at the life of Jesus Christ and His disciples. All those revilings of them were but the divine graces. That crown of thorns, placed upon Him with such dreadful derision, was a crown of honor. That crown has abased and humiliated the crowns of all the sovereigns of the world. Those curses and insults were transformed into these bells pealing to His honor and in His name.

SW_v08#06 p.063x, PN_1904 p017, PN_1904 p051, PN_1907 p077, TTAW.023, BLO_PN#102

AB10295

Date: 1904-Feb-12

O thou who art looking for the Kingdom of God!

Thy letter was considered. Glad tidings be unto thee for thy supreme wish became manifest in the assemblage of the world. The spacious Kingdom was newly adorned, and like unto paradise, manifested beautiful scenes. The King of the Kingdom established his canopy in the center of the universe. The Sun of Truth dawned and the light of God appeared. The banner of holiness was lifted up and the Holy Spirit began its work of confirming. The fragrance of God emanated and his divine Spirit conferred life. Turn absolutely to that Kingdom, and thou wilt see, at every moment, new manifestations.

SW_v09#01 p.005x

AB07427*To: Muhammad Taqi Mishkibaf, in Tihiran**Date: 1904-Feb-18*

- 1 O companion of 'Abdu'l-Baha! Praise be to God, you became intoxicated with the wine of God's love from the cup of divine favors. You illumined your face with the light of the knowledge of God, and you fell into the hands of the oppressors and became captive to the tyranny of the merciless ones. But in truth, this oppression became the cause of attaining divine favors.
- 2 You were a weaver of muslin, but like the gazelles of the plain of God's love, you became musk-scented - that is, you opened the musk-pod and perfumed that plain and desert with the fragrance of the love of God. This is from God's bounty and deserves a hundred thousand thanksgivings. And upon you be greetings and praise.

1 ای رفیق عبدالبهاء الحمد لله از کأس الطاف
 سرمست باده محبت الله شدی رخ را بنور
 معرفت الله روشن و منور نمودی و در دست
 اهل اعتساف افتادی و گرفتار ظلم ستمکاران
 بنانصاف گردیدی اما بحقیقت این اعتساف
 سبب حصول الطاف گشت

2 مشکیباف بودی مانند غزالان دشت محبت الله
 مشکین نافه گشتی یعنی نافه مشکین گشودی و
 آندشت و صحرا را برائحه محبت الله معطر کردی
 و این از فضل حقست و سزاوار صد هزار شکرانه
 و علیک التحية و الثناء

YBN.057

AB00217*To: Isabella D Brittingham**Date: 1904-Mar-02*

TO MISS E. MULVANE: May she be illumined by the Lights of the Kingdom of ABHA.

[...] May she strive to serve in the Kingdom of GOD.

TO MR WILLIAM WRAGG: May he turn unto the Kingdom of ABHA.

TO JOHANNES ADERSSAN: May great kindness be shown to him.

TO LARS JOHNSON: May the message of favor be conveyed to him in all love from Abdul-Baha.

TO MADAME RAGNA LINNE: May she become conscious of the Mercy of the Beauty of ABHA.

TO MR C. L. DIAVERE: May he enjoy Heavenly Happiness.

TO MRS PARRIE GRIFFITH: May she understand the Word of Commendation.

TO MR. GEORGE LOESING: May he enjoy the Fragrance of the Garden of Favor.

TO MRS CHRISTINE LOESING: May she commemorate GOD.

TO MRS. MARTHA RICHTER: May she be led into communion with the GOD of Oneness.

TO MR.CHARLES RICHTER: May he be called to the service of the Threshold of Holiness.

TO MR. JAMES CARMICHAEL: May he hear the Voice of the Trumpet of GOD.

TO MRS. ROSENHAUER: May she taste of the Fruit of the True of Life, and enjoy its Sweetness.

TO MRS. MARGRET A. DAY: May she rejoice in the Kingdom of GOD.

TO MRS. EMMA B. STOFT: May she be ushered into the meeting of the Spiritual Ones.

TO MR. RALPH: May he know the Word of Virtue.

TO MR. JAMES MURPHY: May he receive the Message of Love from Abdul Baha.

TO EMMA ORT: May she receive the Greeting of Heaven.

TO MRS. NETTIE TOBIN: May she be refreshed like a tree through the Name of GOD.

TO MRS. EDITH WHITING: Say: If thou seekest Eternal Life sake thyself a sacrifice in the Way of the Beauty of ABHA.

TO MRS. LILLIAM JAMES: May she know that the doors of the Kingdom are open.

TO MISS PEARL E. A. WHITE: The love of GOD is a glorious diadem, its shining pearls illumine the ages....

BSTW#503

AB11183*To: Helen Ellis Cole, in New York**Date: 1904-Mar-09*

As to your question concerning the Temples and their wisdom, the wisdom is this: that at an appointed time, souls may know the time of gathering, and all may assemble together and engage in prayer in complete unity, so that from this gathering, love and unity in the hearts may increase.... ...Thou hast asked about places of worship and the underlying reason therefor. The wisdom in raising up such buildings is that at a given hour, the people should know it is time to meet, and all should gather together, and, harmoniously attuned one to another, engage in prayer; with the result that out of this coming together, unity and affection shall grow and flourish in the human heart....

SWAB#058x, BSW#16.40x, LOG#2058x

...و اما از معابد سؤال نموده بودید که حکمتش چیست حکمتش این است که در وقت معلوم نفوس وقت اجتماع را بدانند و کلّ مجتمع گردند و جمیع بالاتحاد بمناجات پردازند تا از این اجتماع الفت و اتحاد در قلوب ازدیاد یابد...

MMK1#058 p.092x

AB01410*To: Marian Tolson Phelps, in Washington, DC**Date: 1904-Mar-10*

- 1 O thou favored maid-servant in the Threshold of the Almighty! The letter which thou hast written was perused and its contents were noted. Thou hast written concerning spiritual hearing and insight. The insight (or inner perception) is a correct sight, for it never blundereth. But the outward sight doth err (or misjudgeth); it seeth the mirage as water, considereth the revolving flame as a circle, imagineth the images reflected in a mirror as a reality and judgeth huge bodies as small ones, from a remote distance. There are many evidences as to the blundering of the sight; but the insight apprehendeth the reality and discovereth the mysteries.

1 ای کنیز مقرب درگاه کبریا مکتوب مرقوم ملاحظه گردید و بر مضمون اطلاع حاصل شد در خصوص بصیرت و سمع روحانی مرقوم نموده بودید بصر صحیح بصیرتست زیرا خطا ندارد اما بصر ظاهر خطا نماید سراپا آب بیند و شعلهء جواله را دائره مشاهده کند و صور مرئیء در آینه را حقیقت گارد و اجسام عظیمه را از دور صغیره بیند و دلائل بر خطای بصر بسیار است ولی بصیرت ادراک حقیقت کند و کشف اسرار نماید

- 2 As to the difference between inspiration and imagination: inspiration is in conformity with the Divine Texts, but imaginations do not conform therewith. A real, spiritual connection between the True One and the servant is a luminous bounty which causeth an ecstatic (or divine) flame, passion and attraction. When this connection is secured (or realized) such an ecstasy and happiness become manifest in the heart that

2 اما فرق بین الهام و اوهام اینست که الهام با نصوص الهیه مطابق آید و اوهام غیر مطابقت و ارتباط حقیقی روحانی بین حق و عبد فیض نورانیست که سبب شعله و وله و انجذاب وجدانیست چون آن ارتباط حاصل گردد چنان وجد و طربی در قلب جلوه کند که انسان پرواز نماید و نغمه و آواز برآرد همچنانکه

man doth fly away (with joy) and uttereth melody and song. Just as the soul bringeth the body in motion, so that spiritual bounty and real connection likewise moveth (or cheereth) the human soul.

- 3 As to truthful dreams: I beg of God that thy inner eye (insight) may be so opened that thou mayest thyself differentiate between truthful and untruthful dreams.
- 4 Treat thy friends and relatives in general with the utmost kindness and love; (deal in like manner) even with strangers (or outsiders). Convey my great compassion to the little maid-servant of God, ... She must memorize and recite the following commune:
- 5 "O loving God! I am a young child, a suppliant, a captive. Be Thou my refuge, my support, my protector. I am in distress: give me the means of tranquillity. I am needy: bestow upon me the treasure of the Kingdom. I am dead: give me the Spirit of Life. I am weak: favor me with power and strength, so that I may be a maid-servant in Thy Threshold, with perfect purity and sanctity; sacrifice myself unto Thee, be quit of myself and seek Thee, walk in the path of Thy good pleasure, speak Thy secret and witness the signs of Thy Oneness wherever I look. O God! Make me ablaze, like unto the fire of Thy love, and make me free from attachment to this mortal world, until I find the peace of soul and the rest of conscience. Thou art the Powerful, the Mighty! Thou art the Hearer, the Seer!"

BRL_FAM#88x, TAB.195-196, COC#0845x, BSC.430 #779x, LABC.015x

روح جسد را بحرکت آرد آن فیض روحانی و ارتباط حقیقی نیز روح انسانرا باهتزاز آرد

3 و اما رؤیای صادقه از حقّ میطلسم که دیده بصیرت چنان باز شود که خود تفریق مابین رؤیای صادقه و غیر صادقه نمائی

4 با دوستان و متعلّقان خویش عموماً در نهایت مهربانی و محبت معامله کن حتی با بیگانگان کنیزک خدا ادیت را نهایت مهربانی ابلاغ نما باید این مناجاترا حفظ نماید و بخواند

5 ای خدای مهربان صغیرم مستجیرم اسیرم مجیر شو ظهور شو دستگیر شو سرگردانم سر و سامان بخش محتاجم کنز ملکوت عطا فرما مرده‌ام روح حیات بخش عاجزم قدرت و قوّت عنایت کن تا بکمال تنزیه و تقدیس کنیزی آستانت نمایم و فدا و قربانت گردم از خود یزار شوم ترا جویم و در راه رضایت پویم و راز تو گویم و بهر سو که نگرم آیات توحید تو مشاهده کنم ای خداوند مانند آتش محبت افروخته کن و از تعلق باین دنیای فانی آسوده نما تا راحت جان یابم و آسایش وجدان جویم توئی مقتدر و توانا و توئی شنونده و بینا

BRL_DAK#0681, COMP_FAMP#88x, MMK2#009 p.005x

AB02342

To: Marie A Watson

Date: 1904-Mar-13

- 1 O thou advancing maid-servant of God! Thy letter was received and I was informed of its contents. Thanks be to God! thou art guided to the Light of guidance and hast attained to this most great gift. I hope thou mayest become a daughter of the Kingdom. Thou must be thankful to Mrs. Maxwell, for she was the cause of thy guidance; and thou must forever seek the providence of God in her behalf, for she hath illumined

1 ای امة‌الله المقبله تحریرت واصل گشت و بر مضامین اطلاع یافتم شکر خدا را که بنور هدی مهتدی شدی و باین موهبت عظمی فائز گشتی و امیدوارم که بنت ملکوت گردی از مسیس ماکسول باید نهایت ممنونیت را داشته باشی زیرا سبب هدایت تو شد و تا ابدالآباد در حق او

thine eyes. The love that she hath shown you, its value is not known at present, but after departing from this transient world, its value will become known and evident in the divine Kingdom, and even in this mortal world its value shall appear in future. In the days of Christ, guidance had no importance whatever to the deniers; now consider how much importance it hath gained.

عنایت پروردگار طلبی زیرا چشمت را روشن کرد این محبت که او بتو نموده حال قدرش معلوم نه در ملکوت الهی بعد از صعود از این جهان فانی معلوم و واضح خواهد گشت و همچنین در اینجهان فانی در استقبال قدرش نمودار خواهد شد هدایت در زمان مسیح در نظر منکرین ابداً اهمیت نداشت حال ملاحظه کن که چه قدر اهمیت پیدا نموده

2 Turn thou with thy heart to the divine Kingdom and supplicate to Him, (saying):

2 توجه بقلب بملکوت الهی کن و مناجات نما که

3 “O Compassionate God! Thanks be to Thee for Thou hast awakened and made (me) conscious. Thou hast given me a seeing eye and favored me with a hearing ear; hast led me to Thy Kingdom and guided me to Thy Path. Thou hast shown me the right way and caused me to enter the Ark of Deliverance. O God! Keep me steadfast and make me firm and stanch. Protect me from violent tests and preserve and shelter me in the strongly fortified fortress of Thy Covenant and Testament. Thou art the Powerful! Thou art the Seeing! Thou art the Hearing! O Thou the Compassionate God! Bestow upon me a heart which, like unto glass, may be illumined with the light of Thy love, and confer upon me a thought which may change this world into a rose-garden through the spiritual bounty. Thou art the Compassionate, the Merciful! Thou art the Great Beneficent God!”

3 ای خدای مهربان شکر تو را که بیدار نمودی و هشیار کردی چشم بینا دادی و گوش شنوا احسان نمودی بملکوت خویش دلالت کردی و بسبیل خود هدایت فرمودی راه راست بنمودی و در سفینهء نجات درآوردی خدایا مرا مستقیم بدار و ثابت و راسخ کن از امتحانات شدیده محفوظ بدار و در حصن حصین عهد و میثاقت مصون و مأمون فرما توئی توانا توئی بینا و توئی شنوا ای خدای مهربان دلی عطا کن که مانند زجاج بسراج محبت روشن باشد و فکری عطا کن که بفیض روحانی جهانرا گلشن نماید توئی بخشنده و مهربان و توئی خداوند عظیم الأحسان

BRL_DAK#1193, MMK3#011 p.006x,
MMG2#102 p.116x

BPRY.071x, TAB.640-641, BSC.431 #782x, SW_v02#04 p.012, BSTW#293ex

AB09182

To: May Maxwell, in Canada

Date: 1904-Mar-13

O thou blessed maidservant of God! O thou Mrs. Maxwell!

Convey my longing and love to thy dear husband, and say: In this world, from the days of Christ down to the present time, although a hundred thousand kings have been seated upon the throne of earthly dominion, all have passed away and are no more. But the precious servants of Christ, although they were

outwardly lowly, their blessed faces will shine brightly from the horizon of eternal might for evermore....

MAX.230x

AB03265

To: Mirza Javad Khurasani (Egypt)

Date: 1904-Mar-17

- 1 Your telegram was received and the good news of the healing of Haji brought the utmost joy and delight. 1 تلغراف شما رسید و بمژدهٔ شفای جناب حاجی نهایت روح و ریحان حاصل شد
- 2 In the Qur'an, the Lord of the Worlds says: "Do men think that they will be left alone on saying, 'We believe,' and that they will not be tested?" Divine tests are for those with pure hearts. In such circumstances one must exercise patience and forbearance, be content with God's decree, bow one's head in submission, become intoxicated with the wine of resignation, and leave matters to the Kind Lord. Whatever He desires is the true good. 2 در کتاب مبین ربّ العالمین میفرماید اَلَمْ اَحَسِبِ النَّاسَ اَنْ يَتْرَكُوا اَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ امتحانات الهیه از برای اهل قلوب صافیه است انسان در چنین موارد باید صبر و تحمل نماید و بقضای الهی راضی گردد سر تسلیم بنهد و از بادهٔ تفویض سرمست گردد کار را بخداوند مهربان وا بگذارد آنچه او خواهد همان حقیقت خیر است
- 3 But weak souls who have not attained to the assured soul become agitated in times of test, cast aside patience and composure, and become so disturbed and restless at the assault of fate that they lose all self-control. 3 ولی نفوس ضعیفه که نفس مطمئنّه نیستند در موارد امتحان بهیجان آیند و صبر و شکیب بنهند و از نهیب قضا چنان مضطرب و بیقرار گردند که زمام اضطبار از دست برود
- 4 And in the blessed verse He says: "Give glad tidings to the patient ones." Thus it becomes clear that divine glad tidings are reserved for the people of patience and composure, and in return for such patience and forbearance, the bestowals of the All-Merciful and the outpourings of the All-Glorious are assured and ordained. 4 و در آیهٔ مبارکه میفرماید فَبَشِّرِ الصّابِرِينَ پس معلوم شد که مژدهٔ الهی مخصوص باهل صبر و قرار است و در مقابل این صبر و تحمل عنایات رحمانیه و فیوضات سبحانیه محقق و مقرر
- 5 Given such boundless grace, one must show the utmost joy and delight in times of tribulation. This is the station of the sincere ones, this is the attribute of the unified ones, this is the way and conduct of the wayfarers. 5 باوجود چنین فضل بی‌پایانی باید در موارد بلا نهایت روح و ریحان داشت اینست شأن مخلصین اینست صفت موحدین اینست روش و سلوک سالکین
- 6 I hope complete healing will be attained, desires will be fulfilled, and the greatest joy, happiness, gladness and success will be achieved. And upon you be greetings and praise. 6 امیدوارم که شفای تامّ حاصل گردد و مرام رخ بگشاید و نهایت سرور و فرح و شادمانی و کامرانی حاصل گردد و علیک التّحیه و الثّناء

MMK6#379

AB09462*To: Khanum Tihirani, in Shiraz**Date: 1904-Mar-19*

- 1 O cherished handmaiden of God! The proof of this cherished station is that thou art occupied with service and accustomed to bearing hardships. Today, any one of the assured leaves who engages in service as a handmaiden of the Merciful ones becomes honored in the Court of Unity and draws nigh to the Sacred Threshold.
- 2 Praise God that thou hast been assisted to attain this bounty and been confirmed by the favors of His Holiness, the One. And upon thee be glory and praise.

1 ای کنیز عزیز خدا و دلیل بر این عزّت آنست
که بخدمات مشغولی و بتحمّل زحمات مألوف
امروز از ورقّات مطمئنّه هر یک بکنیزی اماء
رحمن پردازد در درگاه احدیت عزیز گردد و در
آستان مقدّس مقرب شود

2 حمد کن خدا را که موفقّ باین موهبت گشتی و
مؤیدّ بالطاف حضرت احدیت و علیک التّحیّة
و الثّناء

INBA84:322a

AB03740*To: Sarah J Farmer, in Green Acre, ME**Date: 1904-Mar-23*

O thou esteemed maid-servant of the Loving Lord!

What thou hast written in recommendation of a number of Christians was perused. Although the presence of these persons will, in these times, cause the revolt of the heedless ones and increase the trouble, yet for your sake we will send them a telegram to Egypt and permit them to come and visit. This is but for thy sake, and Abdul-Baha cannot endure to meet but the people of the Merciful and does not wish to be in union except with the heavenly ones.

O thou chosen maid-servant of God! It is time for thee to cry aloud and fervently, day and night, not to sit still for a moment, not to rest for an instant, but to be always engaged in the commemoration of God and invite the people with the utmost longing and ecstasy unto the Kingdom of God.

Raise thou such melodies and harmony in Green Acre that may reach unto the Kingdom of ABHA and cause joy and exaltation in the angels of heaven! This matter needs a great enthusiasm (heat or exertion) and a sanctity and purity like

unto a manifest light. Thou knowest what secrets doeth the spirit of Abdul-Baha communicate with thee and what glad-tidings he giveth unto thee! Show forth thy capacity and merit, for without capacity the Gift doth not become manifest.

TAB.296-297

AB04000

To: Winterburn, George T et al., in Paris

Date: 1904-Mar-23

- 1 O ye two pilgrims of the Holy Shrine! 1 ای دو زائر تربت مقدسه
- 2 The news of your safe arrival in Paris was received and rejoiced my heart, as did the description of the love and devotion of the friends in Paris, who met you with exceeding joy and radiance, and who show forth the utmost love, faithfulness, and sincerity. 2 خبر وصول به پاریس محفوظاً و مصونا رسید و سبب فرح و سرور گشت و همچنین بیان خلوص و محبت احبابی پاریس که در نهایت روح و ریحان بشما ملاقات نمودند و در منتهای محبت و وفا و صفا هستند
- 3 Speak openly of all the signs of the Kingdom of God that ye have witnessed with your own eyes and share with the utmost happiness and exultation all that ye have heard of the divine teachings. I fervently supplicate God to bring assurance to your souls and to raise you up with such steadfastness that each of you may withstand an entire nation. May you become so inebriated with the wine of the love of God that ye may cause your hearers to dance with blissful rapture to the song and melody of the love of God. 3 آنچه را از آثار ملکوت الهی بچشم خود مشاهده نمودید بی محابا بیان کنید و آنچه شنیدید از تعالیم الهی در کمال وجد و سرور القا کنید من از خدا خواهم و عجز و زاری ننمایم که شما را از نفوس مطمئنه فرماید و باستقامتی مبعوث کند که هریک مقاومت اهل مملکتی نمائید و چنان از باده محبت الله سرمست شوید که جمیع مستمعین را بترانه و آهنگ محبت الله برقص و وجد و طرب آرید
- 4 This is the time for gladness, the day of joy and exhilaration, for, praised be God, all doors are opened wide through the bounty of the Abha Beauty. But high endeavour and self-sacrifice are needed and the concentration of one's thoughts is required for the tree of hope to yield its fruit and results to be achieved. 4 وقت سرور است و یوم فرح و شادمانیست که الحمد لله از فضل جمال اهبی جمیع ابواب گشوده است اما همت میخواهد و جانفشانی شاید و حصر افکار لازم تا شجره امید ثمره بخشد و نتیجه حاصل گردد

BRL_ATE#056, TAB.319-320

BRL_DAK#0212

AB03448

To: Mirza Husayn Khan, in Maraghih

Date: 1904-Mar-29

- 1 O namesake of the Intended One! You have ever striven until you attained the station of witnessing and uncovered the mystery of truth. "As for those who strive in Us, We shall surely guide them in Our ways." In the end, the seeker becomes the finder. The very act of seeking is proof of attainment, and intense thirst indicates the attainment of pure water. Until the candle burns it gives no light to the gathering. Until the gazelle of the wilderness of unity roams in the meadow of truth, it produces no fragrant musk. Until the true lover heaves a fiery sigh, he beholds not the beauty of the Beloved.
- 2 Praise be to the pure God Who guided you from the wilderness of bewilderment to the Ka'bah of purpose, Who, like Joseph of Egypt, brought you up from the well and raised you to the zenith of the moon, making you a manifestation of "He guideth whom He willeth." In this valley a hundred thousand troops of mystics are bewildered and hosts of learned ones wander confused, but you discovered the light of truth and became a manifestation of the Most Great Guidance. You became aware of the hidden secret and the concealed mystery, and obtained the pearls of inner meanings from the shell of divine utterances.
- 3 Thank God, and in gratitude for this bounty and generosity strive with heart and soul to shine like a lamp in every gathering, burn away the veils of vain imaginings, and in the divine school teach the ways of guiding humanity. And God confirmeth whom He willeth in whatsoever He willeth. Verily my Lord is possessed of great bounty.
- 4 And upon thee be greetings and praise. 12 Muharram 1322.

۱ ای سَمیّ حضرت مقصود همواره مجاهده نمودی تا بمقام مشاهده رسیدی و مکاشفه سرّ حقیقت فرمودی الذّین جاهدوا فینا لنهّدینهم سبلنا عاقبت جوینده یابنده بود نفس طلب دلیل بر وصولست و عطش شدید دالّ بر حصول ماء معین شمع تا نسوزد روشنی بجمع ندهد آهوی بر وحدت تا در چمنستان حقیقت ندود نافه مشکین نپرورد عاشق صادق تا آه آشبار نکشد جمال معشوق نبیند

۲ ستایش پاک یزدانرا که از بادیّه حیرانی ترا بکعبه مقصود دلالت نمود مانند یوسف مصری از چاه برآورد و باوج ماه رساند و مظهر یهدی من یشاء فرمود در این وادی صد هزار خیل عارفان حیران و گروه عالمان سرگردان ولی تو بنور حقیقت پی بردی و مظهر هدایت کبری گشتی بسر مصون و رمز مکنون مطلع شدی و لآلی معانی را از صدف کلمات الهی بدست آوردی

۳ شکر کن خدا را و بشکرانه این فضل و جود به جان و دل بکوش که در هر محفلی مانند سراج بر فروزی و پرده اوهام بسوزی و در دبستان الهی آیین هدایت خلق پیاموزی و الله یؤید من یشاء علی ما یشاء انّ ربّی لذو فضل عظیم

۴ و علیک التّحیّة و الثّناء ۱۲ محرم ۱۳۲۲

MMK6#383, RAHA.343

AB01593

To: Helen S Goodall, in California

Date: 1904-Apr-01

O dear maidservant of God!

I remember thee in all circumstances and mention thy name in the luminous assembly, asking confirmation from the Lord, that thou mayest attain heavenly inspirations, being a proclaimer in the divine Kingdom, guiding the people to the Lord of Hosts; so that the fragrances of the divine Rose-Garden may be diffused in California, the celestial lights may appear, the clouds of mercy may shower and those fields and plains may become the flower-beds of the Kingdom.

O dear maidservant of God! Give thanks to God that the gracious regard of the Supreme-One is watching over thee and His help and favor are completely bestowed upon thee.

Since a long time there has been no news from you; therefore I am writing you a letter asking about you. Appreciate this benediction you have attained by being addressed by 'Abdu'l-Baha and being the recipient of the bounties of the Beauty of El-Abha. One must show persistence in the affairs of the Cause and be strong and steadfast. No tree will bear fruit unless constancy be produced, and no business shall bring forward consequences, without the same. Consider the disciples of his holiness Christ, Mary Magdalene, Mary the mother of James and Saint Barbara who did not gain any result excepting through steadfastness.

Then thou must, like a ponderous mountain, and like a great tree put forth roots (etc.) of constancy and withstand the gale and tempest. Every tree having a strong root will grow better in the violent wind. I hope thou wilt be the origin of the signs of the Kingdom in those regions and the means of guidance for many capable souls. Then thou wilt see how mighty are the assistances and benedictions of God.

Give greetings to the true maidservant of God, thy honorable daughter and gladden her with the divine Tidings and inspirit her with the Bounty and Favor of the True-One; and so cheer up all other maidservants of God with the infinite Bounties.

Upon thee be praise and greetings.

(SIGNED) Abdol Beha Abbas

P.S. Tell Mrs. Aperson from me, "thy trial is rigorous; if thou show firmness and constancy thy good remembrance shall remain forever in the kingdom of God and thou wilt be cherished by the Lord."

(Signed) Abdol Beha Abbas

BSTW#352

AB00611

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran

Date: 1904-Apr-09

- 1 O thou herald and Hand of the Cause of God! Thy letter was momentous and thy written scroll was considered. Thou hast requested that the guidance be conveyed to you via telegram in an elusive language. It was decided that a telegram alluding to the reply will only cause ambiguity and is open to interpretation. Therefore, a telegram stipulating explicitly everyone's responsibility was sent immediately specifying that all must obey the government in all matters. In the Cause of God, this obedience to the government is an obligatory and a mandatory command based on the definitive Text, and is applicable even in cases where the ignorant clerics inflict cruelties upon the friends the likes of which were perpetrated by Shaddad, Nimrod, Pharaoh, or the despicable Yazid, instances of which these clerics have already committed.

1 ای منادی و ایادی امر الله مکتوب شما مرموق و رَقّ مسطور منظور گردید تکلیف در امور را بتلغراف باشاره خواسته بودید ملاحظه شد که تلغراف اشارتی موهم است و سبب تأویل لهذا فوراً بتصریح تکلیف کل تلغراف شد که در جمیع امور اطاعت حکومت نمائید این اطاعت بحکومت در شریعت الله امر مفروض و واجب بنص قاطع است ولو اینکه علمای جهلا بظلم شدداد و نمروود و فرعون و یزید مردود دست بکشایند چنانچه دست گشودند

- 2 You must at all times call every soul to forbearance and calm and encourage them to tread the path of godly character and spiritual truths, and inspire them to walk in the footsteps of the martyr in the path of God, Ism'u'llah Al-Asdaq. He was in truth, an embodiment of spirituality and an image of light. Whenever his radiant countenance is called to mind I feel a divine happiness. The splendors of truthfulness, love of God and knowledge of God emanated from his effulgent and luminous brow. His resignation and submission unto the Will of God was evident and manifest. No thought but the diffusion of the sweet saviors of God occupied his days and nights, and he spoke naught but proclaiming the divine proofs and testimonies, and contemplated no other thought but self-sacrifice at His threshold of grandeur. This, verily, well becometh the station of the chosen ones of God, and this is the distinction of the distinguished souls of His divine threshold.

2 باری شما باید همواره جمیع نفوس را بصبر و سکون دلالت نمائید و کل را باخلاق رحمانیه و حقائق روحانیه و روش و طریقت حضرت شهید اسم الله الأصدق تشویق و تحریص فرمائید که فی الحقیقه روح مجسم بودند و نور مصور آن روی نورانی او هر وقت بخاطر آید فرح روحانی حاصل گردد انوار صدق و محبت الله و معرفت الله از جبین میبش ساطع و لامع بود و تسلیم و رضایش واضح و آشکار شب و روز فکری جز نشر نفحات الله نداشت و ذکر جز تبلیغ حجج و براهین الهی نمی نمود و خیالی جز جانفشانی و قربانی در درگاه کبریا بخاطر نمی آورد اینست شأن مقربین اینست صفت بزرگان درگاه الهی

- 3 Thou hast written concerning the episode of Isfahan; this was all pretexts of the person known to you. In Yazd, where the friends were only occupied with prayers and invocation to His sacred threshold, the opposition was a hundredfold, nay rather a thousandfold.
- 4 O ye Hands of the Cause of God! Convey to all of your kindred the most wondrous and the most glorious greetings on behalf of 'Abdu'l-Baha, and arise and exert all your strength in the service of the Cause of God, so that like 'Abdu'l-Baha, ye may witness the aid of the Abha Kingdom. This is the ardent desire of this Servant.
- 5 Ere long will the standard of the Cause of God be unfurled in the midmost heart of the world in such wise as to astonish all the nations. This, verily, is a promise that will not prove untrue.
- 6 Announce unto all the friends of God the glad tidings that ere long will ye witness the power of the Word of God, and the supremacy of the Law of God and the pervading potency of the verses of God, and ye will attain such joy and felicity as to intoxicate the world of creation. To attain unto such a condition, you must strive day and night so that the just government of his Majesty is pleased with you. Arise with heart and soul to serve with sincerity and benevolence this long lasting Government in such wise that the subjects arise with utmost determination and constancy to serve this just Ruler. All state officials whether young or old must with utmost purity, virtue and perseverance be satisfied with their small allowance and stipend and be pure and chaste, and exert themselves with absolute integrity and justice and with total trustworthiness in the service of their revered King for were a soul to act disloyally towards a just government, he acteth disloyally towards God Himself, and were he to serve such a government, he verily serveth God.
- 7 Consider this rose garden called Persia, how the perversity of these ignorant clergymen known to be knowledgeable hath destroyed it, and how lack of conviction of the populace in the legitimacy of the government, which the ignorant clerics call tyrannical, hath ruined it.
- 8 Gracious God! Is there a more compassionate king in the world – may his reign last eternally – than the present King? Nay, by God! All must appreciate and arise with utmost constancy and sincerity so that these divisions are reconciled, these wounds are healed, and these ailments are cured.
- 3 در خصوص مسئله اصفهان مرقوم نموده بودید این جمیع بهانه شخص معلوم بود در یزد که کسی جز مناجات و تضرع بدرگاه الهی ننمود صد بلکه هزار درجه تعرض بیشتر گشت ع
- 4 ای ایادی امر الله جمیع منتسبین را از قبل عبداله‌آء تحیت ابداعی ابھی ابلاغ نمائید و جمیع بکال قوت بر خدمت امر الله قیام نمائید تا مانند عبداله‌آء نصرت ملکوت ابھی مشاهده کنید این عبد را آرزو چنین است
- 5 و عنقریب رایت امر الله در قطب عالم چنان موج زند که جمیع امم حیران گردند و هذا وعد غیر مکذوب
- 6 و بجمیع احبابی الهی بشارت ده که قوت کلمه الله و شریعت الله و نفوذ آیات الله را عنقریب مشاهده خواهید نمود و فرح و سروری خواهید یافت که عالم وجود سرمست گردد شرطش اینست که شب و روز بکوشید تا حکومت عادلانه پادشاهی از شما راضی باشد و بجان و دل بصدقات و خیرخواهی دولت ابدمدت قیام نمائید بقسمی که رعیت در نهایت ثبوت و رسوخ بخدمت راعی عادل پردازد و جمیع مأمورین از صغیر و کبیر باید در نهایت عصمت و عفت و استقامت بحیره و مواجب جزئی خویش قناعت نمایند و دست و دامن را پاک دارند و بطهارت و عدالت تاهمه بکال صداقت و همت بخدمت شهربار محترم خویش پردازند اگر نفسی بحکومت عادلانه خیانت کند بخدا خیانت کرده است و اگر خدمت کند بخدا خدمت کرده است
- 7 ملاحظه نمائید که این گلشن ایران از نادانی جهلا که بنام عالماند و عدم اعتقاد رعیت در مشروعیت حکومت که علمای جاهل ظلمه مینامند چگونه خراب و ویران گردیده
- 8 سبحان الله از شهربار حاضر خلد الله ملکه مهربانتر پادشاهی در دنیا موجود است لا والله باید قدر بدانند و کل بکال استقامت و صداقت قیام کنند تا این فقها رتق یابد و این زخمها مرهم جوید و این دردها درمان پذیرد

9 Salutation and praise rest upon ye.

9 و عليكم التَّحِيَّةُ وَالنَّاءُ

BRL_TRUST#59x, COC#2071x, LOG#1477x

BRL_DAK#0371, COMP_TRUSTP#60x,
AVK3.272x, AVK3.286.15x, PYK.243**ABU0759***Words to Sigurd Russell et al, spoken on 1904-Apr-13 in Akka*

Whenever the heart is happy, the atmosphere is good, no matter what or where the place may be. During the days of the Blessed Perfection, had they offered us the glories of the world we would not have changed them, because the Beloved of the world was here. And now, as our prison abode is in the path of God, we like it better than any other place in the world, as my heart is happy and at rest when I endure difficulties in the path of my Lord.

People whose idea is to gain benefit from this world, endure great hardships, work hard and bear all sorts of troubles—even sometimes, too, they give up family and comforts—yet at last they have only a material and transient blessing which is not a lasting reward. Another, caring for fame and the commendation of the people of the world, will risk life and limb in traveling to foreign lands, and even endeavor to reach the North Pole, in search of something which will cause the people to praise and mention him: But of what use is this mention and fame? In a few years he is forgotten and his fame is supplanted by that of another.

We are seeking heavenly and everlasting benefits, blessings and fame which fade not away, and for these bounties we are ready to cast away our lives and sacrifice everything. For this reason, the atmosphere, weather, water and climate are suitable and comfortable, because we are in search of a heavenly discovery and are happy to bear all trials for the sake of attaining our end.

If we have a beautiful garden, with one small narrow gate and desire to enter therein, we will not mind the difficulties encountered in passing the gate when we inhale the fragrance of the flowers and see the beauty of the garden; for, it is the garden we desire, not the gate.

When a child is born into this world, the pain of birth is very severe, but the pain is a great gift to both parents and child,

because through it the parents obtain a child and the child obtains the opportunities of living and gaining knowledge in this spacious world.

Wherefore, the trouble one has in severing his heart from this world is a great blessing in reality; but as a newly hatched bird has difficulty at first in accomplishing its flight and after a little practice finds it easier to soar aloft into the regions of light, leaving the earth and all its hardships far below, so man must be.

For example, the saints of God could never have attained hardship had they not suffered and been tried, even unto death, in this world. Thus, when trials come, let us bear them and widen our breasts that in the end we, perhaps, may become the saints of God.

Abdul-Baha here turned to Madam K. and said: "Some thoughts come to your mind which make you very sad, but do not let anything make you sad and do not let things of this world attract you. Sometimes you feel that your friends are faithless, but remember that God is a friend that can be relied upon and He is faithful and true, and He alone is to be implicitly trusted.

PN_1904 p019, PN_1904 p030

ABU0931

Words to Sigurd Russell et al, spoken on 1904-Apr-14 in Akka
Question/topic: Regarding the station of the recently departed Pope

When asked concerning the station of the "Pope" who recently departed this life, he answered: "His condition there, in the world of spirit, is the same as it was here. While here, his eyes were not opened to the real spiritual light, neither did he comprehend the real Truth of god. Thus, when he left the earth, his spiritual eyes were not opened, neither his spiritual ears. He occupied a great and exalted station in this world, inasmuch as he was chosen and elected by men to be a mediator between them and God. Therefore, it was hum and not divine.

Let us consider a little the difference between his life and the life of Christ. Jesus, the Son of god, walked barefooted in the wilderness without a place to lay His holy head: His shelter was the canopy of heaven, His lamp the stars, and often His

food consisted of the grasses of the fields or uncooked corn. He was without friends or money, arrested and taken before officials, beaten and spit upon and debased (as far as those who witnessed His treatment were concerned) yet His election and calling were of God. His glory and dignity consisted not in the opinion of men, but in doing the Will of His Father in heaven. And, though He was nailed to the Cross, His divine head crowned with thorns, today His name is revered, His memory held sacred, His glory fills the earth and His divine Sonship is acknowledged by the whole world, because He was chosen by god and not by men.

But the “Pope” while upon this earth lived in the Palace of the Vatican, surrounded by every comfort and luxury, dressing in the most beautiful garments and softest of raiments, sleeping upon beds of ease, partaking of the daintiest food, wearing a crown of gold upon his head, and was often carried upon the shoulders of his cardinals. He was worshipped by the people and called “Holy Father,” but even now, though he has been dead but a short time, the world is already busy with the new “Pope” and he is nearly forgotten, and after a little no one will mention him at all, for his election was of earth, his appointment was by man, his dominion terrestrial and temporary, his glory earthly and his dignity but the false idea of the people.

Thus, think of the difference between him and Christ, and you will that the fame of the “Pope” was of short duration, while that of Christ is eternal. As a man, the “Pope” was very good to his people, but he was a human being, without divine inspiration, and therein consists the greatest difference between Him whom God called His Son, and the man whom the people called “The Holy See.”

PN_1904 p020, PN_1904 p028, PN_1904 p093, BSTW#180a

ABU2769

Words to Sigurd Russell et al, spoken on 1904-Apr-14 in Akka
Question/topic: Regarding the kings and queens of the earth

In speaking of the kings and queens of earth, Abdul-Baha said: “Their glory is but temporal and mortal, for they are but rules of this ephemeral sphere, where all things change from day to day and finally pass away entirely: But the women and men

who in the time of a divine Manifestation come forward to acknowledge and believe in Him become real kings and queens, whose reign, glory and dominion are immortal. For example, Mary Magdalene was the daughter of a farmer and but a peasant; yet, today her name is known and renowned throughout the world, because in his day she accepted Christ and went forth to serve Him.”

PN_1904 p020, PN_1904 p028

ABU1711

Words to Madam J, spoken on 1904-Apr-15 in Akka

Question/topic: Madam J. said that at times her heart became very sad

[Madam J. said that at times her heart became very sad, and Abdul-Baha answered:]

Yes, I know and the more you think to know the reason the less you can solve the problem. But I will tell you God has created man after His own image; therefore He has created his condition to be divine, and his real happiness, cheerfulness, wealth, dominion and power, must all be of divine origin, and if he will turn always to the Kingdom he will be in happiness and contentment. Man erroneously thinks his happiness comes from the world and for that reason he is always unhappy and in difficulty.

For example, a man in poverty thinks if he were rich, he would be happy, but after attaining wealth he still finds himself unhappy and often in the very depths of sadness. Therefore, man thinks his happiness is from this world and what it contains, while God has created him in such manner that his happiness must come from the Kingdom; that is, he must find joy from the spiritual world.

I have been in prison and chains, and was never happier than at that time, because I know no happiness can come to me from anything this world has to offer. Therefore, when I was in prison for the sake of God my joy was, and is now, beyond words.

The things of the world are transitory and passing and will soon vanish, but turn to God and you will receive heavenly joy and blessings which will never become dimmed.

PN_1904 p021, PN_1904 p029

ABU2606

Words to Madam J, spoken on 1904-Apr-15 in Akka

Question/topic: When one leaves this sphere, will he ever return?

No: No one ever returns here, for this world is a school where the soul of man learns its first lessons in spirituality, and if he leaves this place without having learned his lessons sufficiently, the time is past and the opportunity lost; for the evolution of God's plans waits not for man. When one enters the other world, he sees and knows so much that is now hidden that this world seems but a dark and narrow prison from which he has escaped. As a bird freed from the cage desires not to return there, so the soul of man freed from the body has no inclination to return to its close confines again, but loves to soar upward, nearer and ever nearer unto the Perfection of God.

PN_1904 p021, PN_1904 p030, PN_1904 p093, BSTW#180c

ABU3490

Words to Madam J, spoken on 1904-Apr-15 in Akka

Question/topic: Can our friends see us from the spiritual world?

Of course, they can see us and know everything we are doing, for that is the world of real sight and sense.

PN_1904 p021, PN_1904 p030, BSTW#180c

AB07495*To: Ibrahim Musavvar Rahmani, in Tihiran**Date: 1904-Apr-17*

- ¹ O Abbas who recognizes the Truth! Praise be to God that you have recognized God, sacrificed your life, and accomplished your work. Although in this transient world there is not full opportunity for the manifestation of divine bounties, I hope that in the eternal world you will fully witness the bounties of the All-Merciful. Jinab Mirza Abdul-Hussein is truly deserving of consideration and kindness in every respect. He is now extremely satisfied that you have engaged him in work, and surely day by day increase your love and kindness, for this is the cause of attaining God's good pleasure and my happiness.

¹ ای عباس حق شناس الحمد لله که خدا را شناختی و جان باختی و کار خویش ساختی و هرچند در این خاکدان فانی مجال ظهور موهبت رحمانی بتمامها نیست ولی امیدوارم که در جهان جاودانی بخشش رحمانی را بتمامه مشاهده نمائی جناب میرزا عبدالحسین فی الحقیقه از هر جهت سزاوار رعایتست و مستحق ملاحظت حال نهایت رضایت را از شما دارند که او را یکبارگی مشغول نموده اید و البته روز بروز بر محبت و مهربانی بیفزائید زیرا این سبب حصول رضای الهی و سرور منست

- ² And upon you be greetings and praise.

² و علیک التّحیّة و النّناء

MKT9.156a

ABU1107*Words spoken on 1904-Apr-18 in Akka*

The people have not understood the meaning of baptism. In one place in the Gospels it is commanded that one must be baptized by water and spirit, and also by fire, and from these commands we can understand that the meaning is spiritual and not material. The baptism of Christians as practiced today is not the teachings of Christ! The Christians in the beginning used to baptize as a symbol of the purification of the spirit.

When the time drew near for the Manifestation of Christ, John the Baptist appeared and called the people to repentance, and when they repented they were baptized as a symbol that their hearts were purified and ready to accept the truth and teachings which would soon appear, for John was declaring the coming of Jesus. But these people were not children; they were men and women. And Jesus himself was baptized by John, but he was thirty years old when he was baptized. After he was baptized said: 'John has baptized you with water, but I

shall baptize you with the Spirit!' Water symbolizes the knowledge of God which gives eternal life, because all forms of life had their beginning in the water. Fire is the symbol of love, and the baptism by fire means the love of God which descends in the hearts that are turned unto him! Now as fire is used to symbolize love, be sure that water is used also as a symbol, for would it be possible for one to be put into the fire as one is put into the water for baptism? Many who have not understood what Christ meant by baptism think if a child dies without passing through this ceremony its soul is lost! But this is not true, for the child has not sinned and goes from this world quite free from faults and defects! And of times baptism of infants is attended by great danger to the child.

One time I was invited in this very house to witness the baptism of a baby who was very young. They had put olive oil in the water and when they put the child into it, it shrieked and struggled, swallowing some of the oil and water, after which it, together with the shock to the nervous system, caused the child to be very ill, and it died. These are ceremonies which have a spiritual meaning but no spiritual effect upon the soul!

SW_v09#09 p.103

AB03116

To: Bernard Jacobsen, in Kenosha, WI

Date: 1904-Apr-21

O thou servant who art near and dear to the Glorious Threshold!

Give thanks to God for having been ushered into His Kingdom, partaken of the heavenly table and of the "lord's supper," attained ecstasy by the wine of His love, become enrolled as a soldier of life among the hosts of the Lord, and [for His having] blessed thy head with a crown of great guidance, whose gems and pearls illumine the ages.

Convey the greetings of this imprisoned one to the beloved of God in the spiritual assembly of Kenosha. Say unto them: "The Cause is Great! Great! and the Kingdom of the Majestic Lord overshadoweth heaven and earth. Your spiritual assembly should be a source of joy to the world of humanity and

be so illumined with light as to dispel the darkened horizons, withstand the power of tests, remain firm and constant, be not disturbed by ordeals and feel no difficulty in spreading the light of guidance. If ye attain this attitude of firmness, the confirmation of the Divine will verily penetrate the world through your meeting. But this requires disinterestedness in worldly things and devotion to the Kingdom of ABHA, perseverance and effort are requisites and firmness is a necessity. I beg God to illumine the faces of each of you so that they may shine as stars in the high firmament.”

TAB.147-148

AB10350

To: Mrs Jacobson, in Kenosha, WI

Date: 1904-Apr-21

O thou attracted maid-servant of God! This is a blessed address. If thou fulfill its requirements, which are purity of intention, attractive love, insight, discovery of truth and absolute spiritual attitude, thou wilt become entirely free from the physical conditions and wilt soar to the spiritual realms.

And upon thee be greetings and praise.

TAB.150

AB00504

To: Baha'is of Ridvan et al., in Mashhad

Date: 1904-Apr-24

- ¹ O my God, my Beloved, my Ultimate Goal! Grant me a gift from Your presence, verily You are the Near, the Answering One. Make the faces radiant, verily You are the Light of the heavens and earth. Purify the hearts with pure water, verily You are the Most Holy, the Great. Remove the veils, reveal the mysteries, and spread the lights throughout all horizons. O Lord! Quench the thirsty from the fountain of bounty with

¹ الهى و محبوبى و منائى هب لى من لدنك موهبةً
 انك انت القريب المجيب و اجعل الوجوه
 مشرقةً انك انت نور السموات و الارضين و
 طهر القلوب بالماء الطهور انك انت القدوس
 العظيم و اكشف الأستار و اظهر الأسرار و انشر
 الأنوار على الآفاق اجمعين رب اسق الظمأ من

water poured from heaven. Verily You are the Lord of faithfulness to what You promised the sincere ones on the Day of Judgment. O Lord! Pass around the overflowing cup of joy with the wine of gladness and revive the people of the graves. Verily You are the Life-Giver, the Generous, the Merciful. O God! Kindle the fire of longing in the heart of the horizons until the people of concord receive illumination from the light of dawning. Verily You are the Powerful, the Mighty, the Ancient. My God, my God! You see the hearts are lifeless and the earth is barren, so send the clouds upon us with abundant rain and open the gates of heaven with continuous pouring water until it stirs and grows and produces herbs and fragrant plants. Verily You are the Kind, the Generous, the Loving.

2 O Lord! Assist the chosen ones and the company of the righteous to spread the lights in all regions and make them brilliant stars in the horizon of mysteries until the earth shines with the light of Your gifts, O my Chosen Lord. Verily You are the Forgiving, the Generous, the Bestower, and verily You are the Kind, the Loving, the All-Forgiving.

3 O friends of 'Abdu'l-Baha! During this past winter season, this wanderer in the wilderness of the love of God was embracing weakness and pain in the bed of illness, and every night was afflicted with attacks of nervous fever. Despite this, he did not rest his head on a pillow, but rather every day from sunrise until midnight was occupied, with utmost fatigue, in attending to assigned duties. Likewise, he was in utmost excitement remembering the friends. He did not speak of his illness and did not reveal it, and the friends present only became aware after some time. The physical weakness was to such a degree that outwardly there seemed no hope of survival. Praise be to God, winter passed and spring came, the severity of the cold passed, the freshness and delicateness of the wondrous spring appeared, Ridvan came and the season of flowers and fragrant herbs arrived, hyacinths and thyme sprouted, the hundred-petaled rose laughed radiantly, and the sweet-singing nightingale learned the melody of sacrifice. Commotion fell upon the meadow and clamor reached to the canopy of heaven. The thankful birds engaged in praising and glorifying the Forgiving Lord, and new souls arose to spread the divine fragrances in the Western world.

4 But Khorasan, in truth, has always been Khuristan, meaning the land of the sun and the abode of light. Now too there is hope that it will become so aflame in this Cause and create such excitement that its commotion will extend from that East to the West. The glance of the generous Lord's favor was

ینبوع العطاء ماءً مسکوباً من السماء انک انت ربّ الوفاء بما وعدت المخلصین فی يوم الدين ربّ ادر کأس السرور الطالفة بصہباء الجبور و احی اهل القبور انک انت المحي الکريم الرحيم اللهم اضرهم نار الاشواق فی قلب الآفاق حتّی یستفیض اهل الوفاق من نور الاشراف انک انت القوىّ القدير القديم الھی الھی ترى القلوب خامده و الأرض هامده فارسل السحاب علینا مدراراً و افتح ابواب السماء بماء منهمر استقراراً حتّی تهتّب و تربو و تنبت عصفاً و ریحانا انک انت اللطیف الکريم الودود

2 ربّ اید الأصفیاء و عصبة الأبرار علی نشر الأنوار فی کلّ الأقطار و اجعلهم نجوماً ساطعة فی افق الأسرار حتّی تشرق الأرض بنور مواهبک یا ربّی المختار انک انت الغفور الکريم الوهاب و انک انت الرؤف الودود الغفار

3 ای یاران عبدالبهاء در این موسم گذشته شتا این آواره بادیه محبة الله در بستر رنجوری هم آغوش ضعف و آلام بود و هر شب مبتلا بنوبت تب اعصاب باوجود این سر بیالین نهاد بلکه هر روز از حین طلوع تا نیمشب بنهایت تعب مشغول بتمشیت امر موکول بود و همچنین بیاد یاران در نهایت هیجان بود از رنجوری خویش دم نگشود و ابرازی نمود و یاران حاضر بعد از مدتی آگاه گشتند و ضعف جسمانی بدرجهئی بود که بظاهر امید زندگانی نبود الحمد لله دی رفت و بهار آمد شدت زمهریر گذشت طراوت و لطافت ربیع بدیع جلوه نمود عید رضوان آمد و موسم گل و ریحان رسید و سنبل و ضیهران دمید و گل صدبرگ خندان چهره برافروخت و عندلیب خوش الحان نغمه جانفشانی آموخت و لوله در صحن چمن افتاد و غلغله بعنان آسمان رسید طیور شکور به محامد و نعوت ربّ غفور پرداختند و نفوسی تازه بر نشر نفعات الهیه در جهان باختار برخاستند

4 ولی خراسان فی الحقیقه همیشه خورستان یعنی کشور آفتاب و شمس آباد حال نیز امید چنین است که در این امر چنان شعله ور گردد و شوری افکند که لوله از آن خاور بباختر اندازد نظر عنایت ربّ کریم همواره معطوف بآن اقلیم

always directed to that region, and the beginning of the penetration of the Word of God in that country is the clear text of the Manifest Light. Consider further what must be done and what excitement must be created and what voice and melody must be raised and what festival must be established and what feast must be adorned so that its wondrous melody reaches the ethereal sphere and the song of its lute and harp ascends to the Supreme Concourse.

- 5 The divine friends must become entirely articulate and become the true dawn, and despite quietude give forth the gift of eloquence, meaning that with perfect dignity and composure they must awaken souls through their conduct and behavior. They must become the essence of sanctification and the sign of detachment. The lights of severance must shine from their faces and the signs of the Greater Guidance appear on their foreheads. They must conduct themselves in such a way that they make kings their subjects and princes captives to the love of God. And upon you be greetings and praise.

بود و آغاز نفوذ کلمه الله در آن کشور نصّ
صریح نور مبین دیگر ملاحظه نمائید که چه باید
نمود و چه شوری باید افکند و چه آواز و شهنواز
باید بلند نمود و چه جشنی باید بر پا کرد و چه
بزمی باید بیاراست تا آهنگ بدیعش بفلک اثر
رسد و نغمهء رود و عودش بملاً اعلیٰ صعود
کند

5 یاران الهی باید سراپا ناطق گردند و صبح صادق
شوند و باوجود سکون داد سخنوری دهند یعنی
در کمال متانت و وقار به رفتار و کردار نفوس
را بیدار نمایند جوهر تقدیس شوند و آیت تنزیه
گردند انوار انقطاع از وجوه باهر و آثار هدایت
کبری در جبین ظاهر گردد بقسمی روش و
سلوک نمایند که ملوک را مملوک کنند و امیران
را اسیر محبة الله و علیکم التحية و الثناء

MMK5#116 p.091x, PYB#173 p.02

ABU1333

Words to Lua Getsinger, spoken on 1904-Apr-27 in Akka

Question/topic: Why, from among all the people of the world, have we attained the blessing of knowing the Truth and coming here?

God possesses the attributes of both justice and mercy. Justice demands that bounty be given to all equally, while Mercy gives bounty without regard to merits or deserts, upon whomsoever God wishes. For example. You—shows great kindness to—and treat him as though he were your son, while in reality he is not even related to you, and this is because you love him; and thus god, because he loves His people, chooses some to receive His Mercy only, instead of His justice. And for this reason Jesus said, “Many are called, but few are chosen.” By justice all are called, but by Mercy a few are especially chosen. To this latter class you belong, and for this reason you are here with us, while others who have been called, are still far away.

Caiphas was the most learned man of his day and knew the bible by heart, yet he was deprived of knowing Christ because He was only called; while Mary Magdelene, who was ignorant and knew nothing, was chosen and accepted Him.

If all the creatures of God were dealt with in the same way, there would be no Mercy; for indeed this attribute becomes manifest when justice is withheld, besides the order of all things throughout the universe would be disturbed. For instance, if all were rich, there would be no opportunity for the appearance of generosity; and on the other hand, if all were poor the blessing of riches would not be known or appreciated.

If all men were birds instead of human beings, there would be no minds to comprehend any of His attributes. Thus there must be different conditions and stations that the Mercy of God may be appreciated and known.

[The above words were spoken by Abdul-Baha in Acca, April 27th, 1904 and written at the time in my notebook, from which I now copy them. Lua M. Getsinger]

PN_1904 p084

AB03067

To: Unknown, in United States

Date: 1904-Apr-27

O thou who art steadfast in the Covenant!

What thou hast written is perused. It is a clear proof of thy belief and assurance, and a sufficient and adequate demonstration of thy inclination to the Kingdom of God. I ask God that thou mayest increase day by day in love, devotion and attraction to the Divine Beauty, and be the means of union, concord, harmony, and unity among the beloved, growing day by day like the trees of the excellent Garden, and giving forth shade and delicious fruits.

So listen to what the Physician say, in order to produce consequences of soundness and health. If all the people knew their remedy, there would be no need of the Physician and everybody could treat himself very skillfully.

I ask the greatest Divine favor for thee, but its attainment requires that thou mayest not exceed a hair's breadth by what I write and say. Perhaps the physician would once give poison, the same would be suitable; one must not say within himself, "This is a poison, how can I take it?"

In a word, it is the same I have written you before: If harmony and unity be produced among the beloved, the belief and faith will grow advantageously, and that country will become enlightened. Otherwise, the Fire of the Love of God will be completely quenched, and all will be scattered and frustrated.

BSTW#200, BSTW#456

ABU2170

Words to Ethel Rosenberg, spoken on 1904-Apr-30 in Akka

Question/topic: Regarding the non-survival after death of the self-consciousness of the individual who failed to attain the life of the Spirit here – as stated in Mr. Phelps' book

The Master replied that this was not rightly expressed (i.e., in the book referred to). It is not meant that after physical death those who are dead spiritually will cease to exist; but, as existence in the mineral kingdom is dead and lifeless in comparison with the life of a man, so different is the condition of those who have not attained to spiritual life, from that of those who are truly alive. An ignorant, material man and a truly intelligent man are both living—but, how different is their life! Compare, also, the holy, spiritual man who gives up his whole life for the improvement and uplifting of humanity, and the one who lives only to destroy and degrade mankind. E.g., compare Peter whose whole heart was full of the love of God, and Caiaphas.

PN_1904 p026

AB08804

To: Aqa Ghulam Husayn

Date: 1904-May-01

- ¹ O Ghulam-Husayn! Thou art named as the servant of the Blessed Beauty and hast attained thy heart's desire through the bounty of the Lord of the world. As thou wert a faithful servant, thou becamest the bearer of the Chest.

¹ ای غلامحسین بنام غلام جمال مبارکی و بکام فائز
بموجب خداوند عالم چون بندهٔ صدوق بودی
حامل صندوق گشتی

- 2 This is no ordinary chest—it is the Ark of the Covenant, even as He saith: “And a sign of his kingdom is that there shall come to you the Ark wherein is tranquility.” Then He saith: “borne by the angels.”
- 3 Therefore give thanks that thou wert an angel bearing the Ark, greater than the angel Saul, and God willing, victorious over Goliath. Thank God that thou hast been honored with such a service and distinguished from others. And upon thee be greetings and praise.

2 این صندوق نیست تابوت سکینه است چنانچه
میفرماید و آیه ملکه ان یأتیکم التابوت فيه سکینه
بعد میفرماید تحملہ الملائکہ

3 پس حمد کن که ملک حامل تابوت بودی و
اعظم از ملک طالوت و انشاء الله قاهر بر جالوت
شکر کن خدا را که بچنین خدمتی سرافراز شدی
و از دیگران ممتاز گشتی و علیک التَّحیَّة و الثَّنَاء

MMK6#048, QT108.057-058x

AB05293

To: Margaret B Peeke

Date: 1904-May-03

O thou who art attracted to the Holy Spirit!

It is some time since news hath come from thee, though I have the utmost kindness toward that favored maid-servant of the Threshold of the Almighty. I beg of God that the power of the Spirit will cause in thee such ecstasy and attraction that thou mayest be the cause of everlasting life to the seekers; mayest hold a cup of knowledge of God in thy hand and give people to drink the wine of the love of God; that thou mayest exhilarate the souls, awaken the heedless, bring the ignorant to consciousness, make the blind seeing, quicken the dead, enkindle the faded souls and refresh the withered ones.

Convey greeting and praise to the favored maid-servant of God, thy revered daughter. Also, announce thou on my behalf the confirmations of the Holy Spirit unto the other maid-servants of the Merciful One.

O thou divinely attracted one! If thou wishest for the illumination of the Kingdom, exert thyself in steadfastness as much as thou canst and resist thou the tests, so that thou mayest, like unto a lamp, illumine the world and bestow everlasting life, like unto the Spirit.

TAB.721-722

AB00662

To: Isabella D Brittingham

Date: 1904-May-12

O thou honorable maid servant of the Beauty of Abha!

I have considered what thou hast written. Thou hast written concerning thy traveling to Kenosha and Racine, Wisconsin. Thou hast given report of the births of the Baha'i children, mentioning the love and kindness of Mr. and Mrs. Andrew Nelson, who offered their house as a gathering place for thy reception and showing thee greatest tenderness and affection. Thou hast commended and spoken highly in the praise of the true and sincere believers of Racine; hast praised and applauded Mr. Phelps' book; and hast said that thou intended to go to Cincinnati. All of these intelligences made Me glad and happy.

I ask GOD that Spiritual progress may be produced for thee, so that thou mayest be the origin of divine virtues, and, by the Divine Messages, thou mayst revive the people with greatest self-renunciation, ardor and eagerness, inviting them to the Eternal Life.

These people are all dead. Their movement is animal and not Spiritual; their kindness is physical and not mental; their relation is terrestrial and not celestial, -so the beloved of GOD, as angels of the Eternal Life, must breathe fresh Spirit into these people and offer them Everlasting Life.

Although the embryo is alive in the womb of the mother, yet it is considered as dead, and when it is born from the mother's womb, it received a new life and a great spirit; so the same result occurs in the Second Birth which is a Spiritual one. When it is produced for a person, that person will possess another life, receive another energy, obtain another power and gain another might.

Thou hast spoken very highly in the praise of the maid-servants of GOD, Eva Webster Russell and Susan Isabel Moody, thy faithful sisters, -saying that they are greatly kind and loving to each other, that they are kind to all mankind, dealing graciously with all the people. This report made Me glad and happy: - that in those regions the Glorious Beauty (GOD) has brought forth maid servants who really seek the Divine wishes, walking in the Path of the True One. Certainly they will improve! I ask GOD that they may attain what befits the Servitude to the Blessed Perfection, each of them being a lighted candle and a hoisted banner in that country.

The letters thou hast sent from certain persons will be answered and forwarded.

And O thou dear maid servant of GOD! Give thanks to GOD that thou art a herald of the Eternal Light and a messenger for the Appearances of the Sun of Truth from the Divine Horizon. I pray and implore for thee, at the Threshold of GOD, that He may originate concord among the divine people, and grant love and harmony among the luminous ones (believers).

Thou hast written regarding the tests and trials to be manifested in the American countries. Know this, that hardships and misfortune shall increase day by day, and the people will be distressed. The doors of joy and happiness shall be closed upon all sides; terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction, until they are obliged to turn to GOD. Then the Lights of great happiness will enlighten the horizons, so that the cry of 'Ya-Baha-El-Abha!' may arise upon all sides. This will happen!

Upon thee be greetings and praise.

LOG#0438x, SW_v12#08 p.148x, BSTW#446x, BSTW#504ax

AB03194

To: Muhammad Sadiq Naraqi, in Miyanduab

Date: 1904-May-13

1 O thou who art yearning for the Kingdom of Abha! What thou didst write became known and clear. Although this servant's pen remained idle from writing for some days, praise be to God, through the grace and favor of the Abha Beauty, it again became fragrant with the mention of Truth and the fragrances of the love of God wafted from its ink. Therefore I set about answering the letter so thou mayest know that thou art not forgotten for a moment and I am always thinking of thee.

2 I beseech God that He may bestow divine characteristics upon thy noble son Ali-Akbar and deliver him from changing wives, for this matter is contrary to God's good-pleasure and opposed to justice and fairness in the human world, since women are like men in both physical and spiritual feelings. If a woman were to seek a new bed-companion each day this behavior would be evidence of complete unchastity. When thou considerest it truly,

1 ای مشتاق ملکوت ابهی آنچه نگاشتی معلوم و واضح گشت هرچند کلک این عبد ایامی چند از تحریر بازماند ولی الحمد لله به فضل و عنایت جمال ابهی تکرار بذکر حق مشکین گردید و نفحات محبت الله از مدادش منتشر لهذا بجواب نامه پرداختم تا بدانی که دمی از یاد نروی و همواره بفکر منی

2 از خدا خواهم که نجل کریم آقا علی اکبر را خوی ربانیان بخشد و از تبدل زوجات فراغت یابد زیرا این قضیه منافی رضای الهیست و مخالف عدل و انصاف عالم انسانی زیرا نساء نیز در احساسات جسمانی و روحانی مانند رجالند اگر زنی هر روزی ضمیم جدیدی جوید این حرکت

it is the same for men. I beseech God that he abandon this habit and show obedience to you, and that means be provided for your liberation from the bonds of debt.

دلیل بر نهایت بی‌عفتی آنست چون بحقیقت
نگری رجال نیز مانند آن از خدا خواهم که این
عادت را ترک نماید و اطاعت شما را بنماید و
اسبابی فراهم شود که از قید دیون آزادی یابی

- 3 Convey utmost respect and greetings from this prisoner to the honored wife, the handmaiden of God, daughter of His Holiness the Martyr. Assuredly, most assuredly, strive night and day to be the cause of her joy and happiness, for the descendants of the martyrs are near ones at the Court and accepted at the Threshold of His Highness the All-Glorious.

3 ضلع محترمه امه‌الله صبیّه حضرت شهید را از
قبل این زندانی نهایت حرمت و تحیت ابلاغ نمائید
البته صد البته شب و روز بکوشید تا سبب سرور
و شادمانی او گردید زیرا سلاله شهداء مقربین
درگاهند و مقبولین آستان حضرت کبریا

- 4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

MKT9.172b, AVK4.177.14

ABU0322

Words to Ethel Rosenberg and Laura Clifford Barney, spoken on 1904-May-23 in Akka

The Master said we should speak in the language of heaven - in the language of the spirit - for there is a language of the spirit and heart. It is as different from our language, as ours is different from that of animals, for they express themselves only by cries and sounds.

When we pray to God, a feeling fills our heart; this feeling is the language of the spirit which speaks to God. When in prayer we are detached from all outward things save God, then it is as if in our hearts we heard the voice of God. Without words, we speak, we communicate, we talk with God, and hear the answer. It is said that Moses in the wilderness heard the voice of God - but that wilderness, that Holy land, was the land of his own heart; and all of us when we attain to that condition can hear the voice of God speaking to us in that wilderness.

We must strive to attain to that condition by being separated from all the things and people of the world, and seeing God only. It will take some effort and trouble on our part to attain to this condition; we must work for it, strive for it.

We can attain to it by thinking and caring less for material things and more for the spiritual. The further we go from the one, the nearer we are to the other.

Our spiritual perception our inward sight must be opened, so that we can see the signs and traces of God's Spirit in everything. Everything can speak to us of God - everything can reflect to us the light of the Spirit.

When we look at people, we must look at them for the spirit that is in them; we must see them in their relation to God - they are His creatures and belong to Him. We must not look at or see the faults or imperfections of people.

If we look at the body of a man, we may only see that the head is too big, or the hands too long - we may find it full of imperfections - but we must look at the spirit within him, causing him to live. We must look at him as belonging to God, and love him for that. The body is vivified and living through the spirit; it is that which we must see.

We may see a man that has but one eye - or but three fingers - or is lame - or paralyzed; but we can see beyond these defects that he is living through the Spirit of God, and we can praise him and say that he is full of perfection, on account of that.

Look at this stone in my ring; it is an ordinary stone like other stones of no particular value, and is worth perhaps a Franc. Yet I love and kiss and respect this stone, and value it most highly. Why? Not for itself but because it has a sign of the name of God upon it. If a man asked me to exchange it for a diamond worth thousands of francs I would not do it - why? Because of this sign of God upon it. If a man asked me to let him take it to smash and break it in pieces, and said that if I refused he would knock me down and pound me, I would rather that he treated me so, because it has this Name, this sign of God upon it.

One of Napoleon's officers when he once visited this place made a very rich feast and invited many of the Turkish officers. After entertaining them in the most splendid manner, he sent for a beautiful casket and said he would show them his greatest treasure; inside this casket was a silver box and inside that a silken case. Within this case was a package wrapped in a large piece of silk, which he unwound most carefully. At last he produced from these wrappings an ordinary common piece of wood, which he kissed and handled with the greatest respect. They thought him crazy, until he gave the explanation that in one of the battles during the war against Austria, Napoleon had used this piece of wood to direct the battle and give his orders. Afterwards he had thrown it aside and this officer had picked it up and preserved it most carefully as a memento of Napoleon. If men so revere and value objects which are associated with the name of a great man, how much more should we value

anything which causes us to remember God, or which has on it some trace or sign of Him.

Therefore when we look at a man and love and praise him, the praise is for the signs of God upon him, and not for himself at all. This praise really returns to God.

So with a little child, if he repeats his A.B.C. this is but a simple thing to do; yet we praise him very much, and say that he has done it very nicely; this is to encourage him to try to study and learn more, in order to plant in him the desire and wish to learn more and do still better. This is why we praise a person.

We may look at a mirror and praise it, and say how wonderfully bright it is, and what a beautiful light is in it, but the mirror of itself is dark. It is only bright because it reflects the light; if it is dusty or not clear, it will not reflect much light.

The light of God is also reflected from a stone, and from the whole face of nature.

So with a man, if we praise him it is for the light of God which is reflected from him. We must always strive to have a heart clear and pure, so that the light may be reflected from it in fullness.

COC#1754x, SW_v08#04 p.042x, PN_1900 p036, BNE.089x

AB03434

To: Attar Yazdi, Fatimih Sughra et al., in Tihiran

Date: 1904-May-25

- | | |
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| <p>1 O ye who have been wronged! Be not sorrowful, be not grieved, and let not your hearts bleed. Though heart and soul have become the target of arrows and spears, yet it is in the path of the Beloved, and in the way of the Kind Friend.</p> <p>2 If He bestows the pearl of grace, behold the hearts are its shells</p> <p>3 If the arrow of affliction comes, behold the souls are its target</p> <p>4 Though home and dwelling were laid waste, yet praise be to God, in the divine gardens upon the Tree of Paradise there is a nest and shelter prepared and ready. The earthly foundation will ultimately be destroyed, and the pleasures of this world</p> | <p>1 ای ستم‌دیدگان محزون مباشید و مغموم مگردید و جگرخون مشوید دل و جان هرچند هدف سهام و سنان شد و لکن در ره جانانست و در سبیل دلبر مهربان</p> <p>2 گر در عطا بخشد اینک صدفش دها</p> <p>3 و ر تیر بلا آید اینک هدفش جانها</p> <p>4 خانه و کاشانه هرچند ویران گشت ولی الحمد لله در حدائق الهیه بر شجره طوبی لانه و آشیانه موجود و مهیا بنیان خاک عاقبت ویرانست و کامرانی این خاکدان فانی نهایت حسرت و</p> |
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of dust will end in regret and disappointment. So what could be better than for the flimsiest of houses to fall in the path of the Ever-Living, the Undying One, so that an exalted palace may be raised in the new Kingdom? Therefore every blow that befalls one's being in the path of Truth is a bounty, and going bareheaded is the highest degree of chastity and purity. What could be better than for one to face the utmost humiliation and become notorious throughout the world for the sake of that Kind Beloved? The result is the very essence of grace and eternal glory in the world of the All-Merciful. Praise be to God that you did not complain, but rather gave thanks. And upon you be greetings and praise.

ناکامی پس چه بهتر از این که او هن بیوت در
راه حی لایموت از بنگاه برافتد تا قصر مشید
در ملکوت جدید مرتفع گردد پس هر لطمه
در سبیل حق که بر وجود وارد موهبتست و
سربرهنگی اعظم درجه عفت و عصمت چه
بهتر از این که در ره آندلبر مهربان انسان نهایت
اهانت یبند و رسوای عالم گردد نتیجه عین
عنایتست و عزت ابدیه جهان رحمانیت الحمد
لله شکوه نمودید بلکه شکرانه فرمودید و علیکم
التحیه و التناء

MSHR4.339, KHML.103

ABU1291

Words to Ethel Rosenberg et al, spoken in June 1904 in Akka

The Master said that by the mercy of God, not through His justice the condition of those who have died in sin and unbelief can be changed. We are commanded to pray that their condition may be changed. As we have the power to pray for these souls here, so shall we have the same power in the afterlife—in the Kingdom. The power of this prayer of intercession is a special teaching of this religion. To pray for the dead was not given as a special religious command (of the Divine Messenger) until the day of the Blessed Perfection.

The grace of effective intercession is one of the perfections belonging to perfect and advanced souls, as well as to the Manifestations of God. Jesus Christ had the power of interceding for the forgiveness of His enemies when on earth, and He certainly has this power now.

The Master never mentions the name of a dead person with saying “may God forgive him” or some words to this effect. Followers of the Prophets have also this power of praying for the forgiveness of souls, therefore we may not think that any soul is condemned to a stationary and perpetual condition of suffering or loss, arising from the absolute ignorance of God. The power of effective intercession for them always exists...

All the people in the other world, are they not creatures of God? Therefore they can progress in the other world. As

they can receive light by supplicating here, there they can also receive light by supplicating. The rich in the other world can help the poor - as the rich can help the poor ;here. In every world they are the creatures of God they are always dependent not independent - and can never cease to be so. While they are needful of God the more they will supplicate - (and the richer they become).

What is their merchandise - their wealth? In the other world what is help and assistance? It is intercession - first undeveloped souls must gain progress through the supplications of the spiritual rich - and afterwards they can progress through their own supplications.

SW_v09#19 p.222-223, SW_v11#19 p.318-319, PN_1904 p025

AB00569

To: Isabella D Brittingham, in Chicago

Date: 1904-Jun-01

O thou who art attracted to the Kingdom of GOD!

Thy letter written from Cleveland was received and I learned its contents.

Praise GOD that the Call of the Kingdom was raised in these regions by Him: That the Light of Reality is in the Beginning of illumination and that thou art busy in the services of the Kingdom of GOD!

Appreciate this bounty! Consider not the present state, for it is the time of seed sowing, and of course great difficulties are met with, differences and hindrances of the people being severe. Firmness must uphold us. As the servants and the maid servants of the Merciful stand firmly and persevere, the good seed will seen grow in the field and bear the fruit of blessing. Then will spirit and fragrance prevail, and joy and rejoicing come from the heavenly sphere, the sorrows and toils shall be forgotten and the Eternal grace and rest appear. I trust, through this Bounty of Abha that ye may be strengthened to serve and spread the Word of GOD.

You have written that the maid servant of GOD Emma Noble and some other souls who were guided by you, maid-servants of GOD, are serving in unison, sowing the seed of guidance in the

hearts, and that you had the opportunity to meet a number of people. This news brought pleasures to the hearts of friends.

Express the greeting of kindness from Abdul-Baha to Stella Keafey (?). Also give the joyful tidings of God to Mrs. Southwick (?) and say to Mrs. Davidson: Enlighten thou the meeting of the spiritual friends with the light of love and greeting from Abdu'l Baha.

You have certainly enjoyed (observed) the Feast of Ridvan!

O thou who art attracted to the Kingdom of God! Whether in Cincinnati or in other cities, endeavor to produce perfect harmony and love among the beloved of GOD. This is the foundation of the Kingdom of GOD.

Do not remain long in any city. Let not your stay exceed nineteen days. But go from one city and town to another. Be thou a producer of unity among friends, guiding people to the Kingdom of GOD.

If it be convenient, go to Baltimore. There was a certain maid-servant in that city whose home was a place of resting for the friends. She has become withered, somewhat. If thou canst, set her aglow that she may become active again.

In New York harmony is of great moment. Unity among the friends is necessary! If they do not attain such harmony they will miss activity. If you can, endeavor in that direction.

You must go to Johnstown (?). Your stay there is important, so that the Call of the Kingdom may take effect there.

At midnight, or at the early dawn, arise and commune and pray for help to the beauty of the Most Glorious One.

The giving Mrs. Noble (?) the ring of the Greatest Name is very beautiful. The ring should be worn on the small finger of the right hand.

The prayer for forgiveness in behalf of those who have passed, ignorant, from the world will be sent as requested.

Regarding the two wings of the soul, these mean wings of ascent. One is the wing of knowledge, the other of faith, as these are the means of the ascent of the human soul to the lofty station of divine perfections.

As to Mrs. Laura Dixon: That maid servant of GOD has soared to such states, wherefrom her cry is: "O that people could know! Could feel that my Lord has forgiven me, and made me of the dear ones!" Blessed is She! Happy is she! She hath attained the good life of the Kingdom of GOD to eternity of eternity!

Upon thee be greeting and praise.

TAB.178x, BWF.382-382x

AB07304

To: Brittingham, Isabella D et al., in Chicago

Date: 1904-Jun-01

- 1 O Thou Forgiving Lord!
- 2 Although some souls have spent the days of their lives in ignorance, and became estranged and contumacious, yet, with one wave from the ocean of Thy forgiveness, all those encompassed by sin will be set free. Whomsoever Thou willest Thou makest a confidant, and whosoever is not the object of Thy choice is accounted a transgressor. Shouldst Thou deal with us with Thy justice, we are all naught but sinners and deserving to be shut out from Thee, but shouldst Thou uphold mercy, every sinner would be made pure and every stranger a friend. Bestow, then, Thy forgiveness and pardon, and grant Thy mercy unto all.

BPRY.042-043, TAB.178-179, BSC.427 #773, BSTW#055

1 ای پروردگار آمرزگار

2 هر چند نفوسی ایام زندگانی بنادانی بسر برده‌اند بیگانه بودند و خودکامه ولی دریای بخشایش بموجی گنه‌کارانرا آزادگان نماید هرکه را خواهی محرم نمائی و هرکه را نخواهی مجرم فرمائی اگر بعدل معامله فرمائی جمیع گنه‌کاریم و سزاوار حرمان و اگر فضل مجری داری هر گنه‌کاری پاک‌جان گردد و هر بیگانه‌ئی آشنا شود پس رحمت فرما و مغفرت کن و موهبت ارزان نما توئی بخشنده و درخشنده و مهربان

BRL_DAK#1196, BSHN.140.203,
BSHN.144.203, MHT2.185a

AB09885

To: George F Ort, in Chicago

Date: 1904-Jun-05

- 1 O faithful servant of God! Your letter dated May 8, 1904, was received...
- 2 You had asked about numbers, whether they have any influence. Know that the influence lies not in the number but in what is numbered. For example, in the number twelve there is no influence, rather the influence lies in the apostles who are numbered thereby....

1 ای بندهٔ صادق الهی مکتوب مورخ بهشم می سنهٔ ۱۹۰۴ واصل گردید...

2 از عدد (Number) سؤال نموده بودی که آیا در آن تأثیری هست بدان که تأثیر در عدد نیست بلکه در معدود است مثلاً در عدد دوازده تأثیری نیست بلکه تأثیر در حواریین است که بان عدد معدودند...

YMM.313x

AB03757*To: Francis J Phelps, in Washington, DC**Date: 1904-Jun-16*

- 1 O thou who art advancing toward God! 1 ای مقبل الی الله
- 2 What thou hast written was perused. Thou hast written concerning the meeting of His Highness Christ after the crucifixion and that some of the apostles perceived Him but did not recognize Him; but that they did recognize Him after the breaking of bread. 2 آنچه مرقوم نموده بودید ملاحظه گردید در خصوص دیدار حضرت مسیح بعد از صلب مرقوم نموده بودید که بعضی از حواریین او را مشاهده نمودند و شناختند بعد از پاره کردن نان او را شناختند
- 3 Know thou that the Messianic Spirit and the out-pouring of the Holy Spirit is always manifest, but capacity and ability (to receive it) is more in some and less in others. After the crucifixion the apostles had not in the beginning the capacity and ability of witnessing the Messianic reality. For they were agitated. But when they found firmness and steadfastness, their inner sight became opened, and they saw the reality of the Messiah as manifest. For the body of Christ was crucified and vanished, but the Spirit of Christ is always pouring upon the contingent world, and is manifest before the insight of the people of assurance. 3 بدان که روح مسیحائی و فیض روح القدس همیشه جلوه‌گر است و لکن استعداد و قابلیت در تزايد و تناقص حضرات حواریین بعد از صلب در بدایت استعداد و قابلیت مشاهده حقیقت مسیحیه نداشتند زیرا مضطرب بودند و چون ثبوت و استقامت یافتند دیده بصیرت باز شد و حقیقت مسیحیه را جلوه‌گر دیدند زیرا جسد مسیح مصلوب و متواری شد و لکن روح مسیح همیشه فائض بر امکان و متجلی بر بصائر اهل ایقان
- 4 O thou seeker of the kingdom of God! If thou wishest thy speech and utterance to take effect in the hardened hearts, be thou severed from all attachment to this world and turn unto the Kingdom of God. Enkindle the fire of the love of God in the heart with such intensity that thou mayest become a flame of fire and a luminous lamp of guidance. At that time thy speech will take effect within the hearts, through the confirmation of the Holy Spirit. 4 ای طالب ملکوت الله اگر خواهی که نطق و بیانت در قلوب قاسیه تأثیر نماید منقطع از تعلق بدنی شو و متوجه بملکوت الله نار محبت الله در دل چنان برافروز که شعله آتش شوی و شمع شب‌افروز هدایت آنوقت نطق و بیانت بتأیید روح القدس در جمیع قلوب تأثیر نماید و علیک التحية و الثناء

BSW#14.09x, TAB.193-194, SW_v07#10 p.097x

YMM.366

AB06152*To: Charles Mason Remey**Date: 1904-Jun-16*

O thou who art firm in the Covenant!

Thank thou God for that thou art assisted to establish a spiritual meeting in that city. That assembly is the rose-garden of the Cause of God and that meeting is the gathering-place of the beloved of God. If it endureth, it is the first assembly of the world and is the greatest assembly of mankind. Exert thyself with all heart and soul so that it may continue and be stable and constant until blessed results may ensue therefrom, for without firmness and steadfastness no matter shall prove effective in existence. Some of the friends organized meetings for teaching in the neighborhood of that region, but owing to lack of steadfastness those meetings scattered with great rapidity. I hope that thy spiritual meeting may become continual and cause the spread of the lights.

TAB.457-458

AB01074*To: Sarah J Farmer**Date: 1904-Jun-21*

O thou dear maid-servant of God!

Thy letter was excellent and its contents were perfect and complete. Happy is thy condition for that thou hast not forgotten the time of thy visit; nay, at every instant thou hast grown in this thought and art remembering the exhortations of Abdu'l-Baha and wishing in thy soul to put them thoroughly into practice. Praise be to God that thou hast kept steadfast with all firmness under the millstone of tests like unto a grain of diamond. Be not grieved; tests lead to the development of holy souls and the ardor of the flame of fire causeth the pure gold to shine and the violence of winds is conducive to the growth and thriving of a firm and well rooted tree.

If the earthen house and mortal dwelling-place was burned, yet I hope that thou mayest build thy nest and abode, like unto

the birds of holiness, in the Tree of Life in the Divine Kingdom.
[...]

All the members of the household, especially the Exalted Leaf, send most wonderful ABHA greetings. The maid-servant of God, ..., is present here longing for you with the utmost joy and happiness.

As to the catalogue of the book of which thou hast written, convey (the following) to the author of that book:

“Although thou hast exerted the utmost endeavors in compiling this book and hast written the life of His Kingdom Christ and His blessed sayings—and this service and labor deserve favor—yet these are events of former times and all that is past is of a different effect. If thou art a hero of the field and a melodious bird in the garden of the Merciful One, speak of the Beauty of ABHA, for it is ready and present. Consider that the last year’s springtime is past and all that thou mayest say or hear (about it) is but a story (or narrative); but appreciate thou this New Year’s Spring—which is this present time—hath pitched its tent with the utmost magnificence in the field and plain and hath made the mountain and desert verdant and fresh, hath made the trees to appear pure and fresh, blooming with flowers and blossoms through the vernal bounty and caused them to bring forth pure fruits. Nor all that thou mayest speak of the past springtime, be it even spoken with all excellence and eloquence and in accord with reality, all that will, nevertheless, be a past story.

“Do thou not abandon that which is ready in the present time until thou mayest gain the result and gather fruits from the garden of thy hopes and wishes. Otherwise, thy book is a book of history—it will be concluded and forgotten. Harken unto me (i. e., take my advice): One single ready drop is better than a sea which is past. More especially, this New Cause is like unto a sea, while all those which are past were like unto rivers.”

TAB.297-299

AB00608

To: *Baha'is of Mihmandar et al., in Miyanduab*

Date: 1904-Jun-29

- 1 O true friends of the manifest Truth! Praise be to God that through His great grace and bounty, the lights of reality have shone upon both East and West, and in all regions the holy fragrances have wafted like the morning breeze, bringing awareness. The Eastern realm has become illumined and the Western lands have become the dawning-place of the greater, most glorious lights. Each day brings glad tidings of the spread of the manifest light, and every morning brings news of the rising of the ancient Luminary. Today throughout the horizons of the world there is no commotion except the mention of the Most Great Light, and no fame or voice except the glad tidings of the Ancient Beauty. Glory be to God! Despite the fact that throughout all regions of the world and among all peoples the signs of Truth are manifest and evident, and all ears are ready to hear these events, still most Iranians remain until now captive to the sleep of heedlessness and veiled from beholding the lights - whereas they should, at every moment, offer a hundred thousand thanks that the Sun of Reality rose from that horizon and the divine call was raised from that land, and each one should hasten to the furthest regions of the world with the greatest glad tidings and bring news of this heavenly bounty. Had they done so, Iran would now be the brilliant star of the world of being and the perfumed, fragrant country of all horizons.

- 2 How often does the greatest bounty turn its attention to man and knock at his door, yet the householder, instead of giving thanks, rises up in conflict and strife, casts the dust of abasement upon his own head, and with utmost determination drives away that supreme gift. Therefore the friends of God must arise with such conduct and behavior as will cause people to become aware and every heedless one to awaken. That conduct and behavior must be in accordance with the divine teachings that have been revealed in the Tablets. First, they must show complete truthfulness, pure intention, goodwill and trustworthiness in obeying the government, and be well-wishers of both state and nation in every respect. Second, they must deal with all the peoples of the world with the utmost kindness, goodwill, sincere intention and perfect love. They must be signs of divine mercy to mankind and the cause of blessing and harmony among humanity. In times of tribulation, they must respond to cruelty with faithfulness and deal with love and

1 ای دوستان حقیقی حقّ مبین الحمد لله به فضل و موهبت کبری انوار حقیقت بر شرق و غرب تافته و در جمیع اقالیم نفحات قدس مانند نسیم صیحگاهی وزیده و آگاهی بخشیده کشور خاور منور گشته و ممالک باختر مطلع انوار جلیل اکبر گردیده در هر روز مرده انتشار نور مبین میرسد و در هر صبحی بشارت اشراق نیر قدیم میآید امروز در آفاق عالم ولولئی جز ذکر نیر اعظم نه و صیت و صوتی جز بشارت جمال قدم نیست سبحان الله باوجود آنکه در جمیع اقالیم عالم بین جمیع امم آثار حقّ ظاهر و باهر و جمیع آذان مستعدّ استماع این حوادث باز این ایرانیان اکثری الی الآن بخواب غفلت گرفتار و محتجب از مشاهده انوار و حال آنکه باید در هر دمی صد هزار شکرانه بر زبان رانند که شمس حقیقت از آن افق طلوع نمود و ندای الهی از آن اقالیم برخاست و هر یک بشارت کبری باقصی اقالیم دنیا بشتابد و مرده موهبت آسمانی دهد اگر چنین کرده بودند حال ایران کوکب رخشنده عالم امکان بود و کشور معطر معنیر آفاق

2 چه بسیار که موهبت کبری توجه بانسان کند و در خانه بکوبد و صاحبخانه عوض از شکرانه به جنگ و ستیز برخیزد و خاک مذلت بر سر خویش بیزد و آن موهبت کبری را بکمال همت براند پس باید احبای الهی به روش و سلوکی قیام نمایند که سبب انتباه ناس شود و هر غافلی بیدار گردد و آن روش و سلوک بموجب تعالیم الهیست که در الواح نازل اولاً باید که در نهایت صداقت و حسن نیت و خیرخواهی و امانت اطاعت بحکومت نمایند و از هر جهت خیرخواه دولت و ملت باشند ثانیاً آنکه باید با جمیع ملل عالم بنهایت نیکخواهی و مهربانی و نیت صادقه و محبت تامه معامله کنند آیت رحمت عالمیان باشند و سبب نعمت و الفت آدمیان و در موارد بلا جفا را بویفا مقابله کنند و به محبت

unity. They must be well-wishers to those who wish them ill and soul friends to their enemies. They must be detached from all save God and free from attachment to this transient world. Night and day they must so blaze with the fire of the love of God and so shine with the light of the knowledge of God that they turn night into day and day into the New Day, until they become victorious and triumphant throughout all horizons.

- 3 O friends of God! Praise be to God that the ocean of bounty is surging, the cloud of grace is raining pearls, and the holy fragrances are diffusing musk. The Sun of the horizons has cast such a light upon the friends that its radiance will illuminate centuries and cycles. Give thanks to God that you are the manifestations of guidance and the dawning-places of bounty. If the veil and covering were lifted and the covering removed, you would see what a crown you wear upon your head and what a robe you wear upon your body. But due to divine wisdom, this bounty is now a hidden secret and a protected mystery, and in the future it will become manifest and evident.
- 4 And upon you be greetings and praise.

و صفا معامله نمایند بدخواهانرا خیرخواه باشند
و دشمنانرا دوست جان و وجدان گردند از غیر
حق بیزار باشند و از تعلّق بانجیهان فانی در کار
شب و روز از نار محبت الله چنان شعله زنند
و بنور معرفت الله چنان بدرخشند که شب را
روز نمایند و روز را نوروز فرمایند تا در میان
آفاق منصور و مظفر و فیروز گردند

- 3 ای احبابی الهی الحمد لله بحر عنایت موج خیز
است و ایر موهبت گهرریز و نفحات قدس
مشکبیز نیر آفاق پرتوی بر سر یاران افکنده
که نورانیتش اعصار و قرون را روشن نماید
شکر کنید خدا را که مظاهر هدایتید و مطالع
موهبت اگر پرده و حجاب برخیزد و کشف غطا
گردد ملاحظه مینمائید که چه تاجی بر سر
دارید و چه خلعتی در بر ولی نظر بحکمت الهیه
این موهبت حال سر مکتومست و رمز مصون
و در استقبال ظاهر و آشکار گردد
- 4 و علیکم التّحیّة و التّناء

MKT6.145, HDQI.165, ANDA#01 p.00

ABU0297

Words to Ethel Rosenberg et al, spoken around July 1904 in Akka

As I said before, you must be sure whether the gardener is the True Gardener or not - if he is a true gardener what he does is right. We may see him pull up a tree and cast it aside - or cut off a branch - or pull some of the fruit and throw it away - but if we are certain he is the gardener we cannot question anything he may do.

If a passenger is on (travels by) a steamer, he should ascertain whether the captain is competent - if he is, whatever he does must be right. Sometimes he may change the course of the ship, and steer it now towards the East - now to the North or West etc. If the passenger has no confidence in the captain he will be in constant fear and doubt and will wonder whither he is being carried. The important thing for him to know, is to be sure that the captain is a true captain.

If a man is ill, he must have confidence in his doctor. If he be sure that he is a thorough, competent doctor he must do what

he orders - whether it be to take a bitter medicine, to endure a burning blister, to be bled or even to have his arm cut off. The doctor may order something contrary to the patient's ideas and may give him medicine that makes him worse for the time—but, if he wishes to be cured he must follow his instructions - otherwise he will not become well.

Should the doctor prescribe a poison for the patient he must take it, if he is sure that he is a true doctor - his constitution may need this treatment.

The disciples questioned why the Christ allowed the precious ointment to be poured upon His feet, saying it would be far better to sell it for a large price, and give the money to the Poor. They did not understand the wisdom of what He did. Christ said, go into thy chamber and shut the door, and pray to thy Father which is in Heaven”.

Why did He say this? It is with the tongue that man expresses his feelings to another man, but with the language of the heart man prays to God. God is not really in the heaven of the sky, seated upon a throne - but within the heart of man, ever present in every place - why then should man lift up his eyes and call upon God - surely this is pure superstition!

Why should he utter the words “Oh Heavenly Father” - why should it be necessary for him to repeat prayers aloud and with the tongue? One reason for this is that if the heart alone is speaking the mind can be more easily disturbed - but repeating the words so that the tongue and heart act together, enables the mind to become concentrated; then the whole man is surrounded by the spirit of prayer, and the act is more perfect. Another reason is that by the outward sign of entering into his room and praying the attention of others is attracted and they begin to ask why does he do this? and are aroused to enquire about the Truth.

Many may say, I can pray to God whenever I wish, when the feelings of my heart are drawn to God - when I am in the wilderness - when I am in the city - wherever I may be - why should I go where others are gathered upon a special day, at a certain hour, to unite my prayers with theirs - when I may not be in a frame of mind for praying. To think this is useless imagination—for when many are gathered together their force is greater. Separate soldiers fighting alone and individually have not the force of a united army. If all the soldiers in this spiritual war gather/assemble together, then their united spiritual feelings help each other, and their prayers become more acceptable.

A wise school master may send his scholars out to play, or to practice gymnastics for an hour, so that their minds and bodies may be refreshed and during the hour of the lesson they may learn it better. If the teacher proves that his pupils are advancing, no onlooker/one has a right to object to his system, or to question his wisdom and say, "why does he waste the time of the boys?" If a wise father plays with his children, who has the right to say that it is not good for them? He calls them to come to him, as the hen calls to her chicks; he knows that they are little and must be coaxed, coaxed along, because they are so young and tiny. In the time of Moses, the law was given "an eye for an eye, or a tooth for a tooth" - it is very hard to see the wisdom of this - but the people then were in the wilderness and needed this teaching.

Different teachings are needed for different people - if you gave the same teachings to all some might be retarded by them instead of helped. Christ taught some things to His disciples, which He commanded/told them not to tell the Pharisees. It is not for the soldier to question the General's orders; if he knows him to be the real general he must carry out and obey his orders exactly. If the general says a certain place must be taken and held, the soldiers might say - why risk so much by leaving this secure and safe position for a point which is the aim and target of the enemy - but the General knows that this is the important point which must be held at all costs.

The true doctor, the true teacher, the real captain must be obeyed. If every man possessed their wisdom and understood what was best for his health, could teach himself, could steer the ship - he would be needless of their help/of them. As he has not this wisdom, he must first ascertain their truth, and then follow their directions. Until he does this he cannot advance.

LOG#0491x, SW_v09#08 p.091x, PN_1900 p033

AB05753*To: Mrs J O Wilhelm**Date: 1904-Jul-04*

O thou maid-servant of God!

Thy writing was considered. I ask God that thy mind may be illumined with the light of knowledge and faith to the extent that thy face will radiate its glory, even as a light, when set aglow in the lamp, will cast its rays to the surrounding regions.

I hope that the darkness of evil suggestions shall be dispersed and that the veil of uncertainty shall be torn asunder; that the beauty of truth may become manifest with glory and the light of mercy become radiant. Thus mayest thou, O maid-servant of God, with thy honorable husband and revered son, become free from the severe trials and appear with grace in the gatherings of the people of God.

The nineteen-day fast is a duty to be observed by all. All should abstain from eating and drinking from sunrise to sunset. This fast is conducive to the spiritual development of the individual. The Greatest Name should be read every day.

BRL_IOPF#2.27x, TAB.056-057, BSC.474 #897x, BSTW#289

AB06043*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran**Date: 1904-Jul-09*

- 1 O my Amin! I read what you had written and became informed of its contents. Praise God that you have always been and are engaged in service, and are confirmed and assisted. From the Abha Beauty, may my spirit be sacrificed for Him, I beseech a glance of favor for you, that you may be assisted to sacrifice your life and be confirmed by the hidden divine favors.
- 2 Convey loving greetings from Abdul-Baha to all the divine friends, for night and day I lift up my hands in prayer and seek bounty and success for the friends, and I express utter helplessness and lamentation, and plead and show restlessness

- 1 ای امین من آنچه مرقوم نموده بودی ملاحظه گردید و بر مضمون اطلاع حاصل شد حمد کن خدا را که همواره بر خدمت قائم بودی و هستی و مؤید و موفقی از جمال اهی روحی له الفداء از برای تو نظر عنایتی میطلبم که موفق بجانشانی گردی و مؤید بالطاف خفیه ربانی
- 2 جمیع احبای الهی را تحیت مشتاقانه عبدالهء برسان زیرا در لیل و نهار دست بدعا برآرم و طلب فیض و فوز از برای یاران نمایم و عجز و زاری کنم و تضرع و بقراری نمایم تا کل در

so that all may be immersed in the sea of mercy and be illumined by the Luminary of the horizons.

- 3 The letters you had requested were written and are enclosed with this letter. And upon you be greetings and praise.

بجز رحمت مستغرق گردند و از نیر آفاق مستشرق شوند

3 مکاتیبی که خواسته بودی مرقوم شد و در طی این مکتوبست و علیک التحیة و الثناء

YBN.059-060, AMIN.130-131

AB00797

To: Aqa Muhammad Mihdi Akhavan Safa, in Tihiran

Date: 1904-Jul-25

- 1 O steadfast one in the Covenant! The letters and tablets of visitation that you had requested have been written and are being sent. May the Concourse on High visit the spirits of those blessed souls who hastened to the field of martyrdom in the path of the Most Great Name (may my spirit be sacrificed for Him), who freely gave their lives, who spread their wings through the power of the supreme martyrdom and ascended to the horizon of eternal glory. May the dwellers of the Most Glorious Kingdom sanctify them and 'Abdu'l-Baha praise them, and in every moment cry out "Oh what longing for that most exalted station! Oh what thirst for that sweetest spring!"

- 2 Reverend Markem truly provided complete assistance and, during this calamity, strove to the extent possible to comfort the families of the martyrs and arose to protect and guard the friends. A magnificent reward from the Glorious Lord is assured and certain. The divine friends must show the utmost satisfaction and gratitude toward him. Mr. Khodabakhsh and the Zoroastrian friends endured the utmost trouble and difficulty in protecting and guarding the divine friends. I have the utmost satisfaction with them and beseech the court of the One for bestowals upon them.

- 3 Convey the Most Glorious, Most Wondrous greetings from 'Abdu'l-Baha to Mr. Mirza Mihraban and Khudamurad and his wife, and Agha Bahram and their mother, and Shirin and Gowhar, and Agha Mulla Muhammad-'Ali and his wife, and Agha Husayn Khan and Agha Hasan the rope-seller and the nieces and Agha Husayn's mother and Agha Ahmad and Haji 'Abdu'l-Husayn's mother and Agha Mirza Abu'l-Qasim and

1 ای ثابت بر پیمان مکاتیب و زیارت‌هایی که خواسته بودی مرقوم شد و ارسال میگردد نفوس مبارکی که در سبیل اسم اعظم روحی له الفداء بمشهد فدا شتافتند و جانرا رایگان می‌ذول نمودند و بقوه شهادت کبری بال و پر گشودند و باقی عزت ابدیه صعود نمودند ارواح آن نفوس مقدسه را ملأ اعلی زیارت نمایند و اهل ملکوت ابدی تقدیس کنند و عبدالبهاء تحید نماید و در هر دم واشوقا الی ذلک المقام الأعلی و واضمأ الی ذلک السلسیل الأعلی گوید

2 جناب کشیش مرکم صاحب فی الحقیقه صحابت کلی نمودند و در این مصیبت بقدر امکان در راحت بازماندگان شهدا کوشیدند و به حفظ و حراست احبای قیام کردند از رب جلیل اجر جزیل محقق و مقرر است باید یاران الهی نهایت رضایت و ممنونیت را از ایشان داشته باشند و جناب مستر خدا بخش و احبای زردشتی در حفظ و حراست احبای الهی نهایت زحمت و مشقت را کشیدند من منتهای رضایت را از ایشان دارم و از درگاه احدیت استدعای عنایت در حق ایشان نمایم

3 جناب میرزا مهربان و خدامراد و ضلع ایشان و آقا بهرام و والده‌شان و شیرین و گوهر و آقا ملا محمد علی و ضلع ایشان و آقا حسینخان و آقا حسن ریسمان فروش و همشیره‌زاده‌ها و والده آقا حسین و آقا احمد و والده حاجی عبدالحسین و آقا میرزا ابوالقاسم و میرزا محمد و آقا میرزا اسدالله و همشیره‌شان فاطمه و همشیره‌زاده‌ها و آقا سید

Mirza Muhammad and Agha Mirza Asadu'llah and their sister Fatima and the nieces and Agha Siyyid Muhammad and Agha Siyyid 'Ali-Akbar and Agha Siyyid 'Ali-Asghar and their mother Bibi Fatima and sister Sakina. And say: O divine friends and handmaidens of the Merciful! Night and day I am occupied with your mention and familiar with your remembrance. I continually beseech assistance and bounty from the presence of the One and request grace and gifts, that you may ever be manifestations of the favors of the One God and recipients of the generosity and benevolence of the Lord of creation, until grace and gifts encompass all directions and the light of reality shines forth and the light of oneness rises. And upon them be greetings and praise.

- 4 O servant of God! Regarding your question about the prohibition of work on Holy Days: Work is forbidden on the three days of the Festival of Ridvan - the first, ninth and twelfth days - and likewise on the Birthday of the Exalted One [the Bab] and the Birthday of the Blessed Beauty and Naw-Ruz and the Declaration [of the Bab]. The intent is that work is forbidden on Holy Days, but for Ridvan it is three days, and if they abstain from work on Naw-Ruz for more than one day during the specified days, this practice is beloved but not obligatory or required. And upon you be greetings and praise.

5 12 Jamadi'l-Avval 1322

ADMS#154x

محمد و آقا سید علی اکبر و آقا سید علی اصغر و والده شان بی بی فاطمه و همشیره سکینه کل را از قبل عبداله‌آء تکبیر ابداع اهی ابلاغ نما و بگوای یاران الهی و اماء رحمن من شب و روز بذکر شما مشغول و بیاد شما مألوف از حضرت احدیت همواره طلب عون و عنایت کنم و استدعای فضل و موهبت نمایم تا همواره مظاهر الطاف خداوند یگانه باشید و موارد جود و احسان رب البریه تا فضل و موهبت از جمیع جهات احاطه نماید و پرتو حقیقت بتابد و نور احدیت طلوع کند و علیهم التحية و الثناء

4 ای بنده الهی در خصوص حرمت اشتغال در ایام سؤال نموده بودی در سه روز عید رضوان شغل حرامست روز اول و روز نهم و روز دوازدهم و همچنین عید مولود حضرت اعلی و عید مولود جمال مبارک و عید نوروز و عید مبعث مقصد آنکه در ایام اعیاد اشتغال حرامست اما در رضوان سه روز و اگر در نوروز نیز در ایام معدوده بیش از یک روز ترک اشتغال نمایند این عادت محبوب ولی فرض و واجب نیست و علیک التحية و الثناء

5 ۱۲ جمادی الاول ۱۳۲۲

AVK4.012.06x, YBN.056-057

AB03175

To: Kanichi Yamamoto, in California

Date: 1904-Aug-04

- 1 O ye unique one of Japan, and peerless one of the Far East. That realm had so far remained bereft of the sweet savors of God. Now, praised be the Lord thou became the confidant of divine mystery and cognizant of the shining realities.
- 2 You were earthly, I hope that you will become heavenly; you were in the dark, I desire for you illumination; you were lost, yet discovered the heavenly abode; you were as a thirsting fish with parched lips, but found the limitless ocean; you were as a

1 ای فرید جاپان و وحید شرق اقصى آن اقليم تا بحال از نفعه رحمن محروم بود حال الحمد لله تو محرم اسرار شدی و واقف بر حقائق انوار زمینی بودی

2 امیدوارم که آسمانی گردی ظلمانی بودی آرزویم چنانست که نورانی شوی گمگشته بیابان بودی بسر منزل جانان پی بردی ماهی لب تشنه بودی بحر بی پایان رسیدی مرغ آواره بودی بگلستان الهی

bird lost, yet soared into the celestial paradise; your spirit was sore sick, yet you discovered the true remedy.

- 3 Now is the time for you to forsake the comforts, attachments and passing joys of this transient life and arise to guide the people of Japan, bring light to their faces and heavenly fragrance to their nostrils and by the assistance of the hosts of the kingdom and divine confirmations conquer the hearts of the people of that land.

- 4 Be not astonished by the grace and blessings of the divine Being. Many a time has a drop, by His confirmations, has turned into a billowing ocean and an atom has shone like the sun.

- 5 The true Sun has illumined the kingdom of God and shined ever so brightly on the world of existence. The rays of its grace have radiated towards the East and the West and its warmth has nurtured life in all lands. Since the illumination and warmth of that Sun of reality will aid and support, how can you ask for more.

- 6 Like nightingales of paradise, you must warble a tune so that all the birds of the garden may also raise their voices in song. Upon thee be greetings.

TAB.560, JWTA.023-024, MNYA.269-270

بی‌پردی علیل روحانی بودی شفای حقیقی یافتی

3 حال وقت آنست بکلی از راحت و آسایش و خوشی و آرایش و زندگانی این جهان فانی بگذری بکلی قیام بر هدایت اهل جاپان ثنائی رخها را منور کنی و مشامها را معطر ثنائی بجنود آسمانی و تأییدات الهی قلوب اهل آندیار را مسخر فرمائی

4 از فضل و موهبت پروردگار تعجب منما چه بسیار که قطره بفضل حق مانند بحر متموج گشت و ذره بمثابه آفتاب درخشید

5 آفتاب حقیقی جهان الهی را روشن نمود و عالم امکان را نورانی فرمود پرتو فیضش بر شرق و غرب زده و حرارتش در جمیع اقالیم انبات فرموده و چون پرتو شمس حقیقت معین و ظهیر است دیگر چه خواهی

6 باید مانند بلبل معانی در این گلشن گلبانگی زنی که جمیع مرغان چمنرا به نغمه و آواز درآری و علیک التّحیّة و الثّناء

AHB_122BE #04 p.162, KNSA.194-195

AB05049

To: Clara Leonill Osborne, in Brooklyn

Date: 1904-Aug-04

O maidservant of God!

Thy letter was read. If thou seekest information of the future turn thyself to the Kingdom of Abha, and ask for confirmation and inspiration.

It often occurs that man, while in the world of vision, receives a revelation, which later, comes to pass in the contingent world. The "perceiving soul" of man is the power which discovers. Wheresoever it is directed it discovers the hidden mysteries therein, and brings to light that which was veiled. Therefore it is possible for man to arrive at the station wherein future events are revealed to him. But as to the other phenomena

which are known among the people, they are imagination. Yea, man, while thus playing may concentrate nightly upon a certain object and discover a fact, imagining that he made the discovery through the phantoms, and attained the knowledge of the future. Nay, this is not so. It is the “perceiving soul” that discovers.

Upon thee be greeting and praise.

BSTW#016

AB00702

To: Edwin C Anderson, in Thorp, WI

Date: 1904-Aug-23

- 1 O thou seeker after Truth! The statement of the Blessed Beauty which thou hast quoted doth supplement the verse “It is incumbent upon the Aghsan, the Afnan and My kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: ‘When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces towards Him Whom God hath purposed, Who hath branched from this Ancient Root.’ The object of this sacred verse is none other than the Most Mighty Branch [‘Abdu’l-Baha]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Bountiful.”
- 2 Should one, without mentioning the first part of this verse, transcribe only the second, an uninformed person would fall prey to doubt and misgiving. Being regarded as a Branch, according to the explicit statement of the Blessed Beauty, is conditional upon turning towards and obeying the Centre of the Covenant and the Point of the Testament. Should, however, a Branch turn away, he shall grievously fall. As clearly stated with reference to Mirza Muhammad-‘Ali, should he for a moment pass out from under the shadow of the Cause, he shall become a fallen creature. This explicit text, mentioning him by name and title, is from the Ancient Beauty, and Mirza Muhammad-‘Ali himself doth accept and acknowledge its veracity. What deviation can be more severe than breaking the Covenant! Yea, to be regarded as a Branch is a divine bestowal, but one that is conditioned upon steadfastness in the

1 ای طالب حقیقت آن عبارتی که مرقوم نمودی از جمال مبارک متمم آیه نیست که میفرماید باید اغصان و افنان و منتسبین طراً بغصن اعظم ناظر باشند انظروا ما انزلناه فی کتابی الأقدس اذا غیض بحر الوصال و قضی کتاب المبدء فی المال توجّھوا الی من اراده الله الذی انشعب من هذا الأصل القديم مقصود از این آیه مبارکه غصن اعظم بوده کذلک اظهرنا الأمر فضلاً من عندنا و انا الفضال الکرم

2 و اگر کسی بدون درج عبارت اول عبارت ثانیا مرقوم دارد آنکه نمیداند در شک و شبه افتد اما غصنیت بصریح بیان مبارک مشروط بتوجه و اطاعت مرکز میثاق و نقطه عهد است در صورت عدم توجه غصنیت بکلی ساقط چنانکه بصراحت در حق میرزا محمد علی میفرماید اگر آتی از ظل امر منحرف شود ساقطست و این نص بصریح اسم و رسم بیان مبارکست و خود میرزا محمد علی مقرر و معترف باین نص قاطع دیگر چه انحرافی اعظم از نقض میثاقست بلی غصنیت موهبت الهیست اما بشرط ثبوت بر میثاق و نقض میثاق سبب سقوطست

Covenant. Violation of the Covenant would cause the Branch to fall.

- 3 For this reason, it hath been said in the fifteenth chapter of the Gospel of John: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." And further it is stated: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

- 4 Likewise, in the eighth chapter of the Gospel of John, it is recorded: "They answered him, We be Abraham's seed, and were never in bondage to any man." It is then stated in the thirty-ninth verse of that same chapter: "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me."

- 5 In brief, according to the explicit Holy Writ, any soul, even if of the highest rank and numbered among the Aghsan, shall be brought to naught as soon as he violateth the Covenant. This is explicit in the text where, in clear reference to Mirza Muhammad-'Ali, even mentioning him by name and title, it is stated that should he for a moment pass out from under the shadow of the Cause, he shall be a fallen creature. And ponder how explicitly the same is stated in the Gospel.

- 6 This man hath not only broken the Covenant; he hath also threatened the ruin of the Cause of God throughout all regions and brought humiliation upon the Faith of God. He was even intent upon shedding the blood of 'Abdu'l-Baha, the documented proof of which is at hand. Furthermore, he falsified the Words of the Blessed Beauty. Obtain a copy of the declaration written by Aqa Mirza Badi'u'llah, and read it to see how he hath falsified the Book of God. The evidence of this, too, is at hand. As for thy second letter, thou shalt receive its reply in the world of dreams, and it is lengthy. Upon thee be greetings and praise.

3 اینست که در فصل پانزدهم از انجیل یوحنا میفرماید من تاک حقیقی هستم و پدر من باغبانست هر غصنی در من که میوه نیاورد او را نزع میکند و دور میسازد و هرچه میوه آرد آنرا پاک میکند تا بیشتر میوه آرد تا آنکه میفرماید من تاک هستم و شما شاخها آنکه در من میماند و من در او میوه بسیار میآورد زیرا که جدا از من هیچ نمیتوانید کرد اگر کسی در من نماند مثل غصن بیرون انداخته میشود و میخشکد و آنها را جمع کرده در آتش میاندازند و سوخته میشود

4 و همچنین در انجیل یوحنا در فصل هشتم میفرماید جواب گفتند که ما ذریه ابراهیم هستیم و ابداً بندگی کسی را ننمودیم بعد در آیه سی و نهم میفرماید جواب گفتند به مسیح پدر ما ابراهیم است فرمود یسوع اگر اولاد ابراهیم بودید هرائینه اعمال ابراهیم را مجری میداشتید لکن شما الآن میخواهید مرا قتل نمائید

5 باری بصریح نصوص مبارک هر نفس ولو از اعلی درجه باشد و از اغصان باشد بجز نقض میثاق ساقطست این نص صریحست و در حق میرزا محمد علی بتصریح میفرماید باسمه و رسمه اگر آتی از ظل امر منحرف شود ساقطست و در انجیل ملاحظه فرما که بجه تصریح بیان میفرماید

6 و این شخص نه اینست که نقض میثاق نمود و بس سبب تضییع امر الله در جمیع آفاق شد و سبب ذلت امر الله گشت و در خون عبدالهء کوشید و سند در دستست و تحریف کلمات جمال مبارک نمود شما رساله آقا میرزا بدیع الله را بدست بیارید و بخوانید و به بینید که چگونه تحریف کتاب الله نموده و برهان موجود در دست و اما مکتوب ثانی شما جوابش را در عالم رؤیا استماع خواهی نمود مفصل است و علیک التّحیّة الثّناء ع ۲۳ اغسطس سنه ۱۹۱۴

AB05778*To: Louise Waite, in Chicago**Date: 1904-Aug-23*

O thou bird of pleasing tones!

Thy little book of poems, which were very sweet, was read. It was a source of joy, for it was a spiritual anthem and a melody of the love of God.

Continue as long as thou canst this melody in the gatherings of the beloved; thus may the minds find rest and joy and become in tune with the love of God. When eloquence of expression, beauty of sense and sweetness of composition unite with new melodies the effect is ever great, especially if it be the anthem of the verses of oneness and the songs of praise to the Lord of Glory.

Endeavor your utmost to compose beautiful poems to be chanted with heavenly music; thus may their beauty affect the minds and impress the hearts of those who listen.

TAB.059, BLO_PT#052.06

AB05724*To: Mary Nelch, in Washington, DC**Date: 1904-Aug-23*

O thou seeker of the True One!

In the day of Christ all nations were expecting that His Holiness Christ should come from heaven, and He came from heaven, though outwardly He came from the womb of Mary. Hence, He hath said in the Gospels: "No one shall ascend to heaven except the one who hath come from heaven." Now all the people expect Him to come from heaven.

If thou wishest to find the truth, compare the days of the Manifestation of the Beauty of ABHA with the days of Christ; consider this is identically like that and the same doubts and oppositions are put forth (by the people).

As to the proofs and arguments of the Beauty of ABHA, these are manifest like the sun. If thou wishest a discerning eye and

seekest for a hearing ear, set thou aside that which thou hast heard from fathers and ancestors, for such things are imitation—and then seek for the truth with the utmost attention until the divine confirmation may reach thee and the matter may be properly disclosed unto thee.

TAB.409-410, BWF.387-387x, BSC.459 #844x

AB06761

To: Winterburn, George T et al., in Berkeley, CA

Date: 1904-Aug-23

O ye two lamps of the Love of God!

Your letter to Jinab-i-Aqa Ahmad was read and its contents considered. Its meanings expressed the feelings of spiritual hearts and emanated from the spring of the conscience. This is from the bounty of the Kingdom of ABHA. I hope that this drop will increase and grow and become like unto an ocean; that your faith, certainty and love toward God may grow, that your light may increase, that ye may become heavenly and that ye may receive aid and confirmation at every moment, spreading the Word of God and promulgating His religion.

Upon you be greetings and praise.

TAB.320-321

AB07763

To: Salih, Dr Muhammad et al.

Date: 1904-Aug-23

- ¹ My Lord, my Lord! These are Thy humble servants whom Thou hast chosen for Thy love and selected for Thy knowledge, and with whom Thou art well-pleased for their faithfulness to Thy Covenant and Testament. Thou hast admitted them into the company of Thy loved ones and given them to drink from the cup of attraction brimming with the wine of Thy love, and Thou hast ordained for them a seat of truth in Thy Kingdom.

¹ رَبِّي رَبِّي هَؤُلَاءِ عبيدك الارقاء اجتبيتهم لحبك
و انتخبهم لعرفانك و ارتضيت لهم الوفاء على
عهدك و ميثاقك و ادخلتهم في زمرة احبائك و
سقيتهم كأس الانجذاب الطائفة بصهباء محبتك
و قدرت لهم مقعد صدق في ملكوتك

- 2 O Lord! Open before their faces the gates of knowledge, fill their hearts with the realities of the arts and sciences, and make the endings of their studies the beginnings of success and prosperity, that they may attain to every joy and gladness and increase day by day in faith and certitude, in serenity and assurance, that they may serve Thy servants in Thy land and worship at Thy holy Threshold.
- 3 Verily, Thou art the Bestower, the Mighty, the Generous, the Merciful, the Compassionate.

2 اى ربّ افتح على وجوههم ابواب العلوم واملأ قلوبهم من حقائق الفنون واجعل خواتم دروسهم فوائج النجاح و الفلاح حتى ينالوا كلّ سرور و انشراح ويزدادوا يوماً فيوماً ايماناً و ايقاناً و سكينة و اطميناناً و يخدموا عبادك فى ارضك و يعبدوا عتبة قدسك

3 انك انت المعطى المقتدر الكريم الرحيم الرؤوف

NJB_v05#05 p.006

ABU0499

Words to Ethel Rosenberg et al, spoken on 1904-Aug-30 in Akka

The guidance of God is that which will always guide people in the right way. All human beings are earthly; their hearts are connected with this world. Day and night their thoughts and occupations are earthly; all belong to this world. They think about the honors of this world, or about the riches and wealth of this world, or of name and fame in this world. Their days and nights pass in this way. The guidance of God makes it evident and plain when the way of the Kingdom, the divine path, is opened, that this is the road of the Kingdom.

It is not sufficient only to distinguish the way of the Kingdom, only to discover the heavenly way: you must travel upon it until the end is reached. For example, that a man discovers the way to America is not sufficient. He must travel in it that he may reach that country. If he remains for years discovering more about the way yet does not travel by it, he will never arrive. It is not sufficient for a child to know where the school is; he must study in it that he may gain knowledge. Faith is not merely to know which is the school and to recognize the teacher; one must acquire knowledge in this school. If one does not gain knowledge it is useless to know of the school.

This is what Christ said: "Ye shall know the tree by its fruits." If you see one who is truthful, who really believes and is just, who is attracted to the Kingdom, and whose will is annihilated in the way of God, then you will know he is a tree of the Kingdom, if he shows forth all these qualities. If you see one whose heart is attached to this world and in whom there is no

truthfulness or detachment or turning to God, one who is not occupied in praising and speaking of God, or in attraction to the love of God, then you will know he is a tree of darkness. For true belief is not only to acknowledge the oneness of God: by belief we mean that the reality of a man will be characterized by divine characteristics. If his reality is dark, he will become enlightened; if he is heedless, he will become conscious; if he is sleeping, he will be awakened; if he is earthly, he will become heavenly; if he is a satanic, he will become divine. This is the meaning of true belief.

Therefore I say that man must travel in the way of God. Day by day he must endeavor to become better, his belief must increase and become firmer, his good qualities and his turning to God must be greater, the fire of his love must flame more brightly; then day by day he will make progress, for to stop advancing is the means of going back. The bird when he flies soars ever higher and higher, for as soon as he stops flying he will come down. Every day, in the morning when arising you should compare today with yesterday and see in what condition you are. If you see your belief is stronger and your heart more occupied with God and your love increased and your freedom from the world greater then thank God and ask for the increase of these qualities. You must begin to pray and repent for all that you have done which is wrong and you must implore and ask for help and assistance that you may become better than yesterday so that you may continue to make progress.

Do not let the desires of the self find a place within you; for it is certain that when you reach the highest station of spirituality one worldly desire can cause your downfall. The spirit is like a bird; when it flies in the air it is always mounting. But the self is like the hunter who is thinking all the time how to catch the bird. As when a bird is in the air the hunter aims at it and brings it down, so is it with the human desires in the soul. You will see that by one arrow, one shot, it will be brought low. This arrow is the connection with this world, the occupations of this world, the desires of this world, the honors of this world.

In many ways the hunter will stop the spirit from ascending. That is why you must ask and implore and entreat: "O God, protect me from myself!"

COC#0795x, LOG#1485x, SW_v08#06 p.067-068, BSTW#370

AB00144

To: *Hakim, Husayn (Muhammadabad) et al., in Muhammadabad (Darrih Jaz)*

Date: 1904-Sep or <

- 1 O Zoroastrian friends! Jinab-i-Jamshid has written a letter mentioning those spiritual friends who, praise be to God, possess hearts pure as mirrors and souls aflame with ardor, who turn their faces toward the Abha Kingdom, who engage in supplication and devotion to the highest horizon, who chant the verses of unity day and night, who occupy themselves at morn and eve with glorifying and praising the peerless and glorious Lord, who strive to spread the divine traces and hasten to give glad tidings to the sanctified souls of the human world. They are radiant lights and brilliant lamps. Indeed, they have offered the utmost praise for the Zoroastrian friends. These events have become the cause of joy and gladness in the hearts of the friends, and these tidings have led to the diffusion of the fragrances of happiness throughout the realm of mysteries.

ای یاران پارسیان جناب جمشید نامه مرقوم نموده و ذکر آن یاران روحانی را کرده که الحمد لله سینه‌ئی چون آئینه دارند و دلی پر شور و شعله توجه بملکوت ابهی دارند و تضرع و بتل بافق اعلی در شب و روز بترتیل آیات توحید مشغولند و صبح و شام بتقدیس و تنزیه رب فرید مجید در نشر آثار الهی میکوشند و در تبشیر نفوس مقدسه عالم انسانی میشتابند انوار ساطعند و سرج لامع باری نهایت ستایش را از احبای پارسی نمودند این حوادث سبب فرح و نشاط قلوب یاران گردید و این اخبار علت انتشار نفحات سرور در عالم اسرار شد
- 2 O friends of God! Past centuries have elapsed and bygone ages have come to an end. Praise be to God that the world-illuminating Sun of the divine realm has dawned from the horizon of Iran, and the spiritual springtime has pitched its tent in the clime of the Persians. The land and region have brought forth flowers and sweet herbs, and plain and wilderness have become verdant and fertile. From Iran, the light of the Kind Lord has shone upon East and West, and the earthly realm, delivered from darkness, has become bright and luminous. The lights of truth have shone upon the world of metaphor, making the contingent world a mirror of the infinite realm, and adorning the plane of lowliness with images of the Concourse on High.

ای یاران الهی قرون سابقه گذشت و اعصار ماضیه منتهی شد الحمد لله مهر جهانتاب عالم الهی از مشرق ایران طالع شد و بهار روحانی در اقلیم پارسیان خیمه برافراخت و بوم و بر و کشور گل و ریاحین انبات نمود و دشت و صحرا سبز و خرم شد از ایران پرتو خداوند مهربان بر شرق و غرب تابید و عالم ترابی از شئون ظلمانی نجات یافته روشن و نورانی گشت و انوار حقیقت بر عالم مجاز تابیده امکان را آئینه لامکان کرده و صفحه پستی را بنقوش صور ملأ اعلی مزین فرموده
- 3 Strive to purify your hearts, refine your breasts, cleanse your eyes, and make your ears receptive, that those lights may appear with utmost brilliance in the tablets of hearts and inner mysteries. Through the aid and favor of the Most Glorious Beauty, the heavenly treasure has been unlocked and infinite bounties have encompassed all. Magnificent gifts have surrounded all and the grace and favor of the Ancient of Days have been perfected. The more supplication and devotion increase, the more bounty is bestowed, and the more effort is made to promote the divine teachings, the more hearts are opened and the confirmations of the Abha Kingdom become greater.

تا توانید قلوب را صافی کنید و صدور را لطیف نمائید و دیده را پاک و منزه کنید و گوش را مستعد استماع نمائید تا آن انوار در صفحات قلوب و اسرار در نهایت تثللاً ظاهر و عیان گردد گنج آسمان بعون و عنایت جمال ابهی گشوده و فیوض نامتناهی شامل گردیده مواهب جلیل عظیم احاطه نموده و فضل و عنایت حی قدیم کامل گشته هرچه تضرع و بتل بیشتر گردد فیض بیشتر بخشد و آنچه در ترویج تعالیم الهی زیادتیر کوشش شود گشایش دلها بیشتر شود و تأیید ملکوت ابهی اعظم تر گردد

- 4 I swear by the Most Great Name—may my spirit be sacrificed for His loved ones—that the Beloved has revealed such a gift in the gathering of the world that its beauty and grace have filled the horizons with splendor. This soul-entrancing, heart-delighting gift embraces the one who today strives with heart and soul to teach the Cause of God, who desires nothing but the diffusion of the divine fragrances, and seeks no goal but the exaltation of God's Word. All things assist and serve such a soul, and all existence becomes its servant.
- 4 قسم باسم اعظم روحی لاجبائه الفداء که دلبر چنان موهبتی در انجمن عالم رُخ گشوده که صباحت و ملاحظت آفاق را پرجلوه کرده و این دلنشین جانپور در آغوش نفسی درآید که الیوم در تبلیغ امر الله بجان و دل کوشد و شب و روز جز نشر نفعات الله آرزوی ندارد و بغیر از اعلاء کلمه الله آمالی نتجوید جمیع اشیاء این نفس را تأیید و خدمت نماید و کون و امکان خادم او گردد
- 5 Consider the early centuries: whoever arose to teach God's Cause perfumed the world of kingdom and realm with holy fragrances, and still the life-giving fragrance of those breaths reaches the nostrils of the sincere. Those who did not arise to this blessed cause passed away, planted no seed, and finally lost their lives in regret for that bounty.
- 5 ملاحظه در قرون اولی نمائید که هر نفسی که بتبلیغ امر الهی قیام نمود در عالم ملک و ملکوت جهان را بنفعات قدس معطر کرد و هنوز شمیم جانپور آن نفعات بمشام مخلصین میرسد و نفوسیکه قیام بر این امر مبرور نمودند گذشتند و تخی نکشتند و عاقبت در حسرت آن موهبت جان باختند
- 6 O loved ones of God! The lamp must be lit, and the flower must diffuse its sweet fragrances. This is the truth. Through the bounty of the Ancient Beauty, I hope that God's loved ones will associate with people with divine attributes, that the lights of detachment, sanctity, humility, submissiveness, severance, and attraction will be manifest in their countenances. May they associate with people with utmost courtesy, dignity, serenity, composure, love for the righteous, and service to the free, manifesting virtues and qualities that astonish all humanity. Such souls are worthy of association with the Most Glorious Beauty. A Baha'i means one who possesses all human perfections. Lethargy and attachment to this mortal world deprive one of all bounties and prevent divine inspirations. Therefore strive that the breeze of grace may waft from all directions, the ocean of bounty may surge on all sides, and become the cause of eternal glory for this everlasting sovereignty.
- 6 ای احبای الهی شمع باید روشن باشد و گل باید نشر نفعات طیبیه نماید هذا هو الحق از فضل جمال قدم امیدوارم که احبای الهی بصفه رحمانی در بین خلق محشور شوند و انوار تنزیه و تقدیس و خضوع و خشوع و انقطاع و انجذاب از رخسارشان آشکار باشد در نهایت ادب و وقار و سکون و قرار و محبت ابرار و خدمت احرار در بین خلق محشور گردند و بفضائل و خصائلی ظاهر شوند که محل حیرت عموم خلق گردد این نفوس سزاوار انتساب بجمال ابهاند بهائی یعنی جامع جمیع کالات انسانی نمودت و انجامد انسان را از جمیع مواهب محروم مینماید و تعلق قلب باینعالم فانی مانع از سنوحات رحمانی گردد پس بکوشید تا نسیم عنایت از جمیع جهات وزد و دریای موهبت بتجمیع اطراف موج زند و سبب عزت ابدیه دولت ابد مدت شوید
- 7 Praise be to God that His Majesty the Shahriyar is the caretaker of his subjects and His Excellency the Prime Minister is the protector of every helpless oppressed one. In truth, His Majesty the Shahriyar, with pure intention and sincerity of purpose, strives with utmost effort for the comfort and ease of his subjects, and His Excellency the Prime Minister, day and night, purposes justice and equity among all the people. Therefore, the loved ones of God must strive, in gratitude for
- 7 زیرا اعلیحضرت شهریار الحمد لله رعیت پرور است و جناب صدارت پناه معین هر مظلوم بی بال و پر فی الحقیقه اعلیحضرت شهریاری بحسن نیت و صدق طویت بکمال همت آرزوی راحت و آسایش رعیت مینماید و حضرت صدارت پناهی در شب و روز مقصدشان عدالت و انصاف بین عموم اهالی است لهذا باید احبای الهی بشکرانه

this bounty, in whatever demonstrates truthfulness and well-wishing toward the throne of the great sovereignty.

- 8 O loved ones of God! There are some crows lying in wait for the mountain partridge of the love of God, and their purpose is that through the machinations of their whisperings, they may cast the birds of the divine meadow into the snare of doubts and deprive them of the gift of firmness in the Covenant. Be wakeful and vigilant. From the indications of their condition, perceive what is hidden in their hearts, for they come in sheep's clothing and practice deception, whereas they are ravening wolves and the enemy of every living creature that walks.

- 9 O loved ones of God! At all times occupy yourselves with thanksgiving for the favors and bounties of the Lord of Signs, for praise be to God, you have attained to these favors and achieved these bounties. All the near ones of old yearned for this gift and sacrificed their lives in longing for it. Now you have freely obtained this bestowal and have reached this bounty with the utmost ease. Consider, then, how you must adorn your tongues with thanksgiving. And upon you be glory.

BSW#15.02x, SW_v13#04 p.090x, BNE.071x

این نعمت در آنچه صداقت و خیرخواهی بسریر سلطنت عظمی است بکوشند

- 8 ای احبای الهی غرابی چند در کمن کبک کُھسار محبة الله هستند و مقصودشان این شاید بدسائس و ساوس طیور چمنزار الهی را در دام شبهات اندازند و از موهبت ثبوت بر میثاق محروم گردانند بیدار باشید و هشیار از قرائن احوال آنان دریابید که چه مکنون ضمیرشان است زیرا بلباس اغنام درآیند و تزویر کنند و حال آنکه گرگان درنده هستند و دشمن هر ذی روح چمنده

- 9 ای احبای الهی در جمیع اوقات بشکرانه الطاف و عنایات ربّ الآیات پردازید که الحمد لله فائز باین الطاف گشتید و نائل باین اعطاف جمیع مُقربین اسلاف آرزوی این موهبت را مینمودند و در حسرتش جانفشانی نمودند حال شما رایگان این احسان را بکف آوردید و در نهایت سهولت باین موهبت رسیدید دیگر ملاحظه کنید که چگونه لسان را باید بشکرانه بیارائید و علیکم البهاء

INBA89:078, BRL_DAK#0626,
YHA1.382x#1, YARP2.109 p.130

AB00659

To: Baha'is of Ishqabad
Date: 1904-Sep or <

- 1 O ye whose hearts are illumined by the light of the Covenant! For sixty years the feast of Alast has been adorned, and the intoxicated ones of God have been in ecstasy, joy and delight in this divine gathering and assembly of manifestation. The light of the morn of oneness has illumined East and West, and the radiance of the Sun of Truth has made both Orient and Occident the dawning-place of the outpouring of Alast. Thousands have sacrificed themselves in the arena of martyrdom, and wave after wave they hastened to the altar of the All-Merciful. One cast off his head in ecstasy, another danced and made merry as he raised the banner of supreme martyrdom. Groups made sacrifice amidst jubilation, and multitudes gave

- 1 ای روشندلان از پرتو عهد و پیمان شصت سال است که محفل الست آراسته گشته و سرمستان الهی در این جشن رحمانی و محفل تجلی الهی در نشئه و شور و وجد و طربند که نور صبح احدیت شرق و غرب را منور نمود و پرتو شمس حقیقت خاور و باختر را جلوه گاه فیض الست کرد هزاران نفوس در میدان فدا جانبازی نمودند و فوج فوج مانند موج بقریانگاه رحمانی شتافتند یکی وجدگان سر بینداخت دیگری پاکوبان رقص کان علم شهادت کبری برافراخت گروهی هلهله گویان جانفشانی نمودند

up their lives in tumultuous celebration. Some had their homes and belongings plundered and pillaged, while others sacrificed worldly glory and chose utter abasement in the path of God.

- 2 In brief, all, in the way of the Beloved, fled not the depths of the pit nor chose the heights of the moon. They sought not comfort, found not rest, drew not a breath, but rather spent all their days in trials and tribulations, seeking the good-pleasure of the Friend. Now is the time for us to follow in the footsteps of those noble ones and arise like them to sacrifice our lives.

- 3 Until now, in no region or land has a Mashriqu'l-Adhkar been established, and this edifice of the Lord has not been outwardly founded. Today, praise be to God, through the justice, bounty, mercy and fairness of His Imperial Majesty, the divine friends in that land live in perfect freedom - nay, more than other groups they are the recipients of royal favors. Therefore permission for building the Mashriqu'l-Adhkar has been granted. First, in gratitude for these favors, they must constantly pray for the endurance of the glory and nobility of the crown, and the increase of the sovereign's dignity and fame. Then each of the friends according to their means must arise to assist this mighty edifice and in this cause sacrifice and offer up their lives. For this is the first Mashriqu'l-Adhkar from which the lights of commemoration will dawn, and in whose early mornings and evenings the melody of glorification and praise will reach the Concourse on High. Especially since his honor the Resplendent Star, the Steadfast and Firm One, the Afnan of the Sacred Tree, together with the spiritual friends, are directing this mighty endeavor. Therefore, despite outward inability, 'Abdu'l-Baha offers ninety-five imperials for this cause. And upon you be greetings and praise.

- 4 O God, my God! Lowly, humble, and tearful, I turn my face unto the Kingdom of Thy mercy and the realm of Thy singleness and fervently entreat Thee at the Threshold of Thy oneness to assist Thy true lovers to offer their contribution to the rearing of the Mashriqu'l-Adhkar in that land—that from this edifice, the splendours of His light may be shed abroad in every direction, and the joyous cries that extol and magnify Thy name may be raised at morn and eventide, ascending upward towards Thy celestial Concourse and Thine all-glorious Horizon.

و جمعی ولوله جویان جانبازی کردند حزبی خانه و خائمان به تالان و تاراج دادند و فرقه‌ئی عزت دنیا را فدا نموده در سبیل الهی ذلت کبری اختیار نمودند

2 باری کل در راه حضرت مقصود از قعر چاه نگرینختند و اوج ماه نگریدند راحت نجستند آسایش نیافتند نفسی برنیامورند بلکه جمیع ایام را به محن و آلام گذراندند و رضای حضرت دوست خواستند حال وقت آنست که ما پی آن بزرگواران گیریم و مانند ایشان بجانفشانی قیام نمائیم

3 تا بحال در هیچ اقلیم و دیار مشرق‌الاذکار تأسیس نگشته و این بنیان حضرت یزدان بظاهر بنیاد نشده البوم الحمد لله از عدل و داد و مرحمت و انصاف اعلیحضرت جهانبان آن اقلیم احبای الهی در نهایت آزادی زندگانی مینمایند بلکه از فرق سائر بیشتر مظهر الطاف خسروانی هستند لهذا مساعده بر بناء مشرق‌الاذکار میفرمایند اولاً بشکرانه این الطاف باید دائماً بدعای بقای شوکت و شرف تاجداری و تزئید شأن و شهرت شهریار مشغول گردند و بعد هر یک از احبای بقدر وسعت خویش باعانت این بنیان عظیم قیام نمایند و در این مورد جانفشانی و جانبازی نمایند زیرا اول مشرقی است که انوار ذکر در او طلوع نماید و در بکور و استجار آهنگ تسبیح و تقدیس بملاً اعلی رسد علی‌الخصوص که حضرت نجم بازغ الثابت الراسخ حضرت افنان سدره مبارکه با یاران روحانی مباشر این امر عظیم هستند لهذا عبداله‌آء باوجود عدم امکان بحسب ظاهر نود پنج انبريال در این مورد تقدیم مینمایند و علیکم التحية و الثناء ع

4 الهی الهی اتی اتوجه الی ملکوت رحمانیتک و جبروت فردائیتک متضرعاً خاضعاً خاشعاً مبهلاً الی عتبة فردائیتک ان تؤید احبائک المخلصین علی اعانة بنیان مشرق‌الاذکار فی تلك الاقطار حتی یشرق منه الانوار علی سائر الجهات و یرتفع ضجیع التهلیل و التکبیر فی البکور و الاصل الی ملائک الاعلی و افقک الابهی

- 5 O Lord, my God! Cause me to hear the accents of their voices and the lamentations of their hearts, despite the great distance that separateth this nearer side of the valley and that "faraway side,"³ in order that my spirit may rejoice, my heart be gladdened, mine eyes be consoled, my whole being tremble for joy, and mine inmost essence be filled with bliss at such an outpouring of grace, at such manifest splendour.
- 6 O Lord, my God! Open wide the doors of Thy blessings unto every soul who ariseth to make offerings for this exalted edifice, this wondrous House of Prayer, this Dayspring of light.
- 7 Verily art Thou the Omnipotent, the Mighty, the Powerful, the Tender, the Gracious.
- 8 Send multiple copies to all regions.
- 5 رَبِّ رَبِّ اسْمَعْنِي تِلْكَ الْاَصْوَاتِ وَالضَّجِيجِ وَلَوْ
بَعُدَتْ الْمَسَافَةُ بَيْنَ هَذِهِ الْعُدُوَّةِ الْقُرْبَى وَ تِلْكَ
الْعُدُوَّةِ الْقُصْوَى حَتَّى يَنْشُرَ رُوحِي وَيَفْرَحَ قَلْبِي
وَتَقَرَّ عَيْنِي وَتَهْتَزَّ كَيُنُونَتِي وَتُسَبِّشِرَ ذَاتِي بِهَذَا
الْفَضْلِ الْعَظِيمِ وَالنُّورِ الْمُبِينِ
- 6 رَبِّ رَبِّ افْتَحْ ابْوَابَ الْبَرَكَاتِ عَلَى كُلِّ نَفْسٍ
تَقُومُ عَلَى اِعَانَةِ هَذَا الْبَنِيَانِ الرَّفِيعِ وَ الْمَسْجِدِ الْبَدِيعِ
وَالْمَشْرِقِ الْمُنِيرِ
- 7 اَنْتَ اَنْتَ الْقُوَى الْعَزِيزِ الْمَقْتَدِرِ الرَّؤُوفِ الْكَرِيمِ
ع
- 8 نَسَخَ مُتَعَدِّدَهُ بِاطْرَافِ اَرْسَالِ فَرْمَايَنْدِ

BRL_MASHRIQ#83x

BRL_DAK#0543, COMP_MASHRIQP#83x,
DUR1.236

AB00821

Date: 1904-Sep or <

- 1 O faithful servant of the Glorious Beauty. Your spiritual letter was read and its sweet savor was inhaled. Gracious God, what great blessing has emerged from the Ancient Bounty in the world, that words become sweet saviors and references become glad tidings. By reading your letter, your true dedication and attraction became clear and evident. Be thankful to God that in the storm of tests and trials you flourished and remained steadfast, clinging to the Urvatu'l- Vuthqa and taking fast hold of the strong cord of the Abha Kingdom. Let us rise together to the servitude of the sacred threshold and united aid and assist each other, and pray and supplicate for all the friends so that they all gather in absolute love, unity and fellowship and enrapture round this Divine Cause, and the bright tokens of the sacred divine bounty become manifest and clear in the world of existence.
- 2 As to your question regarding reward and punishment, and the fact that someone needs to execute punishment and that
- 1 اى بندهء صادق جمال ايهى نامهء روحانى
تلاوت شد نفحهء رحمانى استشمام گشت
سبحان الله چه موهبت عظمائى از فيض قديم
در عالم رخ گشوده كه كهلمات حكم نفعات
يافته و اشارات سمت بشارت جسته بارى از
قرائت نامهء آتجناب حقيقت منجذبه مشروح
و منكشف گشت شكر كن خدا را كه در
همچو طوفان امتحانى قدم را ثابت نمودى و
حقيقت را نابت كردى تمسك بعروة الوثقى
نمودى و تشبث بحبل متين ملكوت ايهى حال
بيا تا با يكديگر بعبوديت آستان مقدس قيام نمائيم
و متحداً متفقاً معين و ناصر يكديگر شويم و در
حق جميع ياران تضرع و زارى نمائيم تا كل بكمال
الفت و الاتحاد و محبت و انجذاب بر اين شريعهء
رحمانيه مجتمع گردند و آثار باهرهء فيض تقديس
الهى در ملكوت وجود ظاهر و مشهود شود

in itself is a punishable act and it will thus continue, know that there are two types of punishment. One is vengeance and the other is chastisement. Vengeance is reprehensible and takes place according to one's self and desire. This is a penalty that the selfish ones inflict for the love or purpose of retaliation. Chastisement however, if happens according to divine law in absolute fairness and justice will be rewarding and the cause of good. Because in doing such, that person has executed the divine ordinances and not one's selfish desires. This is why holy souls in past religions utterly destroyed thousands who deserved it.

- 3 As to your second question whether a son is punished for the guilt of the father, know that this has two aspects. One is spiritual and the other is physical. When related to the spiritual, the son is not punished for crime committed by the father. Because son is good and the father is wicked. 'He brings forth the living from the dead, and the dead from the living.' 'No soul shall bear another's burden'. From the physical aspect, oppression and cruelty of the father and his unseemly acts will undoubtedly harm the son. In the Quran it says: 'Let those who are solicitous about the welfare of their young children after their own death take care not to wrong orphans.' Meaning man should be kind to orphans so that his bad behavior and injustice to orphans will not be the cause of degradation of his own offspring if orphaned after him. For example a man with tyranny and enmity sheds the blood of many people, loots their possessions and destroys thousands of homes and families, obviously this wicked person when returns to the lowest abyss will be the cause of torment and degradation of his children and grandchildren and impede their liberation. The oppressed will seek vengeance and will use all means to demolish his foundation. That is why it is said that retribution is according to the deed. Glory be upon thee.

2 اما سؤالی که نموده بودی در مسئله مجازات و مکافات که اجراء قصاص را واسطه لازم و آن نیز مستحق سوء جزا در اینصورت تسلسل لازم آید بدانکه مجازات بر دو قسم است یک قسم انتقام است و قسم دیگر قصاص است انتقام مذموم و بمقتضای نفس و هوی صادر و واقع گردد این مجازاتی است که اهل نفس و هوی بغرض و حب انتقام حکم نمایند و اما قصاص که بموجب حکم الهی چون در کمال عدل و انصاف واقع گردد سبب مکافات خیر شود زیرا آنشخص احکام الهی را ادا نموده نه هوای نفسانی اینست که نفوس مقدسه در شرایع سابقه هزاران نفوس مستحقّه را معدوم نمودند

3 و اما در مسئله ثانی که پسر مجازات پدر گرفتار میشود یا نه بدان که این بر دو قسم است یک قسم تعلق بروحانیات دارد یک قسم تعلق بجسمانیات آنچه تعلق بروحانیات دارد پسر بجرم پدر مؤاخذه نمیشود زیرا پسر سعید است و پدر شقی یخرج الحی من المیت و یخرج المیت من الحی لا تز وازرۃ وزر اخری و آنچه تعلق بجسمانیات دارد لابد است که ظلم و تعدی و اعمال قبیحه پدر سبب مضرت پسر شود در ایستقام در قرآن میفرماید و لیخش الذین لو ترکوا من خلفهم ذریۃ ضعیفاً یعنی باید انسان رحم بر ایتم بکند که مبادا ذریۃ ایتم از او بماند و سوء رفتار او یعنی ظلم بایتم سبب ذلت اولاد خود شود مثلاً ملاحظه بفرمائید که شخصی ظلماً و عدواناً خون جمعی بریزد و اموال ناس را تالان و تاراج نماید و هزار خائمان و دودمانرا بر باد دهد البته این شخص شقی بعد از رجوع باسفل بحیم سبب نکبت و ذلت و عدم رستگاری اولاد و احفاد شود مظلومان بانتقام برخیزند و بانواع وسایل در هدم بنیانش کوشند اینست که گفته میشود الجزاء من جنس العمل و علیک البهاء

BRL_DAK#0866, MKT1.359, MNMK#158
p.292, AKHA_120BE #06-07 p.j,
AVK1.299x, AVK3.516.03x, YHA1.372x
(2.747)

AB01297

To: *Baha'is of Jewish background, in Iran*

Date: 1904-Sep or <

- 1 O sons of that compassionate father! When Nimrod the stubborn and the Assyrian people banished that Lord of existence and praiseworthy Beauty from His familiar homeland, they imagined they had extinguished that luminous candle and caused that divine star to set and disappear. In reality, they struck an axe at their own roots and destroyed their own foundation. Those nations and governments were buried in the dust of abasement, while that brilliant star rose from the dawning-place of light with renowned fame, manifest and evident.
- 2 If this banishment from the homeland had not occurred, how would Abraham have become that illustrious personage? How would the Holy Land have become the footstool of that manifest light? How would the blessed spot have become the inheritance of Israel? How would the progeny of Ishmael have come into being? By what means would Joseph of Canaan have risen from the depths of the well to the heights of the moon? How would Moses have beheld the burning fire in the tree on Sinai? How would He have been sent forth with the manifest serpent and the white hand? How would the people of Israel have become dominant over Judea, Palestine and Galilee? From where would the carpet of Solomon have been spread? Where would the kingdom of David have been established? When would the holy breaths of the Spirit of God have wafted? Where would the Messianic spirit have shown forth the power of the Greatest Name? How would the fame of Abraham have spread throughout East and West? How would the might of the Prophet's arm have been demonstrated? From where would Gabriel's revelation have descended? How would the Primal Point have unveiled His beauty? How would this power, greatness, sovereignty and bounty have been made manifest in the lineage of Abraham? How would the lights of the Luminary of the horizons and Sun of Truth of the world of effulgence have shone upon the regions of the world, circled the dawning-places of existence, become established in the Holy Land, and how would all the future promises to Israel have been fulfilled? And how would the gathering of Abraham's children in the Promised Land according to God's promise have been made possible?

1 ای ابناء آن [اب] راحم چون نمرود عنود و قوم آشور آن سرور وجود و جمال محمود را از وطن مألوف اخراج نمودند گمان کردند که آن شمع نورانی را خاموش نمودند و آن کوکب رحمانی را باقول و غروب مبتلا کردند حال آنکه تیشه بر ریشه خود زدند و بنیان خویشرا ویران نمودند آن ملل و دول در خاک مذلت مغمور شدند و آن نجم بازغ از مشرق نور با صیت مشهور طالع و لائح گشت

2 اگر این اخراج وطن نبود کجا حضرت خلیل شخص جلیل میشد و از کجا ارض مقدس موطأ قدم آن نور مبین میگشت و از کجا بقعه مبارکه موهوب اسرائیل میشد و از چه جهت نسل اسمعیل پیدا میگشت بچه وسیله یوسف کنعانی از قعر چاه باوج ماه میرسید حضرت کلیم چگونه مشاهده نار موقده در سدره سینا مینمود و چگونه با ثعبان مبین و ید و بیضا مبعوث میگشت و چگونه قوم اسرائیل مستولی بر یهودیه و فلسطین و جلیل میشد بساط سلیمانی از کجا گسترده میگشت و سلطنت داودی کجا تأسیس میشد نفحات قدس حضرت روح الله کی در مرور میآمد و روح مسیحائی کجا قوت اسم اعظم مینمود صیت حضرت خلیل چگونه شرق و غرب میگرفت قوت بازوی حضرت رسول چگونه نمودار میشد و وحی جبرئیل از کجا نازل میگشت جمال نقطه اولی از کجا کشف غطا میفرمود این قدر و عظمت و سلطنت و موهبت در سلاله حضرت خلیل چگونه ظاهر میگردد انوار نیر آفاق و شمس حقیقت عالم اشراق چگونه بر اقالیم عالم میتافت و در مطالع کون دور میزد و در ارض مقدس استقرار میفرمود و جمیع وعده های آینده اسرائیل چگونه ظاهر میگردد و اجتماع ابناء خلیل در ارض میعاد بموجب وعده الهی چگونه میسر میشد

- 3 All these bounties flowed from the grace of that banishment from the homeland. Observe what gifts lay beneath this grievous exile! Therefore, O children of Abraham, await the manifestation of all divine promises and enter, all of you, beneath the shade of the word of unity, so that those sweet promises which issued from the sugar-sweet lips of the Prophets may all be fulfilled.

3 این مواهب جمیع از فیوضات آن اخراج از بلد است ملاحظه فرمائید که این غربت پرکرت چه کرامتها در زیر سر داشت پس ای ابناء خلیل منتظر ظهور جمیع وعده‌های الهی شوید و کلّ در ظلّ کلمه توحید درآئید تا آن وعده‌های شیرین که از لبهای شکرین انبیا صادر کلّ ظاهر شود

INBA88:350, ASAT1.046-047x, SFI17.017-

018

AB01494

To: Aqa Mirza Aqa Qaim Maqami, in Tihiran

Date: 1904-Sep or <

- 1 O descendant of that illustrious person and grandchild of that peerless dignitary! Your letter arrived and your plaintive cry had a profound effect. Why are you bewildered and turned away by life? God forbid! You are immersed in the love of the Lord and your nature is imbued with the grace of the Forgiver.
- 2 The Blessed Beauty (may my spirit be sacrificed for His loved ones) showed the utmost favor towards your distinguished grandfather and praised him in the holy Tablets. He was ever described and characterized by the blessed tongue, saying that this renowned person in the thirteenth century of the Hegira was a prince in the realm of wisdom and an unequaled, peerless secretary. Even when mentioning him, joy would appear on His blessed countenance, which indicated the height of His favor.
- 3 Be thankful that you have kept his lamp burning and made his descendant a candle for the gathering. You have made your nest in the Most Glorious Paradise - how can you be far from the nest? You have a ray of eternal glory upon your head - how can you be in the desert of abasement?
- 4 Your letters from before and after were all reviewed, but the response was contingent upon the appointed time. Through the wondrous grace of the Glorious Lord, it is hoped that whatever are the hopes and desires of that kind friend will be fulfilled.
- 5 What is essential for you is to arise in service to the Cause, even if you burn and melt away, so that you may water the

1 ای سلیل آنشخص جلیل و حفید آن بزرگوار فرید نامهات رسید و ناله زارت تأثیر شدید نمود چرا سرگشته و برگشته روزگاری استغفرالله آغشته بحبت پروردگاری و سرشته طینت بموهبت آمرزگار

2 جمال مبارک روحی لاجبائہ الفداء نہایت عنایت را در حق جد بزرگوار داشته و در الواح مقدّسه تجید از او فرموده همواره بلسان مبارک منوعات و موصوف بود کہ آنشخص شہیر در قرن ثالث عشر ہجری امیر اقلیم تدبیر بود و دبیر بی مثل و نظیر حتی در وقت ذکر او بشاشت از وجہ مبارک ظاہر کہ این دلالت بر نہایت عنایت مینمود

3 شکر کن کہ سراج او را روشن نمودی و سلالہ او را شمع انجمن کردی در جنت اہی لانہ نمودی چگونه از آشیانہ دوری و پرتوی از عزّت ابدیہ برسر داری چگونه در صحرائ مذلتی

4 نامہ‌های آنجناب از قبل و بعد جمیع ملاحظہ گشت ولی جواب مشروط بوقت مرہون بود از فضل بدیع رب مجید امید است کہ آنچہ آمال و آرزوی آن یار مہربان است میسر گردد

5 و آنچہ لازمہ آنجناب است اینست کہ بخدمت امر پردازی ولو بسوزی و بگدازی تا کشت

cultivation of that heavenly-natured one and make the garden of hope of that dignitary full of freshness, grace and fruits. Seek peace and welfare for all horizons, and desire friendship, harmony, connection and unity for all people of possibility. Be the cause of joy and gladness, and the reason for gathering and resurrection. Take up the cup of the Covenant and give news of the feast of alast. Cast the net of the love of God in this boundless sea and catch the fish of truth. Raise high the song of unity and hear the melody of the Supreme Concourse. Listen to the call of the Most Glorious Beauty from the invisible Kingdom and set the kingdom of existence in motion and joy with sounds of praise and glorification.

- 6 Such a bounty is available to you - why do you see yourself scattered, forsaken and troubled? Soar with ecstasy and joy and harmonize with the glad tidings of the Most Glorious Kingdom.

- 7 And upon you be greetings and praise.

LOIR20.171ax

آن بهشتی سرشت را آبیاری نمائی و باغ امید آن
بزرگوار را بر طراوت و لطافت و اثمار بنمائی صلح
و صلاح آفاق جو و دوستی و آشتی و ارتباط و
اتحاد بهر اهل امکان طلب سبب سرور و حبور
باش و علت حشر و نشور جام پیمان بدست گیر
و از بزم الست خبر ده دام محبة الله در این بحر
بی پایان بینداز و ماهیان حقیقت را بشست آر
گلبنگ توحید بلند کن و آهنگ سروش ملأ
اعلی بشنو ندای جمال اهی را از ملکوت غیب
استماع کن و بصوت تهلیل و تکبیر ملکوت
وجود را به حرکت و نشاط آر

- 6 چنین موهبتی از برای میسر چرا خود را پریشان
و مخدول و مکدر بینی از وجد و سرور پرواز کن
و ببشارت ملکوت اهی دمساز شو

- 7 و علیک التّحیّة و النّناء

MKT8.110, SFI18.275bx

AB02564

To: Tabib Baha'i, Mihdi et al., in Hamadan

Date: 1904-Sep or <

- 1 O scion of that illustrious and mighty one! Though your possessions have been given over to plunder, and your household laid waste and despoiled, yet those very brigands and despoilers, those Gogs and Magogs, have themselves been scattered and dispersed, left disordered and undone, slain and wounded, abased and confounded, overwhelmed by shame and utter failure. Thus doth the fabric reared by the ignorant and foolish collapse, until not even a dust remains upon the earth of the friends.
- 2 This loss mattereth not. God willing, it shall erelong be repaired, and God Himself shall make full restitution. Grieve not, therefore, nor be sorrowful. God willing, this pillage shall prove the cause of joy, and this spoliation the means of true enrichment. Such a thing is not hard for God.

1 ای سلاله آن جلیل عظیم هر چند اموال بغارت
دادید و خاندان بتالان و تاراج ولی یأجوج و
مأجوج متفرّق و پریشان و بی سر و سامان و
مقتول و مجروح و مخدول و مورد هوان و خذلان
گردیدند چون بنیان نادانان جاهلان برافتد و
غباری در زمین یاران نشیند

2 این ضرر ندارد انشاءالله بزودی رفع شود و
خداوند تلافی فرماید لهذا شما تأسّف نخورید
انشاءالله این تاراج سبب ابتهاج گردد و این یغما
سبب حصول غنا شود و لیس ذلک علی الله
بعزیز

3 در جمیع اوقات مذکور بوده و هستید جناب
آقا میرزا مهدی باید از مصیبت وارده مسرور و

- 3 At all times have you been remembered, and so you remain. Jinab-i-Aqa Mirza Mihdi should rejoice and be glad in the affliction that hath befallen him, for it was endured in the path of God, and whatsoever befalleth in the way of Truth is the very cause of everlasting honour. Through the special bounty of the Ancient Beauty, may my spirit be a sacrifice to His loved ones, be thou glad and greatly cheered. Erelong shalt thou witness that every abasement suffered in the path of the Desired One is but the source of glory and greatness, and every hardship and tribulation the cause of ease and salvation. Convey, moreover, the most wondrous Abha greeting unto all the Jewish friends. And upon them all be the Baha.

مشعوف باشند زیرا این در سبیل الهی وارد و آنچه در راه حق واقع علت حصول عزت قدیمه است بفضل مخصوص جمال قدم روحی لاجبائنه الفدا مسرور و محظوظ باش عنقریب ملاحظه نمائی که هر ذلتی در سبیل حضرت مقصود سبب عزت و بزرگواری بود و هر زحمت و مشقتی علت راحت و رستگاری دیگر جمیع یاران کلیمی را تکبیر ابدع ابدی ابلاغ نمائید و البهاء علیهم اجمعین ع

- 4 O Mihdi! Now, in those regions, arise to teach the Cause of God. This is the greatest of rewards and the weightiest of all affairs. God willing, thou shalt attain unto that which is the heart's and soul's desire. Whenever wisdom so requireth, We shall summon you.

4 ای مهدی حال در آنصفحات بتبلیغ امر الله مشغول شو این اعظم ثنوبات و اکبر امور انشاءالله آنچه آرزوی دل و جان است بآن خواهی رسید هر وقت حکمت اقتضا کند شما را خواهیم خواست

MMK2#312 p.228, TAH.274

AB02495

To: Baha'is of Jewish background of Tihiran

Date: 1904-Sep or <

- 1 O children of the Friend of God! That pure soul prepared a crown of heavenly gold and brilliant gems from the divine ocean, and left it as an inheritance for his descendants, so that the brow of that lineage might be adorned with that radiant crown.

1 ای ابناء خلیل الهی آن جان پاک اکیلی از ذهب ملکوتی و جواهر زواهر دریای الهی ترتیب داد و بجهت سلاله خود میراث گذاشت تا فرق آن نسل بآن تاج وهاج مزین گردد

- 2 From the noble lineage of His Holiness Abraham arose souls whose countenances illumined the horizons and whose fragrance perfumed the world. They became lamps of guidance and waves of the ocean of truth. They became brilliant stars and burning meteors. That crown shone with utmost brilliance upon their heads. But some of the lineage completely forgot the counsel of their noble forefather and became entirely caught up in the bonds of this world, remaining sightless and deaf.

2 از نسل جلیل حضرت خلیل نفوسی پیدا شدند که از پرتو رویشان آفاق روشن گردد و از عطر خویشان جهان معطر شود سراجهای هدایت گشتند و امواج بحر حقیقت بودند نجوم مضیئه گشتند و شهب منیره آن تاج بر سر آنها در نهایت درخشندگی متلئاً بود ولی بعضی از سلاله بکلی نصیحت پدر بزرگوار را فراموش نمودند و بکلی در قید این جهان گرفتار گشته بی چشم و گوش ماندند

- 3 Now, praise be to God, that ocean of bounty has surged again and the leviathan of divine favors has roared. The glance of

3 حال الحمد لله دوباره آن دریای بخشش بجوش آمده و نهنگ الطاف بخروش نظر عنایت حق

God's grace has encompassed that lineage and the light of divine gifts has shone upon their faces. This time they must truly appreciate its worth and show forth steadfastness and firmness, seek capacity and capability, and like pure soil count as a blessing the rain of the clouds of divine favors.

- 4 By the Lord of Hosts! If the children of Abraham knew what goodness has been ordained for them in this Dispensation, they would surely soar with boundless joy and, in their abundant happiness, sing aloud melodies with harp and drum and flute.
- 5 In brief, the promise that God gave to Abraham's lineage in all the books of the Prophets - that promise He will now fulfill.

شاملی آن سلاله گردیده و پرتو مواهب الهیه بر رخ آنها جلوه نموده باید این دفعه چنانکه باید و شاید قدر بدانند و ثبوت و استقامت بنمایند و استعداد و قابلیت بجویند و چون خاک پاک فیض سحاب الطاف را غنیمت شمرند

4 قسم ربّ جنود اگر ابناء خلیل بدانند که در این کور چه خیری بجهت ایشان مقدر شده البتّه از شدّت سرور پرواز نمایند و از کثرت فرح با صوت چنگ و دف و نی نغمه آغاز کنند

5 مختصر اینست که وعده‌ئی خدا بسلاله خلیل در جمیع کتب انبیاء داده آن وعده را حال وفا خواهد نمود

QT108.087-088

AB03595

Date: 1904-Sep or <

- 1 The resplendent glory and radiant light encompass your luminous dust, and sweet fragrance surrounds your resting place from every direction, O you who were attracted by the divine breathings, enkindled with the fire of the love of God, believed in the words of God, chanted the verses of God, conveyed the glad tidings of God, and became aware of the signs of God.
- 2 I testify that you fulfilled the Covenant, received your portion of the dawning light, entered the chamber, acquired from the light of the Daystar of the horizons, drank the brimming cup, and were seized with longing for the Kingdom of Beauty, the seat of truth in the exalted pavilion of glory and majesty, until you sacrificed your soul with all joy, gladness and delight in the path of your Forgiving Lord.
- 3 By the life of God, your blood that was shed upon the earth testifies to your attraction to the Supreme Concourse, and your body cast upon the dust cries out "O what longing for the Most Glorious Kingdom!" O joy and glad tidings of this supreme gift! O rapture and yearning for that cup overflowing with the wine of faithfulness!
- 4 My spirit be a sacrifice for you, O martyr in the path of his Most Exalted Lord! My spirit be a sacrifice for you, O one

1 البهآ اللامع و النور الساطع يحفّ تربتك النورآ و يغشى مرقدك الطيب الرائحة من كلّ الارجآء يا من انجذب بنفحات الله و اشتعل بنار محبة الله و صدق بكلمات الله و رتل آيات الله و بلغ بشارات الله و اطلع بشارات الله

2 اشهد انك وفيت بالميثاق و اخذت نصيبك من الاشراف و دخلت الوثاق و اقتبست من نور نير الآفاق و شربت الكأس الدهاق و اخذتک الاشواق الى ملكوت الجلال مقعد صدق في رفرف العزة و الجلال حتى فديت روحك بكلّ فرح و سرور و جبر في سبيل ربك الغفور

3 لعمر الله ان دمك المسفوح على الترى يشهد بانجذابك الى الملأ الاعلى و جسدك المطروح على التراب ينادى واشوقا الى ملكوت الابى و ياطوبى و يابشرى من هذه المنحة الكبرى و ياطربا و ياشوقا لتلك الكأس الطافحة بصهباء الوفاء

4 روحى لك الفداء ايها الشهيد فى سبيل ربّه الاعلى روحى لك الفداء ايها الوحيد فى يد

alone in the hands of enemies! My spirit be a sacrifice for you, O solitary one beneath the swords of hatred! My spirit be a sacrifice for you, O one cut to pieces by the hands of the ignorant wicked ones!

- 5 Glory be to the one who is blessed by your luminous dust, and happiness to the one who inhales the fragrance of faithfulness from your pure, holy and perfumed resting place. And upon you be greetings and praise.

الاعداء رُوحی لک الفداء ایها الفرید تحت
سیوف البغضاء رُوحی لک الفداء ایها المتقطع
ارباً ارباً بيد الزنماء الجهلاء

5 العزة لمن استبرک بترتک النوراء والسعادة لمن
استنشق رائحة الوفاء من مرقدک الطیب الطاهر
المعطر الارحاء وعلیک التحية والثناء

AHB_129BE #03-04 p.32, TAH.294b,
HHA.158

AB04104

To: Nush, in Bombay

Date: 1904-Sep or <

- 1 O blazing and outspoken Nush! Countless poets, orators, and rhetoricians have come and gone from this world of dust. They have expended their breaths in pursuit of passion and desire, and have allowed their lives to pass fruitlessly. Some have eulogized gardens, meadows, trees, and fruits, and others have portrayed gardens, clouds, oceans, and lands. Some have loosed their tongues to depict the beauty of idol-like countenances, and others the sweetness of moon-like visages. Some have described the spear and arrow of Sam and Nariman, and others have extolled the neck and shoulders of Rustam Dastan. All, however, were idle fancies!

- 2 Praise be unto God that thou hast praised the Ancient Beauty and the Greatest Name, may my spirit be a sacrifice unto His loved ones! Thou hast loosed thy tongue in rendering thanks for the blessings of the Ancient Life, hast apprehended His utterances, and attained unto the true reality of eloquence and oratory. Therefore, render thanks that thou hast been singled out for such a favour and confirmed with such a bounty.

- 3 This is the morn of Ridvan and the dawn of the confirmations of the Matchless Beauty, and this Servant is now thinking of you and the friends of God. Convey greetings unto all, and give the endless glad tidings of the bounty of God.

1 ای نوش پر جوش و خروش صد کرور شعرا و
فصحا و بلغا در این توده غبرا آمدند و رفتند
و انفس را در هوا و هوس صرف نمودند و
اوقات را بی ثمر گذراندند یکی ستایش باغ و راغ
و شجر و ثمر نمود و دیگری وصف باغ و میغ و
بحر و بریکی از طراوت رخ بتان زبان گشود و
دیگری از حلاوت عارض مهوشان برخی از سهم
و سنان سام و نریمان وصف کردند و بعضی از
یال و کوپال رستم دستان نعت نمودند ولی کل
اوهام بود

2 الحمد لله تو ستایش جمال قدم واسم اعظم رُوحی
لأحبائه الفداء نمودی و بشکر عنایت حیّ قدیم
لب گشودی و داد سخن دادی و حق فصاحت
و بلاغت ایفا نمودی پس شکر کن که بچنین
موهبتی مخصص گشتی و بچنین عنایتی مؤید
شدی

3 صبح رضوانست و بامداد امداد جمال بی انداد و
این عبد بیاد تو و یاران الهی دمساز کل را تحت
برسان و بشارت بی پایان عنایت یزدان ده

BRL_DAK#0500, MKT1.451, TSQA3.562,
YARP2.210 p.197, PPAR.171

AB05541*Date: 1904-Sep or <*

- 1 O nightingale in the rose garden of the love of God! Every one who lives in this ephemeral world of nothingness is surrounded by a myriad distractions. Everyone soars in a particular atmosphere; each is occupied with his own affairs, is busy with his own business and is drunk with his own tepid wine, but since thou art a bird from the nest of the one true God and a dove in the garden of divine providence, be not distracted by these dull and tawdry matters.
- 2 Seek not thy nest in the faded groves of this world nor thy shelter in this dark and dismal wasteland. Fly rather, in holy meads and chant thy melodies upon the branches of the Lote Tree beyond which there is no passing. Let thy soul become enraptured by the blossoms of that Beauty which perisheth not.
- 3 I swear by the Quintessence of existence that if thou shouldst attain this station thy voice shall be the voice of the Psalms of David, thy chanting shall echo with the melodies of holiness and sanctity in the path of the All-loving Lord
- 1 ای بلبل گلستان محبت الله در این عرصه هستی که بن و بنگاه نیستی است صدهزار مشغولیتی موجود هر کس بهوائی پرواز می نماید و بمشغولیتی مشغول و بهوس میسرور و از صهبائی مخمور تو که طیر آشیان احدیتی و حمامه حقیقه عنایت
- 2 خود را باین شئون دانیه مشغول مکن و در این باغ زخرف عالم فانی لانه و آشیانه مگرین و در این گلخن ظلمانی مأوای و مسکن نخواه در حدائق قدس براغصان سدره منتهی بنغمه و ترانه پرداز و [آغاز آواز ساز] کن و بعشق بازی با گل جمال لایزالی دمساز شو
- 3 قسم بجوهر وجود که اگر باین مقام فائز گردی حنجرت مزامیر آل داود گردد و آوازت تنزیه و تقدیس حضرت ربّ و دود و البهاء علیک و علی احباء الرحمن من عالم الغیب و الشهود

INBA55:131, MMK2#107 p.084,
KASH.390

AB05730*Date: 1904-Sep or <*

- 1 O seeker of the lights of Truth! In the Orient of the world, the Sun of the most luminous heaven has risen and illumined the horizon of divine unity.
- 2 The manifestations of misbelief have arisen to conceal Its evident lights and hide Its mighty proof from view. They seek to turn Its spiritual springtime into autumn and fall, to render Its celestial power weak and feeble, to extinguish Its bright lamp and veil the purity of Its rose garden, to still the waves of Its boundless ocean and silence the call and melody of Its heaven,
- 1 ای طالب مشاهده انوار حق در مشرق عالم آفتاب سپهر انور طالع گشت و افق توحید را روشن فرمود
- 2 مظاهر شرکی قیام نموده اند که انوار مبینش را پنهان نمایند و برهان عظیمش را مستور از [انظار] بهار روحانیش را خریف و خزان کنند و قوه ملکوتیش را ضعیف و ناتوان شمع روشنش را خاموش نمایند و صفای گلشنش را پرده پوش بحر بی کرانش را بی جوش و خروش نمایند و اوج آسمانش را بی هاتف و سروش ابر بهمنش

to hold back the outpouring of Its January cloud and prevent Its supreme paradise from infinite freshness and grace.

را از فیض باز دارند و فردوس اعظمش را از طراوت و لطافت بمنتی ممنوع نمایند

- 3 Alas! Alas! Evil is that which they do and vain is that which they imagine. What can earthly power do against celestial might? And what can contingent darkness accomplish against divine light? This has been tried before.

3 هیات هیات بئس ما یعملون و باطل ما هم یظنون قوه ناسوت با صولت لاهوتی چه تواند نمود و ظلمت امکانی با انوار الهی چه تواند کرد از پیش تجربه شده است

- 4 And glory be upon you.

4 و البهاء علیک

MKT8.121a

AB07340

To: Aqa Mihdi Rafia Arjumand, in Hamadan

Date: 1904-Sep or <

- 1 O thou who art firm in the Covenant! Give thanks to the Glorious Lord that thou hast made His Holiness Abraham proud in the Most Glorious Kingdom, and he calls out: "O distinguished son and learned child! Thou hast lit the candle of faithfulness and, like a moth, burned thy wings around the Greater Lamp. Thou hast closed thine eyes to the world and its people and kindled the fire of divine manifestation in the Sinai of the heart. Thou hast cast down the staff of certitude and made it manifest as a clear serpent. Thou hast erased the ropes of doubts and vain imaginings of the people of uncertainty, and drunk from the spring of the Greater Guidance, and demonstrated the white hand of firmness and steadfastness."

1 ای ثابت بر میثاق شکر کن ربّ جلیل را که حضرت خلیل را در ملکوت ابدی متباهی نمودی و ندا میفرماید ای فرزند ارجمند و ای ولد دانشمند شمع وفا برافروختی و چون پروانه حول سراج کبریا بال و پر بسوختی دیده از جهان و جهانیان بدوختی و در سیناء دل آتش تجلّی برافروختی عصای یقین افکندی و ثعبان مبین نمودی حبال ظنون و اوهام اهل شباهت را محو نمودی و از چشمه هدایت کبری نوشیدی و ید بیضاء ثبوت و رسوخ نمودی

- 2 And the Glory be upon thee.

2 و البهاء علیک

SFI01.144a

AB07800*Date: 1904-Sep or <*

- 1 O thou who hast turned thy face toward the Supreme Horizon! 1 یا من توجّه الى الأفق الأعلى
- 2 The sovereignty of Khusraw and the magnificence of Parviz have been scattered to the winds, and no monarch derived any lasting benefit from his grandeur. In the end, they were transferred from the rose garden of worldly dominion to the waste land of solitude - save those kings who attained unto Solomonic glory and played the game of service in the path of God. These sovereigns shone forth like the sun from the horizon of ancient glory and found their way to the court of the Most Glorious Kingdom. 2 سلطنت خسروی و حشمت پرویزی بباد رفت و هیچ شهریاری از بزرگواری طرفی نبست عاقبت از گلشن سرای کامکاری بو حشمت سرای تنهایی انتقال نمود مگر ملوکی که حشمت سلیمانی یافتند و در سبیل الهی نزد خدمت باختند این شهریاران از افق عزّت قدیمه چون آفتاب بتافتند و بیارگاه ملکوت ابهی راه یافتند
- 3 Therefore, O servant of God, grasp thou the hem of the Divine Glory and seek attachment to the fringes of the garment of the Most Glorious Beauty. Walk thou the path of the Best-Beloved with perfect joy and fragrance, that the lights of sanctity may shine within the glass of thy heart and all thy members may become signs of the greatest glory. 3 پس ای بنده حقّ دست بدامن کبریا زن و تعلق باهداد رداء جمال ابهی جو و بکمال روح و ریحان در ره جانان سلوک نما تا انوار تقدیس در زجاجة دل بتابد و جمیع اعضا آیات کبری گردد
- 4 And the glory rest upon thee and upon every steadfast and firm one. 4 و الهباء علیک و علی کلّ ثابت مستقیم ع ع

YBN.076

AB06843*To: Lilia Marie Helbig, in Washington, DC**Date: 1904-Sep-10*

- 1 O thou maidservant of God! What thou hast written was perused and I am aware of all its contents. If thou desirest to drink and be inebriated from the chalice of divine bestowals become detached from all that is in this world and free from the onslaught of self and passion. Strive by day and by night to acquire stronger spiritual powers and capacities that will influence thy heart and thy soul. Be far removed from physical needs and worldliness so that the powers of the All-Merciful will become manifest in thee. 1 ای کنیز الهی آنچه نگاشتی منظور نظر من گردید و بر مضمون وقوف یافتم اگر از جام موهبت کبری مستی طلبی منقطع از دنیا شو و بری از نفس و هوی شب و روز بکوش تا قوای روحانیّه در دل و جان نفوذ یابد از جسم و جسمانی بگذر تا قوای رحمانی جلوه نماید
- 2 However bountiful the heavenly showers nothing will grow unless the soil is pure and goodly; however radiant the reflections

of the Sun of Truth, nothing will shine unless the human heart is pure.

2 زیرا تا خاک پاک نگردد از فیض آسمانی انبات
نشود تا قلب صافی نگردد پرتو شمس حقیقت در
آن بتابد

- 3 I beseech God that with every passing day thou shalt increase the purity of thy heart, the joy within thy spirit, the luminous character of thy vision and the intensity of thy fervour in seeking for the truth.

3 از خدا خواهم که روز بروز بر لطافت قلب و
بشارت روح و روشنائی بصیرت و جستجوی
حقیقت پیفزائی و علیک التَّحیَّة و الثَّناء

TAB.511-512, BWF.362-362x

MMK2#106 p.083

AB11878

To: Edith De Bons Mackaye

Date: 1904-Sep-24

- 1 O servant of God! Your letter was received, its contents were the cause of Happiness because you were always remembered by us and we were expecting to hear news from you until this letter arrived, which has caused the utmost happiness to all the family.
- 2 Although in spirit the feeling of the heart existed for you, outwardly there was no news. In short, know that you are dear to all this household: they will never forget you. I desire of God to protect you and your honorable husband and Mona your dear little girl, and to bestow heavenly blessing upon you, so that your daughter will become a shining lamp, and give forth the Light of guidance.
- 3 You wrote about the error and neglectfulness of the people of Switzerland: before long you will see that the Light of guidance will also take effect in that region, and finally it will be illumined.
- 4 We are always expecting to hear from you. Give spiritual greetings from me to you honorable husband, and caress your dear little child for me. Give greetings to your mother and tell her we always remember her, and never forget the duty of faithfulness. Upon thee be greetings and praise.

1 ای کنیز الهی مکتوب شما واصل گردید و
مضمون سبب سرور شد زیرا دائماً بیاد تو بودیم
و منتظر ورود اخبار تا آنکه این نامه رسید و
سبب نهایت خوشی جمیع عائله شد

2 هر چند از جهت روح دائماً احساسات قلبیه
موجود بود ولی بظاهر خبری نبود باری اینقدر
بدان که در نزد جمیع این خانه‌واده عزیزی ابداً
ترا فراموش نخواهند نمود و از خدا خواهم که
ترا با قرین محترم و دختر عزیز کوچک مونا
محفوظ و مصون دارد و برکت آسمانی بر شما فائز
کند تا دختر چراغی روشن شود و نور هدایت
مبذول دارد

3 اما از غفلت و ضلالت مملکت سویس مرقوم
نموده بودید عنقریب ملاحظه نمائی که نور
هدایت در آن اقلیم نیز تأثیر نماید و عاقبت روشن
فرماید

4 باری جمیعاً همیشه منتظر ورود اخبار شما هستند
قرین محترم یوسف را از قبل من تحیت ملکوتی
برسان و طفل عزیزت را بنواز و والدهات را
تحیت برسان و بگو که ما همیشه بیاد او هستیم
و شرط وفا را فراموش ننمائیم و علیک التَّحیَّة و
الثَّناء

BRL_DAK#0354

AB05102*To: Kaykhusraw Akhtar Khavari**Date: 1904-Sep-24*

- 1 O faithful servant! The luminous star your namesake was Jahangir who brought adversaries under chains and sword. He conquered the Eastern realm and was victorious in some Western territories. His fame spread throughout the horizons and the radiance of his royal sun encompassed the world. But that sovereignty retained no glory and that majesty had no lasting grandeur. However, his connection to the Sacred Threshold is an eternal sovereignty that will endure forever and remain steadfast. The purpose is this - know that through the grace and favor of the Abha Beauty, every lowly servant is a prince and every seeker who beholds those lights is a world-conquering crown-bearer. But this sovereignty is everlasting because it is spiritual, divine, luminous, heavenly, godly and glorified. Sanctified and holy is the Lord who has made the poor so noble and the weak so mighty and powerful.

1 ای بندهٔ صادق کوكب منير هنامت جهانگیر بود و بدخواهان را بزیر زنجیر و شمشیر درآورد کشور خاور را بگشاد و در بعضی از قطعات باختر مظفر شد آوازه‌اش در آفاق منتشر گردید و اشراق خورشید سلطنتش گیتی را احاطه نمود ولی آن سلطنت را عزتی نماند و آن شوکت را شکوه و بقائی نبود اما انتسابش باستان مقدس دولت جاوید است و تا ابدالآباد باقی و برقرار مقصود اینست این را بدان که به فضل و عنایت جمال ابدی هر بندهٔ فقیر امیر است و هر مشتاق مشاهدهٔ آن انوار تاجدار جهانگیر اما این سلطنت ابدمدنست زیرا روحانیست رحمانیست نورانیست آسمانیست یزدانیست سبحانیست پاک و مقدس باد خداوندی که مستمندان را چنین ارجمند فرموده و ناتوانانرا چنین مقتدر و توانا کرده

- 2 And upon you be greetings and praise.

2 و علیک التَّحیَّةُ و التَّأْیِی

YARP2.550 p.391

AB07295*To: Mirza Taqi, in Tihiran**Date: 1904-Sep-24*

- 1 O faithful servant of Truth! The troubles and hardships that you endured in service to Khan's father and brother and the divine friends were accepted, praised and beloved at the Threshold of Oneness.
- 2 In truth this service was illumined by the light of truth of the Blessed Beauty (may my spirit be a sacrifice for His loved ones) and was accepted in that court. Consider what bounty you have attained and what special favor you have been granted. The spirit of those near to God yearns for this bounty, yet you obtained it so easily and freely.

1 ای بندهٔ صادق حقّ زحمات و مشقّاتی که در خدمت پدر و برادر خان و احبابی الهی کشیدی در درگاه احدیت مقبول و مدوح و محبوب افتاد

2 فی الحقیقه این خدمت بنور حقیقت جمال مبارک روحی لاحیّاته الفدا بود و در آنساحت مقبول افتاد ملاحظه نما که بچه موهبتی فائزی و بچه عنایتی مخصوص گشتی روح مقرّبین از آرزوی این موهبت پربرشارتست و تو باین آسانی و ارزانی بکف آوردی

- 3 Though not apparent now, soon it will become clear and evident that service to the divine friends is eternal sovereignty, and servitude to the spiritual loved ones is everlasting prosperity. And upon you be greetings and praise.

3 حال معلوم نیست ولی عنقریب واضح و آشکار
شود که خدمت یاران الهی سلطنت ابدیست
و عبودیت احبای روحانی کامرانی جاودانی و
علیک التحية و الثناء

MKT8.036a

ABU2873

Words to Ethel Rosenberg et al, spoken in Oct. 1904 in Akka

The healing that is by the power of the Holy Spirit needs no special concentration or contact. It is through the wish or desire, and the prayer of the Holy Person. The one who is sick may be in the East, and the healer in the West, and they may not have been acquainted with each other - but as soon as that Holy Person turns his heart to God and begins to pray the sick one is healed.

This is a gift belonging to the Holy Manifestations and those who are in the highest station - it is very rare.

COC#1051x, BNE.109

AB01439

To: Kate Ives, in New York

Date: 1904-Oct-13

O thou who art attracted to the Fragrances of God!

Verily, thy coming, at this time, unto this shining, blessed Holy Land is not consistent with wisdom, but when the (proper) time cometh, we shall give thee permission to come to this Spot of Light. Thank thou God for that the love of God hath pervaded thee and seized the reins from thy hands. This spiritual love shall surely pervade all regions.

As to human souls (or individuals): Unless they acquire the light, they are unable to shine upon other individuals. But when a man ariseth to expound the arguments of God and

invite people to enter in the religion of God, and when he uttereth those arguments and advanceth consummate proofs concerning the appearance of the great Kingdom, then intense love shall become manifest in his heart. This love causeth the development of this spirit by the grace of the beneficent Lord. Consider, O maid-servant of God, the bearer who brought the garment of Joseph to Jacob. That messenger was the bearer of the garment, but he could not inhale the fragrance of Joseph. But Jacob, whose nostrils were pure, inhaled the fragrances of Joseph from a long distance.

It may be that man can guide a blessed, holy soul into the Kingdom of God while he, himself, is deprived thereof. Consider Judas Iscariot: He invited others, while he, himself, was deprived of the Kingdom of God. But in spiritual training (or development) it is impossible for an imperfect one to perfect another or train another unless he first conquers his own self and desire and becomes purified from selfish impurities in order to become capable of merciful splendors. When he acquires divine bounties, then he is able to train another. An ignorant man hath no power to teach a seeker (of knowledge) and a poor man hath no power to succor a needy one. Consequently, be thou assured that, verily, man needs to wish for eternal life and then confer the same upon another. These human perfections and merciful bounties are that peace which was promised and spoken of by Christ.

Then know thou that, verily, the people of Baha' must needs be distinguished from others in all respects, until they become the lamps of the True One among the creatures and the stars of guidance shining from the Supreme Concourse.

Then know thou, verily, that Luminous Man, the lights of whose Face dazzle the eyes and before whom thou knelt down when thou sawest His light, is the Greatest Name, the Ancient Light, the Honorable Temple!

TAB.681-683, BSC.466 #868x, SW_v09#14 p.162-163x

AB05095*To: Roy C Wilhelm, in New York**Date: 1904-Oct-18*

O servant of God!

The content of thy letter was replete with spiritual feelings and was a source of pleasure and of joy.

Of my freedom thou hast expressed great joy. I am free, although I should remain in prison. All fortresses and castles shall not confine me, and the dungeon cannot bring me under the narrow bondage of the world. The spirit is ever soaring, even if the body be in the depths. What can these ignorant creatures do? They might imprison the body but the spirit they cannot; the spirit will every soar in the atmosphere of the eternal bliss and glory. Therefore, neither the prison is a cause of sorrow, nor freedom from it a source of joy.

When thou findest the way to the Kingdom, the earthly world shall be of no account; and when thou art illumined the darkness will not affect thee—nay, rather the four corners of the earth will then be radiant and every thorn will become a rose and a rose-garden.

TAB.151, SW_v19#04 p.121

AB10556*To: Ella G Cooper, in California**Date: 1904-Oct-18*

¹ O dear handmaid of God!

² Thy portrait hath been received, and the traces of the love of God are manifest in thy features. The picture was a likeness wrought by the sun; that is, it was produced through the agency of the sunlight. This, however, is the image of the physical countenance. God grant that, through the bounty of the Sun of Truth, the image of the spiritual attributes of the divine Manifestations may be imprinted upon the tablet of the heart; and these are the merciful qualities of the Kingdom.

¹ ای کنیز عزیز خدا

² تصویر شما وارد و آثار محبت الله در شمائل ظاهر تصویر شمس بود یعنی بواسطه آفتاب واقع گشته بود این شمائل جسمانیست انشاء الله بواسطه فیض شمس حقیقت تصویر شمائل روحانی مظاهر الهی در صفحه قلب انطباع یابد و آن اخلاق رحمانیست

- 3 Although an earthly marriage hath been consummated, and joy and gladness have appeared, yet my hope is that heavenly grace and blessing may encompass you, and that thy honored companion, through association with that handmaid of God, may become enraptured by the Most Great Name, so that ye both may live like two doves in the nest of the love of God, and at last may soar to the flying-ground of the Concourse on high.
- 4 May that joy remain and endure for ever and ever; may that gladness become, in all the worlds of God, the cause of felicity; and may the emotions of the All-Merciful encompass you on every side.
- 5 O handmaid of God! In very truth, until now thou hast walked and moved with firmness and steadfastness in the path of the Ancient Light; and, God willing, henceforth thou shalt be aided more than ever to remain steadfast in the Covenant, and shalt become the cause of the guidance of others.
- 6 O God! Make Thou this marriage to be the cause of heavenly blessing and the means of enkindlement in the kingdom of eternity, through the fire of Thy love. Vouchsafe Thy grace that these souls may both attain near access to Thy sacred Thresh-old and remain steadfast in Thy love, that day by day they may grow in the degrees of the spirit and become even as twin signs of faith and certitude amongst mankind. Praised be to God, the Lord of the Worlds.
- 3 هرچند ازدواج ناسوتی حاصل گشت و فرح و شادمانی رخ داد ولی امیدوارم که فیض و برکت آسمانی شامل گردد و قرین محترم بمؤانست آن امة الله منجذب اسم اعظم شود تا هردو مانند دو حمامه در آشیان محبت الله زندگانی نمایند و عاقبت بمطار ملا اعلی پرواز کنند
- 4 آن سرور تا ابدالذهور باقی و برقرار ماند و آن شادمانی در جمیع عوالم الهی سبب کامرانی گردد و احساسات رحمانی از هرجهت احاطه نماید
- 5 ای امة الله فی الحقیقه تا بحال ثابت و مستقیم در سبیل نور قدیم مشی و حرکت نموده ای و انشاء الله حال یش از پیش موفق بثبوت بر میثاق خواهی بود و سبب هدایت دیگران خواهی گشت
- 6 ای خداوند این اقترانرا سبب برکت آسمانی کن و اسباب اشتعال بنار محبت در ملکوت چاودانی فیضی عطا نما که هردو در عتبه مقدسهات مقرب گردند و بر محبت ثابت مانند و روز بروز در مقامات روحانیه ترقی نمایند و در بین خلق دو آیت باهره ایمان و ایقان شوند و الحمد لله رب العالمین

BRL_DAK#1251, BRL_SWOP#105x,
MMK2#005 p.003x

BRL_SWO#105x, ADMS#098

ABU3063

Words to Anna Watson spoken around 1904-Oct-18 in Akka

One morning at early tea Abdul Baha told us that he had a dream about America. He said that there were many sincere, earnest souls there.

He said that in His dream he thought he was in a large room with a number of the Persians (naming them) and others also of the teachers there. These told him that there were many earnest believers in America, but that they were far apart and all playing on different musical instruments, so that they did not play in harmony.

Abdul Baha said "I will see what I can do. Finding one, I told him to stay until I brought others to him, but when I came back with another, the first had gone away piping on his instrument."

And so it was; I would never get them together. He added, "When I awoke, I was very tired."

Miss B. said she hoped he would dream again that they were all united, and He smiled.

BSTW#130, BSTW#173

AB01404

To: Margaret B Peeke

Date: 1904-Oct-22

- 1 O thou flame of God's love! What thou hast written hath brought great joy, for thy letter was as a garden from which roses of inner meanings spread abroad the sweet exhalations of the love of God. In the same way, my answers will serve as rainshowers and dew, to bestow on those spiritual plants that have blossomed in the garden of thy heart more freshness and delicate beauty than words can tell.
- 2 Thou didst write of afflictive tests that have assailed thee. To the loyal soul, a test is but God's grace and favour; for the valiant doth joyously press forward to furious battle on the field of anguish, when the coward, whimpering with fright, will tremble and shake. So too, the proficient student, who hath with great competence mastered his subjects and committed them to memory, will happily exhibit his skills before his examiners on the day of his tests. So too will solid gold wondrously gleam and shine out in the assayer's fire.
- 3 It is clear, then, that tests and trials are, for sanctified souls, but God's bounty and grace, while to the weak, they are a calamity, unexpected and sudden.
- 4 These tests, even as thou didst write, do but cleanse the spotting of self from off the mirror of the heart, till the Sun of Truth can cast its rays thereon; for there is no veil more obstructive than the self, and however tenuous that veil may be, at the

1 ای شعلهء محبت الله آنچه مرقوم نموده بودی سبب سرور گردید زیرا آئینکتوب مانند گلشنی بود که گلهای معانیش بوی خوش محبت الله بمشام مبذول میداشت و همچنین جواب نامه‌های من مانند باران و شبنم آن ریاحین معانیرا که در حدیقهء قلب شکفته طراوت و لطافت زائدالوصف مبذول خواهد داشت

2 از امتحانات وارده نگاشته بودید امتحان از برای صادقان موهبت حضرت یزدانست زیرا شخص شجاع بمیدان امتحان حرب شدید بنهایت سرور و شادمانی بشتابد ولی جبان بترسد و بلرزد و بجزع و فزع افتد و همچنین تلمیذ ماهر دروس و علوم خویش را بنهایت مهارت تتبع و حفظ نماید و در روز امتحان در حضور استادان در نهایت شادمانی جلوه نماید و همچنین ذهب خالص در آتش امتحان با روی شکفته جلوه نماید

3 پس واضح شد که امتحان از برای نفوس مقدسه موهبت حضرت یزدانست اما از برای نفوس ضعیفه بلای ناگهان

4 این امتحان همانست که مرقوم نمودید زنگ انانیت را از آئینهء دل زائل نماید تا آفتاب حقیقت در آن بدرخشد زیرا هیچ جایی اعظم از انانیت نیست و هرچند آنجباب رقیق باشد

last it will completely shut a person out, and deprive him of his portion of eternal grace.

- 5 O thou enraptured handmaid of the Lord! When the believers, men and women, pass in thought before my eyes, I feel myself warmed at the fire of God's love, and I pray that the Almighty will succour those holy souls with His invisible hosts. Praised be the Lord that the prophecies of all His Manifestations have now been clearly fulfilled, in this greatest of all days, this holy and blessed age.
- 6 O thou enraptured handmaid of God! Nearness is verily of the soul, not of the body; and the help that is sought, and the help that cometh, is not material but of the spirit; nevertheless it is my hope that thou wilt attain to nearness in every sense. The bounties of God will verily encompass a sanctified soul even as the sun's light doth the moon and stars: be thou assured of this.
- 7 Waft thou to each one of the believers, men and women alike, fragrant breaths of holiness on behalf of Abdu'l-Baha. Inspire them all and urge them on to shed abroad the sweet savours of the Lord.

SWAB#155, BSW#13.14x, TAB.722-723, BWF.371-372x, BSC.469 #877x

عاقبت انسانرا بکلی محتجب و از فیض ابدی
بی نصیب نماید

5 ای امة الله المنجذبه چون عباد و اماء رحمن بخاطر
من گذرند احساس حرارت محبت الله نمایم و
دعا کنم که حضرت کبریا آن نفوس مبارکه را
بجنود لم یروها مؤید فرماید الحمد لله که نبوت جمیع
انبیا در عصر مقدس مبارک یوم عظیم ظاهر و
باهر شد

6 ای امة الله المنجذبه قریبت فی الحقیقه بروحست نه
بجسم و امداد و استمداد روحانیست نه جسمانی
باوجود این چنین امید است که از هر جهت
قریبت حاصل گردد مطمئن باش که فیوضات
الهیة نفوس مقدسه را چنان احاطه نماید که پرتو
شمس ماه و ستاره را

7 یاران الهی و اماء رحمن را یکیک از قبل
عبدالبهاء بنفحات قدس مشام معطر نما و جمیع
را بر نشر نفحات الله تشویق و تحریص کن و
علیک البهاء

MKT2.269, MMK1#155 p.177, AVK1.093x

AB01770

To: Unknown, in Iran

Date: 1904-Oct-24

O thou who art firm in the Covenant!

Faith and Assurance are like unto a garden tree. Deeds and works, praised in the Book, are similar to fruit.

A lamp must needs give a shining light, and stars must shed a gleaming radiance.

I beg of GOD to assist the friends of GOD to show forth that which becometh and is worthy of the elect, and that He may cause these spiritual flowers to exhale the fragrance of Holiness.

When any one of the friends comes in contact with the people of pride, he must be the cause of awakening them with utmost kindness and joy and enable them to be admonished.

Avoidance is of two kinds; one is in view of guarding the cause of GOD; and this must be conducted with joy and fragrance, and not with hostility or violence. The other kind is avoidance with hostility (or asperity): this kind is not acceptable (or approvable).

As to teaching; this must be done with wisdom and achieved lovingly, gracefully and kindly. Were teaching restricted to condition (certain of a number of conditions) it would be seldom achieved.

As to the meetings organized: In this meetings outside conversation must be entirely avoided, but in the gatherings must be confined to chanting the Verses (Tablets) and reading the Words and to matters which concern the Cause of GOD, such as explaining the proofs, clear and manifest evidences and the traces (or signs) of the Beloved One of the creatures. Those souls who are in the meeting must, before entering it, be arrayed with the utmost cleanliness (purity) and turn to the Kingdom of Abha and then enter the meeting with all meekness and humbleness; and while Tablets are being read, must be quiet and silent, and if one wishes to speak, he must do so with all courtesy, with the satisfaction and permission of those present in the meeting, and do it with eloquence and fluency.

Upon thee be greeting and praise.

DAS.1913-12-28x, BSTW#288

AB07139

To: Sister Sanghamitta

Date: 1904-11 ca.

O thou dear servant of God:

During the time of your visit here the meaning of the Words of Christ "Let the dead bury their dead" - was explained to you. Those souls who are not vivified and attracted by the Holy Spirit, are accounted among the dead, because their souls are deprived of the Breath of the Holy Spirit, and these persons after physical death are in a certain condition, having feeling and discernment in their environment, but in comparison with the pure souls who have been vivified by the Holy Spirit, they are as dead and deprived.

For example, the mineral kingdom in comparison with the vegetable kingdom is lifeless; also the existence of the animal kingdom in comparison with that of the human is death. The meaning is not that the neglectful souls will be non-existent.

Give my loving greeting to all the servants of GOD and the sharers of Divinity.

Upon thee be greeting and praise!

TAB.670-671, BSTW#287

AB00085

To: Mulla Azizullah (Qain), in Khusif

Date: 1904-Nov-28

1 Praise be to Him Who shone forth and emerged and manifested Himself upon existence through the lights of witness, Who revealed the praiseworthy station in the Promised Day, Who illumined the horizons with His bounty in the Day of Manifestation, and through Whose appearance in the Worshipped Beauty the images of the Concourse on High were impressed and inscribed upon the tablets of hearts. The creatures bowed down, voices were hushed, necks were bent, and faces were humbled before the Ever-Living, the Self-Subsisting. Through Him were breasts dilated, hearts attracted, eyes consoled, and spirits stirred as goblets circled in the gathering of joy, and tongues spoke in praise of the Worshipped Beauty on a witnessed Day.

2 Yet those souls who remained veiled and heedless of their Lord's remembrance, who concealed themselves behind a thick veil, who were blind to witnessing their Lord's signs - these were abased, brought to naught, and reduced to nothing. They chose the lowest depths, remained veiled in their veils, and were deprived of their Creator's grace and their Lord's bounty. Woe unto them! Destruction unto them for having chosen the greatest abasement and distanced themselves from the supreme glory! How wretched is their condition unto all eternity!

3 My God, my God! I beseech Thee to remove the covering, to bestow bounty, to forgive errors, to illuminate the eyes that are blind to guidance, to cause the ears that are deaf to the Call to hear, to loose the tongues that are mute to praise,

1 حمداً لمن اشرق و لاح و تجلّى على الوجود بانوار الشهود و اظهر المقام المحمود في اليوم الموعود و جعل الآفاق منوراً بفيضه في اليوم المشهود و انطبت و ارتسمت صور الملائكة الأعلی في صفائح القلوب بظهوره في الجمال المعبود فخفضت الكائنات و خشعت الأصوات و ذلت الرقاب و عنت الوجوه للحی القيوم و انشرفت به الصدور و انجذبت به القلوب و قرت به العيون و اهتزت به الأرواح بما دارت الأقداح في محفل الأفراح و نطقت الألسن بالثناء على جمال المعبود في يوم مشهود

2 ولكنّ النفوس التي احتجبت و غفلت عن ذكر ربّها و توارت في حجاب كثيف و عمت عن مشاهدة آيات ربّها و ذلت و انعدمت و اضمحلت و اختارت الطبقة السفلى و تحجبت في حجاباتها و حرمت من فضل بارئها و عطاء ربّها فتبّاً لها و سحقاً لها بما اختارت الدّلة الكبرى و ابتعدت عن العزة العظمى فبست النشأة نشأتها الى ابد الآباد

3 الهی الهی انی اتضرّع الیک ان تكشف الغطاء و تسمح بالعتاء و تغفو عن الخطاء و تنور الأعین التي عمت عن الهدی و تسمع الآذان التي صمت

and to quicken the hearts that have died in this Day of Glory. They are, O my God, helpless and abased ones, foolish and lowly ones who possess neither benefit nor harm for themselves. Whomsoever Thou guidest not, O my God, to the supreme horizon hath no guide among all creation, and whomsoever Thou teachest not the word of piety hath none in these pitch-dark depths save him whom the All-Powerful strengtheneth, who striveth toward Thee with a heart overflowing with devotion, whom Thy favors reach from Thy most glorious Kingdom, and whom Thou savest from those whose deeds are in loss.

عن النداء و تنطق الألسن التي خرسست عن الثناء
وتحيي القلوب التي ماتت في يوم البهاء انهم يا
الهي عجرة اذلاء و اذلة سفهاء لا يملكون لأنفسهم
نفعاً ولا ضرراً فمن لم تهده يا الهي الى الأفق الأعلى
فليس له من هاد بين الورى و من لم تلق عليه كلمة
التقوى فمن له في هذه الظلمات الدهماء الا ايده
شديد القوى يسعي اليك بقلب طافح بالولاء و
يدركه الطافك من ملكوتك الأبهي و تنجيهم من
زمرة الأخسرين اعمالاً

- 4 Therefore, O my God, remove the veils that have covered insight and vision, guide all to the path of salvation that they may discover the mysteries, remember Thee in eventime and at dawn, arise to serve Thy Cause night and day, call out Thy Name in private and in public, and be attracted to Thy luminous Beauty. Verily, Thou art the Generous, the Merciful, the Great, the Powerful, the Bestower, O Thou Exalted Lord!

4 اذا يا الهي اكشف الحجاب التي غشت البصائر و
الأبصار واهد الكل الى سبيل النجاة حتى يطلعوا
على الأسرار و يتذكروا بذكرك في العشي و الأبرار
و يقوموا على خدمة امرك في الليل و النهار و
ينادوا باسمك في السر و الاجهار و يجذبوا الى
جمالك الساطع بالأنوار أنك انت الكريم الرحيم
العظيم المقتدر الوهاب يا مولى المتعال

- 5 O distinguished scholar and renowned learned one! I have perused the contents of the book and understood the meaning of the discourse, and wished to respond with a decisive answer. But the heart is in agitation and aflame, and the body in turmoil and occupation, for the parties have assailed with the hosts of doubt. How can I find opportunity while thus preoccupied, and whence comes the power to explain and expound what you have asked about concerning the perplexing questions among creatures? Yet I shall explain briefly to you, for brevity is a form of miracle.

5 أيها العالم التحرير و الفاضل الشهير قد اطّلت
بمضمون الكتاب و مفهوم الخطاب و اردت
الجواب بفصل الخطاب ولكن القلب في اهتزاز
و اشتعال و الجسد في اضطراب و اشتغال بما
هجم الأحزاب بجنود الارتباب و كيف لي المجال
مع اشتغال البال و اني لي الاقتدار حتى اشرح و
افصل عما سئلت عنه من معضلات المسائل بين
الخلايق ولكنني ابين لك بالايجاز لأنه ضرب
من الإعجاز اذاً

- 6 Know then that all the revealed books - the Torah, the Gospel, the Psalms, the Qur'an, and the divine scrolls and scriptures and the Bayan - are in complete agreement and harmony. But those who have not discovered the mysteries of the words and whose eyes are veiled by coverings cannot solve the difficulties and reconcile the perplexing expressions, for they cling to the shells and are heedless of the manifest meaning and the pure essence of that renowned meaning. For among God's words and verses are those that are clear and those that are allegorical. Those cattle-like ones know not even the clear verses, let alone the allegorical ones.

6 فاعلم بأن الكتب المنزلة من التوراة و الانجيل
و الزبور و الفرقان و الصحف و الزبر الالهية
و البيان كلها متطابقة متوافقة ولكن الذين
لم يطلعوا بأسرار الكلمات و غشت ابصارهم
الحجابات لم يقتدروا على حلّ المشكلات و التوفيق
بين العبارات المعضلات لأنهم تشبثوا بالقشور
و غفلوا عن المعنى المنشور و اللب الخالص من
ذلك المعنى المشهور لأن كلمات الله و آياته
منها محكمات و منها متشابهات اما اولئك الانعام
لم يعرفوا المحكمات فضلاً عن المتشابهات

- 7 As for what you indicated that the new verses do not accord with the old words - yes, if you look at their outward meanings and neglect their inner significances, you will find them different and divergent. For the new utterance is the essence of

7 واما ما اشرت اليها ان الجديد من الآيات لم يطابق
القديم من الكلمات بلى اذا نظرت الى ظواهرها
و غفلت عن بواطنها رأيها متخالفة متباينة لأن
البيان الجديد جوهر التبيان و من آيات محكمات

exposition and consists of clear verses. If you wish to reconcile the new clear verses with the old allegorical words, they will not agree. But if you look with the eye of insight at the allegorical verses of the Qur'an and comprehend their interpretation, you will see that God's books and scrolls are in harmony and agreement throughout all ages and centuries.

فاذا اردت تطبيق المحكمات الجديدة من الآيات بالمتشابهات القديمة من الكلمات لا يوافق بعضها بعضاً واما اذا نظرت بعين البصيرة الى الآيات المتشابهة من القرآن واطلعت بتأويلها لرأيت ان كتب الله وصحفه متطابقة متوافقة في كل القرون والأعصار

- 8 Let us mention one question among questions - the matter of Adam, his existence in Paradise, his approaching the tree, and his departure therefrom. If you look with the eye of reality at the outward meaning of these words, you will find them among impossibilities, their apparent meanings unsuitable to issue from the wise, let alone from the Creator of earth and heavens. But if you look to the interpretation of those perfect words as has been explained in the new scrolls of verses, you will find it a fixed truth corresponding to reality from all directions, indicating the greatness of your Lord, His grandeur, might, majesty, exaltation and sublimity.

8 فلندكر مسألة من المسائل و هي مسألة آدم و وجوده في الجنة و تقربه الى الشجرة و خروجه منها و اذا نظرت بعين الحقيقة الى ظاهر هذه الكلمات لوجدتها من الممتنع و لا يليق ظواهرها بصدورها من العقلاء فكيف بالذي خالق الأرضين و السموات و اما اذا نظرت الى تأويل تلك الكلمات التامات كما صار بيانه في الصحف الجديدة من الآيات لوجدته حقاً ثابتاً مطابقاً للواقع من جميع الجهات و يدل على عظمة ربك و كبريائه و عزه و جلاله و سموه و علائه

- 9 Moreover, the ancient communities of Jews and Christians were not veiled on the day of the appearance of Muhammad, the Messenger of God (peace be upon him), except that when they compared the Qur'an with the outward meanings of the Gospel and Torah, they did not find them in agreement but saw them as contradictory, as is recorded in the books of those who denied the Qur'an and opposed their All-Merciful Lord and were veiled from the evident truth and knew not the reality of the exposition. Therefore they denied the Messenger and rebelled against acceptance, nay, they disputed and warred and shed the blood of the pure ones.

9 و ما عدا ذلك ان الأمم القديمة من اليهود و النصارى لم تحتجب في يوم ظهور محمد رسول الله عليه الصلوة و السلام الا انها لما طبقت القرآن بظواهر الانجيل و التوراة لم تجدتهما متطابقين بل رأتهما متخالفين كما هو منصوص في كتب القوم الذين انكروا القرآن و اعترضوا على ربهم الرحمن و احتجوا عن العيان و ماعلموا حقيقة التبيان و لهذا انكروا الرسول و تمردوا عن القبول بل جادلوا و حاربوا و سفكوا دماء الأصفياء

- 10 If you desire the details of this, the discourse would become lengthy. It behooves that distinguished scholar to refer to the Qur'an, Torah and Gospel. If he finds their verses in agreement in their outward meanings rather than their inner significances, then the doubts arising in this matter would be warranted. Otherwise, you must investigate the former words and latter verses and derive the universal meanings that are incorporated, included and flow through their inner significances. Similarly was the objection of the followers of the Torah to the texts of the Gospel, saying it entirely contradicts the existing text of the Torah and books of other Prophets. Therefore it behooves one such as yourself, noble scholar and illustrious learned one, to examine carefully the meanings, foundations and mysteries deposited in the Book, as He said - and His word is the truth - "None knoweth its interpretation save God and those well-grounded in knowledge."

10 و اذا اردت تفصيل هذا ليطول معنى الكلام فينبغي لذلك التحرير الجليل ان يراجع القرآن و التوراة و الانجيل فاذا وجد آياتها متطابقة من حيث ظواهرها دون بواطنها فتكون الشبهات الواقعة في هذا الأمر واقعة في محلها والا عليك بالتتبع في الكلمات الأولى و الآيات الأخرى و استنباط المعاني الكلية المندمجة المندرجة السارية في بواطنها و هكذا اعترض اولى التوراة على نصوص الانجيل بقولهم انه يخالف كلياً النص الموجود في التوراة و كتب سائر الأنبياء اذاً ينبغي لمثلك العالم التبيل و الفاضل الجليل ان يدقق النظر في المعاني و المباني و الأسرار المودعة في الكتاب كما قال و قوله الحق لا يعلم تأويلها الا الله و الراسخون في العلم

11 As to the matter of proof, it hath appeared with the brilliance of the sun at high noon and become renowned throughout all regions. Indeed, I am at a loss to determine which of the manifest proofs, clear evidences, and conclusive arguments that have appeared in this mighty Dispensation and noble age I should mention to thee. Shall I speak of the purified Scriptures and perfected Books which have rendered all the eloquent ones and learned ones on earth powerless, or shall I tell thee of the evident might of Truth, His resplendent power and His triumphant glory which have encompassed all horizons? Or shall I mention the power of the Word, the penetration of the Will, and the greatness of the Cause? Or shall I speak of the Tablets that were revealed addressing the kings, which melt even hearts hard as rock upon hearing them, and the fulfillment of those pronouncements in the visible world after the passing of years and months? Yea, should I mention to thee the supernatural events that have occurred, which all the peoples of the world are powerless to match - these would not constitute a conclusive and compelling proof, for they are matters heard but not witnessed. Otherwise, I would relate to thee matters that would stupefy minds and astonish souls.

12 Let us consider what the interpreters of the Qur'an have said, when they declared that the greatest proof of the Qur'an was the Surih of Rum, wherein the Ever-Living, the Self-Subsisting had clearly stated that the Romans, after their defeat, would be victorious, which came to pass after several years. But consider with fairness: when we look at the holy Scriptures revealed in these latter centuries, we find countless instances of this kind. Verses were revealed that informed, warned and gave glad tidings, and scarcely had any time elapsed before their mysteries were manifested, their effects became apparent, and their promises were fulfilled. This matter became renowned throughout the East and the West of the earth.

13 Among these was the eloquent address to that stubborn one among the People of the Book, Napoleon the Great, who prided himself on the influence of his word in all regions and the greatness of his dominion whose banners waved upon the edifices of glory among all peoples. While at the height of his might and his transcendent glory, the Lord of Hosts addressed him with words that caused the limbs of every proud and vainglorious one to tremble. All souls were astonished at such an address, given the greatness of this man who was peerless in all regions, since his abasement and downfall seemed impossible at that time. Yet no more than a few months had passed before his mighty throne was undermined, his lofty standard was reversed, his noble crown fell, and he became a prisoner without any to

11 واما قضية البرهان لقد ظهر ظهور الشمس في رابعة النهار واشتهر في كل الأقطار و اتى لمختيار ان ابين اى برهان من البراهين الواضحة والدلائل الالطحة و الحجج البالغة التى ظهرت فى هذا الدور العظيم و القرن الكريم اذكر لك الصحف المطهرة و الزبر المكلمة التى عجزت عنها كل من فى الأرض من فصحاء و بلغائها او اذكر لك قدرة الحق الظاهرة و قوته الباهرة و عزته القاهرة التى احاطت الآفاق ام اذكر لك قوة الكلمة و نفوذ الارادة و عظمة الامر ام اذكر لك الألواح التى نزلت خطاباً للملوك و تلين من استماعه القلوب القاسية كالصخور و وقوع ذلك الخطاب فى عالم الشهود بعد برهة من السنين و الشهور بلى اذا اذكر لك خوارق العادة مما وقعت و يعجز عنها كل العالمين انها لم تكن برهاناً ساطعاً دامغاً لانها امر مسموع غير مشهود و الا لذكرت لك اموراً تذهل منها العقول و تختار من وقوعها النفوس

12 فلننظر الى ما قالوا المفسرون للقرآن حيث نطقوا بان اعظم برهان للفرقان سورة الروم لان فيها صرح الحى القيوم بان الروم من بعد غلبهم سيغلبون و قد وقع هذا بعد بضع من السنين فيا للانصاف لانا اذا نظرنا الى الصحف المطهرة التى نزلت فى هذا القرون الأخيرة لرأينا لا يعد و لا يحصى من هذا القبيل قد نزلت آيات و اخبرت و انذرت و بشرت و ماقتضت برهة من الزمن الا ظهرت اسرارها و اشتهرت آثارها و تحققت قضايها و هذا امر اشتهر فى مشارق الأرض و مغاربها

13 منها الخطاب البليغ لعليج اهل الكتاب النابليون العظيم المفتخر بنفوذ كلمته فى كل الأقاليم و عظمة سلطنته التى تموجت راياتها على صروح المجد بين العالمين و هو فى عزه العالى و شرفه المتعالى خاطبه رب الجنود بخطاب يرتعد منه فرائص كل مختال نفور فاستغرت كل النفوس كيف هذا الخطاب مع عظمة هذا الرجل الفريد فى الآفاق حيث ذله و خذلانه ممتنع و مستحيل بهذه الأوقات فامضت عدة شهور الا انثل عرشه العظيم و نكس علمه الرفيع و سقط اكيلاه الجليل فاصبح اسيراً من دون نصير و اشتهر نداء الأمر فى كل الأقاليم

help him. The call of the Cause became renowned throughout all regions.

- 14 And like unto this, and like unto this, and like unto this - but I have not the scope to elaborate and expound, and I have sufficed with brevity that thou mayest understand the truth beyond metaphor. Upon thee be greetings and praise.

14 و بمثل هذا و بمثل هذا و بمثل هذا و ليس لى
مجال للاسهاب و الاطناب و اكتفيت بالايجاز
حتى تطلع على الحقيقة بعد المجاز و عليك التحية
و الثناء

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All these wishes are well worthy of asking, especially the rescue from self-love. This is a strange trait and the means of the destruction of many important souls in the world. If man be imbued with all the good qualities, but be selfish, all the other virtues will fade or pass away, and eventually he will grow worse.

I hope the beloved of God and the maid-servants of the Merciful will be entirely freed from selfishness. Should this become their nature they will indeed become manifestations of great bounties and the doors of divine grace will open.

SW_v07#18 p.184

Study guide to this volume

The year 1904 brought ‘Abdu’l-Bahá a widening circle of Western visitors even as He remained confined in ‘Akká under growing Ottoman surveillance. This volume reflects both registers: the intimate, probing conversations with American pilgrims and Western seekers recorded in the George Winterburn notes, and the urgent pastoral correspondence directed at a community in America dangerously close to fracture. The Winterburn conversations are among the richest records of ‘Abdu’l-Bahá’s philosophical dialogue: He explains the relationship between symbol and reality, develops a complete anthropology of mineral, vegetable, animal, and human perfections, reflects on the nature of unity and the inadequacy of every secular bond, and offers a systematic account of progressive revelation using the image of the sun and its dawning-points. Alongside these dialogues, the administrative letters—about the conditions for unity, the time of teaching, and the functioning of the consultative assembly—reveal a community builder at work, constructing the institutional skeleton of a future world order.

The Time of Teaching and the Preconditions of Confirmation

Key Passages

O servant of the Most Glorious Beauty! What you had written was reviewed and its details were noted. Christ says this is the time of the wedding feast. Reflect carefully on this statement and the reality of the situation and requirements of the time will become clear and evident. And ‘Abdu’l-Bahá says this is the time of teaching. Each of the friends of God must strive day and night to teach souls and guide people to the divine Kingdom. Such souls are today confirmed and assisted, for each time has its wisdom. One day is the time for sowing seeds, another day for watering, another day for harvesting, and another day for threshing. Now in the divine Kingdom it is also the time for sowing seeds. — AB01472

Today there is no greater service to the Kingdom of GOD than endeavour in uniting the friends and the maidservants of the Merciful One. By all means, strive to lay the foundation of love and harmony among all. Should the friends of GOD and the maidservants of the merciful One unite as they should, they will receive the Heavenly Confirmations as successive as spring rain. They may be so united as to surprise the people, even themselves. If they do not attain this unity and harmony, they shall eventually meet with manifest loss; confirmations and strength shall cease. This is the fact and truth of this condition. They must not complain about GOD. For discord is like unto fire cast amid the harvest. — AB04808

There is no wonder in confessing the appearance of the Kingdom of God, but true wonder consists in good deeds, obedience to the commands and teachings of the True Lord, and firmness in this path, even when the storm is at its height. — AB11444

Context for Study

The cluster of letters addressed to the American community in 1904 turns on a crisis that ‘Abdu’l-Bahá treats with unusual urgency. Discord among the believers in America is described in AB01472 as capable of extinguishing “the Cause of God completely.” The metaphor is agricultural: seeds sown in discord “spoil.” But the diagnosis moves beyond strategy into a theology of confirmation: divine assistance is structurally conditional on unity, because the energy of the Cause flows through the channel of unified hearts. Discord does not merely slow the teaching work; it “cuts off” confirmation. This is a strong claim with deep roots in Islamic theology—the hadith tradition holds that “the hand of God is with the community,” that divine grace accompanies and reinforces collective alignment—and it has parallels in the Christian Pentecost narrative, where the Spirit descends on the assembled company only when they are “all with one accord in one place” (Acts 2:1).

AB11444’s sharp distinction between “confessing the appearance of the Kingdom” and “true wonder,” which consists in deeds and firmness under storm, echoes a persistent Bahá’í critique of what might be called doctrinal nominalism—the reduction of faith to verbal assent. This critique has parallels in the Epistle of James (“faith without works is dead,” 2:26), in the Qur’anic distinction between *iman* (faith) and *islam* (submission and practice), and in Kierkegaard’s distinction between an “objective Christianity” that one merely asserts and a “subjective Christianity” that transforms existence. AB04808’s image of “discord like fire cast amid the harvest” transforms the political problem of community conflict into a cosmic emergency: the harvest of souls made ready by decades of sacrifice can be destroyed in an instant by the fire of division.

Questions for Reflection

1. ‘Abdu’l-Bahá says the present moment is “the time of sowing.” In agricultural metaphors, sowing is a time of faith and patience: the result is not visible. How does the discipline of acting in a “sowing season” differ from acting in a “harvest season,” and what spiritual qualities does each season demand?
2. The claim that divine confirmations cease when community unity breaks down implies that the spiritual effectiveness of action is not a purely individual matter. How does this compare with the Christian doctrine of the Body of Christ (1 Corinthians 12), with the Islamic emphasis on the *umma* as a collective moral subject, and with sociological accounts of collective efficacy?
3. The distinction between confessing faith and manifesting “true wonder” through deeds under adversity appears in multiple religious traditions. Is there a principled way to distinguish between genuine firmness and mere stubbornness? What criteria does this volume offer?
4. “Discord is like unto fire cast amid the harvest.” How does this metaphor compare with Jesus’ parable of the tares among the wheat (Matthew 13:24–30), in which an enemy sows weeds that can only be separated from the wheat at the final harvest?

5. 'Abdu'l-Bahá writes from prison to a community in freedom, urging them to seize the time of teaching. What does this asymmetry—a captive directing free people to act—reveal about the nature of spiritual authority?

The Symbol and the Reality: A Philosophy of Correspondence

Key Passages

Whatever there is in the world of contingency is a symbol of the spiritual world; whatever there is on the earth is a symbol of heavenly things. For example: In the spiritual world there is the light of guidance, in the outer world there is the lamp, its symbol. In the divine world there is love, symbolized in the material world by magnetism. So there are four seasons in the perishable, outer world—spring, which brings the vegetables, refreshes the animals, and promises fruits; summer, which charges the trees with fruits; then follows, the autumn, after which comes the winter, when the trees are bare and empty. Such is the condition of the spiritual world, which has its four seasons—spring, summer, autumn, and winter. — ABU1318

All teaching and knowledge are enclosed in the soul of man, because his soul encompasses everything. To study means to try to bring them to light. For instance: The flowers, fruits, and leaves are contained in the seed; and with the heat, light, and soil, the fruits are manifested. The figure is contained in the mirror, but the mirror of itself has not the power to reflect it. Polishing is necessary in order to give out a perfect reflection. Even on this wall there exists the possibility of a reflection, but it needs polishing to bring out the reflection. So study is polishing. — ABU2176

Context for Study

The Winterburn conversations of February 1904 produced a cluster of philosophically dense utterances that together form a coherent metaphysics of symbolism and education. ABU1318 states the primary principle: the material world is a system of correspondences (*ta.tbīqī*, to use the Arabic philosophical term) for the spiritual world. The example of magnetism symbolizing love and the lamp symbolizing the light of guidance are illustrations of a structural claim: the inner logic of every natural phenomenon reflects a spiritual reality that it embodies. This is not the medieval *scala naturae* (ladder of being) in the sense of a hierarchy from lower to higher, but something more dynamic: the seasons of nature are the seasons of the spirit. When Jesus appeared, it was “the last days of winter”—a civilization drained of its divine vitality—and his appearance inaugurated a new spring.

ABU2176 develops the educational corollary. If the soul already encompasses all knowledge within itself, learning is not the importation of something foreign but the activation of something latent. The metaphors are botanical (the seed contains the flower) and optical (the mirror contains a potential reflection). This position echoes Plato's *anamnesis* doctrine in the *Meno* and *Phaedo*: knowledge is recollection of what the soul already knew before birth. But 'Abdu'l-Bahá's version differs: the activation requires not recollection alone but polishing—a gradual, effortful purification of the soul's receptive surface. The Sufi tradition speaks of the heart (*qalb*) as a mirror that must be

polished by the practice of *dhikr* (remembrance of God) and the diminution of the ego's obscuring tarnish. In Islamic philosophy, the intellect in potency (*'aql bi'l-quwwa*) requires the action of the Active Intellect (*'aql al-fa'al*) to actualize its latent knowledge. 'Abdu'l-Bahá's "confirmations of God" play the role of this activating principle: they are "like rainfalls and showers" that the polished soul receives, while unassisted study draws only from "pools and cisterns."

Questions for Reflection

1. The principle that the material world "symbolizes" the spiritual world implies a particular ontology: the spiritual is more real than the material, and the material derives its significance from its spiritual correspondence. How does this compare with Platonic idealism, with Islamic Neoplatonism (particularly Ibn 'Arabi's doctrine of the *'alam al-khayál*, the world of imagination as intermediate realm), and with the sacramental theology of Catholic Christianity?
2. The cycles-of-the-spirit argument in ABU1318 suggests that religious decline is as natural as winter—inevitable, cyclical, and the precondition of the next spring. How does this view of religious history compare with Protestant accounts of reformation (which see decline as aberration, not cycle), with Hindu doctrines of *yuga* (cosmic age), and with Toynbee's civilizational theory?
3. "Study is polishing." What theory of the self is implied in this metaphor? If all knowledge is already within the soul, what is the relationship between internal development and external instruction?
4. 'Abdu'l-Bahá notes that many illiterate people in Persia "are able to guide wise and learned men" because the confirmations of God flow through them unimpeded. How does this claim challenge modern assumptions about the relationship between formal education and spiritual authority?
5. What would it mean to practice the symbolic reading of nature described in ABU1318 as a daily spiritual discipline? How might it change the experience of ordinary natural phenomena—a winter storm, a spring morning, a fading summer?

Human Nature: The Hierarchy of Kingdoms and the Two Sides of Man

Key Passages

Man, who is in part animal, possesses all the virtues of the mineral, because he has a body; he possesses the added faculty of the vegetable, growth; he has the virtue of the animal kingdom, sensation; and, above all, he possesses reflective and mental power, by which he understands the reality of things. Perceiving and reflecting upon visible things, he realizes the reality of unknown things. When a man gazes at the earth he sees it as if it were level, but by his perception he finds that it is a globe. This power of perception can never be found in the animal kingdom; but man by this power can prove that the sun is a center and that the globe and other bodies revolve around it.—ABU0667

There are two sides to man. One is divine, the other worldly: one is luminous, the other dark; one is angelic, the other diabolic. Man is equal to the animals in all sensuous conditions, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man: knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; inclination towards God and tendency towards Satan; chastity and purity, corruption and vileness; valor and timidity; economy and avidity; good and evil; all are contained in man.

If the angelic side becomes more powerful and the divine power and brightness surround man, then the second birth takes place and eternal life is found at this point. Man becomes then the noblest among creatures. — ABU0667

Context for Study

ABU0667 presents the most complete anthropological schema in this volume. ‘Abdu'l-Bahá begins with the classical Islamic philosophical hierarchy—mineral, vegetable, animal, human—and then disrupts it at the top. The human kingdom is not simply the next level above the animal; it contains within itself an irreducible polarity. Man is the only created being in whom both the angelic and the diabolic are genuinely present as possibilities. The animal is not capable of deliberate cruelty or genuine compassion; it operates within the bounds of its nature. Man alone can “sink lower than the animal”—because the animal lacks the divine capacity that makes its absence in man a fall—or rise to the station of the angels. This analysis of human nature as constitutively dual has deep roots in the Abrahamic traditions. The Jewish concept of the *yetzer ha-ra* and *yetzer ha-tov* (evil and good impulse within the human soul) maps closely onto ‘Abdu'l-Bahá’s “worldly” and “divine” sides. Paul’s anguished self-description in Romans 7—“I do not do what I want, but I do the very thing I hate”—captures the lived experience of this duality. The Qur’anic account of the human being as *khalifat Allah* (vicegerent of God) in creation (2:30) who is also “created of haste” (21:37) and capable of “the lowest of the low” (95:5) encodes the same tension.

What is distinctive in ‘Abdu'l-Bahá’s formulation is the doctrine of the “second birth.” When the angelic side becomes more powerful, man is “born again”—not in the Baptist sense of a sudden conversion event, but in a developmental sense: the inner light has grown sufficient to constitute a new form of life, comparable in its quality-leap to the difference between the mineral and the vegetable or between the animal and the rational human. This second birth produces “eternal life,” which here means not immortality in the afterlife (all souls are immortal) but a qualitatively different mode of existence even in this world.

Questions for Reflection

1. ‘Abdu'l-Bahá says that man abandoned to “the rule of nature” sinks below the animal, while man educated rises above it. What theory of human nature does this presuppose? Is it optimistic or pessimistic about the natural condition of humanity?
2. The polarity of the “divine side” and the “diabolic side” within human nature is described as an intrinsic feature of the human condition, not a result of original sin or karmic debt. How does this compare with the Augustinian doctrine of original sin, with the Calvinist doctrine of total depravity, and with the Qur’anic account of the primordial covenant (*mitháq*)?

3. "The second birth takes place and eternal life is found at this point." Compare this with Jesus' conversation with Nicodemus in John 3 ("you must be born again") and with the Sufi concept of *fana* followed by *baqa* (annihilation followed by subsistence in God).
4. The hierarchical schema places man at the top of the created order. What ethical obligations does this position entail? How does 'Abdu'l-Bahá's anthropology compare with contemporary ecological thinking, which tends to question the privileging of the human?
5. The text includes the observation that men in certain parts of Africa "rend and eat each other," which reflects colonial-era stereotypes that are now recognized as deeply problematic. How should readers engage with such passages in a hermeneutic that takes the spiritual insight seriously while rejecting the racial assumptions?

The Sun and Its Dawning-Points: Progressive Revelation

Key Passages

Divine favor, like the sun, appears from different dawning places. In the early days, the prophets were the dawning places of the divine benedictions. The sun shone from those points. There were people who, when the Sun appeared, knew Him by His radiance, by His favors, by His rays. These were the lovers of the sun and are not attracted to the rising places of the sun; and they knew the sun in His reality because they were not attracted to the dawning places. These people have always attained. — ABU0712

Man must be thirsty for water. He must be seeking the pure water, not the fountain; and he must know that the same salubrious water may gush from different sources. One must be a lover of the fruit, not of the tree. From whatever tree this fruit may come we must like it. The nightingale loves the flower, in whatever garden it may blossom. There are many who have loved the jar, not the wine; they should love the wine in any jar whatsoever. — ABU0712

Context for Study

ABU0712 develops the metaphor that is perhaps 'Abdu'l-Bahá's most original contribution to the philosophy of religion: the sun rises from different dawning-points, but it remains the same sun. Those who "love the sun" recognize it wherever it appears; those who are "attached to the dawning-point" wait for it to rise from the old quarter and miss it when it rises from a new one. The metaphor dissolves at a stroke what Wilfred Cantwell Smith called the "essence" fallacy in comparative religion—the assumption that what distinguishes religious traditions is their essence rather than their historical conditions of manifestation. 'Abdu'l-Bahá is saying something more radical: the divine light is one; the Manifestations of God are multiple dawning-points; and the criterion of genuine religious perception is that it recognizes the light wherever it shines.

The elaborations through which he develops the metaphor are philosophically precise. Water and fountain, fruit and tree, wine and jar—in each case the spiritual seeker must love the substance, not the container. This is a hermeneutic of essence over form, applied not to scripture but to the divine-human encounter. The implication for interreligious dialogue is revolutionary: genuine encounter

with any true religion is encounter with the same divine reality, and the failure to recognize Christ in Moses' dispensation, or the Báb in Christ's dispensation, is the same failure: "attachment to the dawning-point." This resonates with the *philosophia perennis* tradition—Aldous Huxley's claim that all mystical traditions access the same transcendent Ground—but differs from it in a crucial way: 'Abdu'l-Bahá does not argue that all religions are secretly the same; he argues that they are successive manifestations of the same divine Sun, and that therefore each is genuinely different (different laws, different social forms, different cultural expressions) while sharing the same spiritual essence.

Questions for Reflection

1. The sun-dawning-point metaphor implies that the divine reality is one while its historical manifestations are multiple. How does this compare with John Hick's "pluralist hypothesis" (all religions are responses to the same transcendent Real), with Karl Barth's "christomonism" (God is revealed only in Christ), and with Islamic exclusivism regarding the finality of Muhammad?
2. "There are many who have loved the jar, not the wine." 'Abdu'l-Bahá applies this to those who cling to the historical form of a religion when its spirit has moved on. Is this a fair characterization of what happens in religious conservatism, or does it caricature the legitimate function of tradition as a vessel for preserving spiritual truth?
3. The text distinguishes between those who "know the sun by its radiance" and those who are "attached to the dawning-point." What spiritual practices or qualities of perception enable the former mode of knowing? Is this something that can be cultivated, or is it a gift?
4. Progressive revelation as described here implies that each new Manifestation "abrogates" (in some sense) the previous dispensation's social laws while affirming and fulfilling its spiritual core. How does this account compare with the Christian theological category of *typology* (Old Testament as type, New Testament as antitype) and with the Islamic concept of *naskh* (abrogation of earlier revelations)?
5. If the same divine light shines through all the Manifestations, what should a Bahá'í say when asked: "What distinguishes the Bahá'í revelation from all previous ones?" How does the sun metaphor both enable and complicate this question?

Consultation, Unity, and the Conditions of Collective Life

Key Passages

The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be nonexistent, that gathering shall be dispersed and that assembly be brought to naught.

— AB00394

The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. — AB00394

In brief, whatsoever is arranged with love and purity of intention, its result is light; and if the least trace of estrangement prevails the result shall be darkness upon darkness.— AB00394

Context for Study

AB00394, addressing the conditions for a functioning spiritual assembly, is one of the earliest and most complete accounts of Bahá'í consultation in 'Abdu'l-Bahá's writings. The principles it establishes—absolute love among members, freedom of expression, majority rule, and the prohibition of post-meeting criticism of decisions—compose a coherent theory of group deliberation. The document is remarkable for the precision with which it holds together two principles that are often experienced as incompatible: absolute freedom of expression and absolute submission to the majority decision. The rationale for the latter is given elsewhere in 'Abdu'l-Bahá's writings: a decision sincerely made and properly submitted to God for confirmation becomes, in the very process of its execution, either corrected or vindicated. The emphasis on “love and purity of intention” as the ultimate condition for illuminated outcomes (*nur 'alá nur*, light upon light) locates the spiritual quality of the process, not merely its structural correctness, as the determinant of its fruit.

This theory of deliberation engages with several traditions. Athenian democratic deliberation (*isegoria*, equal right to speak) valued freedom of expression but assumed adversarial conflict as the motor of decision. Quaker consensus procedure requires unanimity and is willing to defer decisions indefinitely, which 'Abdu'l-Bahá explicitly does not require. The Islamic tradition of *shúrá* (consultation) is Qur'anic in origin (3:159, 42:38) and was practiced in early Islam, though it was rapidly formalized into elite consultation among scholars. 'Abdu'l-Bahá's innovation is the strict prohibition on post-meeting criticism: the decision, once made, becomes the community's commitment, not merely the majority's preference. This transforms consultation from a mechanism of aggregating preferences into a spiritual practice of collective discernment, in which individual attachment to one's own view is progressively released in favor of the emergent will of the whole.

Questions for Reflection

1. The prohibition on criticizing a previous decision “whether in or out of the meeting, though that decision be not right” is a strong constraint on individual conscience. How is this prohibition justified? Under what circumstances, if any, might it conflict with an individual's moral obligation?
2. “Whatsoever is arranged with love and purity of intention, its result is light.” This is a claim about the relationship between inner disposition and outward outcome. Does it imply that correct outcomes are guaranteed by correct intentions, or something more nuanced?

3. The consultation document requires that members “manifest in themselves the Unity of God.” What does it mean for a human group to “manifest divine unity”? Compare with Paul’s image of the Body of Christ (1 Corinthians 12) and with the Sufi concept of the community as the outward form of the single divine Essence.
4. How does the Bahá’í consultation model described here compare with contemporary deliberative democracy theory (Rawls, Habermas) and with Indigenous consensus-building practices? What does each tradition emphasize, and what does each risk losing?
5. The document says the assembly must “strictly avoid interference in political matters.” How is this prohibition to be understood in an age when many of the community’s concerns—education, poverty, justice—are inherently political?

A Guiding Question for the Whole Volume

Volume 130 holds in productive tension the contemplative and the active, the mystical and the institutional. The Winterburn conversations offer a vision of a universe organized as a system of spiritual correspondences, in which the soul is a sun-loving mirror and knowledge is the polishing that enables it to reflect the divine light. The administrative letters offer a vision of a community organized through consultation, unity, and the discipline of released attachment to individual opinion. Both visions depend on the same anthropological premise: that human nature contains within itself both the angelic and the diabolic, and that the decisive question of each life is which side will predominate.

The whole volume therefore poses the question: **How does the cultivation of inner perception—the capacity to recognize the Sun of Truth in whatever dawning-point it appears—translate into the disciplines of collective life that make a community capable of embodying, rather than merely announcing, the unity it proclaims?**