





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 133:

Writings and Utterances of Abdu'l-Baha, 1905, 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](http://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](mailto: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](http://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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- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
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- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

## **‘Abdu’l-Bahá**

### **I. Pre- and early ministry**

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 141–144. Letters and utterances in the year 1909 I–IV

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- 145–146. Letters and utterances in the year 1910 I–II
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- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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### **III. Late ministry**

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# Introduction to volume 133

This 1905 volume is particularly colored by the presence of Julia Grundy's pilgrim notes, published as "Ten Days in the Light of 'Akka", which preserve a series of compact responses on practical spirituality, theology, social reform, and the inner life. The opening letter, AB00027, gives the collection its public keynote: in the face of renewed opposition and calumny in the Holy Land, 'Abdu'l-Baha receives the American believers' pledge of unity with profound joy and turns it into a call for healing action. The friends are to become physicians to the world, administering a twofold remedy: first, guiding souls to the Cause of God, and then training them in heavenly attributes—truthfulness, reconciliation, love for all, care for the orphan and poor, and the establishment of universal peace. This letter is especially important for its fusion of Covenant, teaching, social service, and the divine-physician metaphor into a single program of collective action.

The Grundy notes form a distinctive cluster of brief aphoristic teachings. Several define the spiritual life with memorable concision: ABU3529 states that moral life consists in self-government and immortality in the government of the human soul by the divine Will; ABU3609 calls the soul the sanctuary of God and reason His throne; ABU3601 and ABU3384 insist that actions reveal the condition of the soul. ABU3538 counsels believers not to be occupied with weakness, but to allow the Will of God to flow through them, while ABU3597 reduces faith to what is carried out. ABU3054 gives a strong definition of sacrifice as giving up all things in the Cause of God, including will, judgment, and selfhood; ABU1867 reinforces the same point through the parable of the lion, wolf, and fox, where the one who accounts himself as nothing receives all. These utterances give the volume an intimate pedagogical texture: pilgrimage becomes training in self-renunciation, spiritual joy, and usable moral principles.

A second major strand is doctrinal clarification for Western believers. ABU0107 gives an extended exposition of the unity of the Manifestations, the difference between the "garment" and the Reality, the self-sufficing proof of the Manifestation, the relation of the Bab and Baha'u'llah, and 'Abdu'l-Baha's absolute rejection of claims made on his behalf beyond servitude. ABU0468 similarly explains progressive revelation through the light and lamp, warning that attachment to former forms, inherited belief, literal interpretation, and imagination veil souls from recognizing the new Manifestation. ABU1773 treats reincarnation as the return of spiritual qualities rather than the return of individual substance, using Elijah and John the Baptist as the governing example. ABU1278 gives a spiritual interpretation of "heaven," sanctified from place and identified with the divine Will and the Kingdom within the soul. ABU0744 is one of the more philosophically dense notes, distinguishing soul, spirit, salvation, free will, spiritual sight, and the nondevelopment of the wicked soul, while denying reincarnation and locating further destiny within divine mercy.

The volume also contains notable social and historical materials. ABU3026 addresses economic inequality with directness, envisioning a future in which vast fortunes cannot be amassed through the

labor of others, workers receive a much greater share of profits, and economic change occurs gradually and voluntarily rather than through violence. ABU1142 gives a striking account of the House of Justice as the divinely ordained form of future governance, contrasting it with merely human councils and extending its authority to questions of war, rulers, and social justice. ABU3261 anticipates a future movement toward a diet of fruits and grains, while ABU2368 describes Baha'u'llah's Revelation as containing the principles necessary for the gradual uplift of the masses. ABU0537 is especially important for the history of women in the Faith: it explains women's favored position in the new Revelation through their devotion and firmness, recalls the heroism of Persian women, and gives an extended account of Qurratu'l-'Ayn. Together these items present the Faith as a force for personal transformation, social reorganization, women's advancement, economic moderation, and the formation of a world order grounded in obedience to divine law.

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## AB00027

*To: Baha'is of the United States et al., in Washington, DC*

*Date: 1905-Jan-03*

- 1 O my spiritual loved ones! At a time when an ocean of trials and tribulations was surging up and flinging its waves to the heavens, when multitudes were assailing us and the tyrannical were inflicting upon us crushing wrongs—at such a time a band of individuals, intent on defaming us, allied themselves with our unkind brother, brought out a treatise that was filled with slanderous charges, and leveled accusations and calumnies against us.
 

1 ای یاران رحمانی من در حالیکه دریای امتحان  
 پر موج گشته و موج بلایا باوج رسیده جنود  
 امم در نهایت هجوم و اهل اعتساف بی نهایت بی  
 انصاف جمعی از مفتریان با اخوی نا مهربان التیام  
 یافتند و کتایی از مفتریات نگاشتند و بسعایت و  
 رشایت پرداختند
- 2 In this way they alarmed and confused the government authorities, and it is obvious what the condition of this captive then became, in this dilapidated fortress, and what terrible harm and mischief was done, far worse than words can tell. In spite of everything, this homeless prisoner remained inwardly tranquil and secure, trusting in the peerless Lord, yearning for whatever afflictions might have to be encountered in the pathway of God's love. For bolts of hate are, in our sight, but a gift of pearls from Him, and mortal poison but a healing draught.
 

2 فکر حکومت را مشوش کردند و اولیای امور را  
 مضطرب نمودند دیگر معلومست حالت مسجون  
 در این قلعهء خراب چگونه و امور بچه درجه  
 مشوش و پر اضطرابست از وصف خارجست با  
 وجود این باز آوارهء مسجون در نهایت استقرار  
 و سکون و متوکل بر حضرت بیچون و آرزوی هر  
 بلا و ابتلائی در سبیل محبة الله مینماید تیر جفا  
 در عطاست و زهر قاتل شفای عاجلست
- 3 Such was our state when a letter came to us from the American friends. They had covenanted together, so they wrote, to remain at one in all things, and the signatories one and all had pledged themselves to make sacrifices in the pathway of the love of God, thus to achieve eternal life. At the very moment when this letter was read, together with the signatures at its close, 'Abdu'l-Baha experienced a joy so vehement that no pen can describe it, and thanked God that friends have been raised up in that country who will live together in perfect harmony, in the best of fellowship, in full agreement, closely knit, united in their efforts.
 

3 ما در این حالت که مکتوبی از یاران امریک  
 رسید و مضمون آن کلّ متعاهد بر اتحاد و اتفاق  
 در جمیع شئون گشته و کلّ امضاء نموده اند  
 که در سبیل محبة الله جانفشانی نمایند تا حیات  
 جاودانی یابند بجز مطالعه آن نامه و ملاحظه  
 اسماء که در ذیل امضا نموده بودند چنان فرح و  
 سروری از برای عبدالهء حاصل گشت که از  
 وصف خارجست و شکر نمود خدا را که یارانی  
 در آنسامان پیدا شده اند که در نهایت روح و  
 ریحان با یکدیگر متحد و متفق و هم پیمانند
- 4 The more this compact is reinforced, the happier and the better shall all things be, for it will draw unto itself the confirmations of God. If the lovers of the Lord are hoping for grace to win as their friends the Company on high, they must do all they
 

4 و این میثاق هر قدر محکمتر گردد خوشتر و بهتر  
 و شیرین تر شود و جاذب تأییدات الهیه گردد  
 اگر یاران الهی آرزوی توفیق کنند تا رفیق ملأ  
 اعلی یابند در توکید و تحکیم این میثاق بکوشند  
 زیرا عهد و میثاق اخوت و اتحاد مانند آبیاری  
 شجرهء حیاتست یعنی حیات ابدی

can to strengthen this compact, for such an alliance for brotherhood and unity is even as watering the Tree of Life: it is life everlasting.

- 5 O ye lovers of God! Make firm your steps; fulfill your pledge to one another; go forth in harmony to scatter abroad the sweet savors of God's love, and to establish His Teachings, until ye breathe a soul into the dead body of this world, and bring true healing in the physical and spiritual realms to everyone who aileth.
- 6 O ye lovers of God! The world is even as a human being who is diseased and impotent, whose eyes can see no longer, whose ears have gone deaf, all of whose powers are corroded and used up. Wherefore must the friends of God be competent physicians who, following the holy Teachings, will nurse this patient back to health. Perhaps, God willing, the world will mend, and become permanently whole, and its exhausted faculties will be restored, and its person will take on such vigor, freshness and verdancy that it will shine out with comeliness and grace.
- 7 The first remedy of all is to guide the people aright, so that they will turn themselves unto God, and listen to His counselings, and go forth with hearing ears and seeing eyes. Once this speedily effective draught is given them, then, in accordance with the Teachings, they must be led to acquire the characteristics and the behavior of the Concourse on high, and encouraged to seek out all the bounties of the Abha Realm. They must cleanse their hearts from even the slightest trace of hatred and spite, and they must set about being truthful and honest, conciliatory and loving to all humankind—so that East and West will, even as two lovers, hold each other close; that hatred and hostility will perish from the earth, and universal peace be firmly rooted in their place.
- 8 O ye lovers of God! Be kind to all peoples; care for every person; do all ye can to purify the hearts and minds of men; strive ye to gladden every soul. To every meadow be a shower of grace, to every tree the water of life; be as sweet musk to the sense of humankind, and to the ailing be a fresh, restoring breeze. Be pleasing waters to all those who thirst, a careful guide to all who have lost their way; be father and mother to the orphan, be loving sons and daughters to the old, be an abundant treasure to the poor. Think ye of love and good fellowship as the delights of heaven, think ye of hostility and hatred as the torments of hell.

5 باری ای یاران الهی قدم ثابت نمائید و عهد محکم کنید و متحد و متفق در انتشار رائج محبت الله بکوشید و ترویج تعالیم الهیه نمائید تا جسم مرده اینجهانرا جان بخشید و هر بیمار دو جهانرا شفای حقیقی مبذول دارید

6 ای یاران الهی عالم مانند شخص انسانست مریض و ضعیف و ناتوان گشته دیده نابینا شده و گوش ناشنوا گشته قوای حسی بتمامه بتخلیل رفته یاران الهی باید طیب حاذق گردند و بموجب تعالیم الهیه این بیمار را پرستار شوند و علاج کنند شاید انشاءالله صحت حاصل گردد و شفای ابدی یابد و قوائی که بتخلیل رفته تجدید شود و شخص عالم صحت و طراوت و لطافت چنان یابد که در نهایت صباحت و ملاحه جلوه نماید

7 اول علاج هدایت خلقتست تا توجه بحق یابد و استماع نصائح الهی کنند و بگوشی شنوا و بچشمی بینا مبعوث شوند چون این داروی سریع التأثير استعمال شد پس باید بموجب تعالیم الهیه بر روش و اخلاق و اعمال ملاً اعلی دالت نمود و بمواهب ملکوت ایهی تشویق و تحریص کرد قلوباً بکلی از شائبه بغض و لره پاک و منزّه نمود و براسستی و آشتی و درستی و محبت بعالم انسانی پرداخت تا شرق و غرب مانند دو عاشق دست در آغوش نمایند و عداوت و بغضا از عالم انسانی برخیزد و صلح عمومی تقرّر یابد

8 ای یاران الهی بجمع امم و ملل مهربان باشید کلّ را دوست دارید و بقدر قوه در تطیب قلوب بکوشید و در تسریر نفوس سعی بلیغ مبذول دارید هر چنی را رشحات سخاوت شوید و هر شجر را آب حیات گردید هر مشامی را مشک معطر شوید و هر بیمار را نسیم جانپور گردید هر تشنه ئی را آب گوارا باشید و هر گمراهی را رهبر دانا شوید هر یتیمی را پدر و مادر مهربان گردید و هر پیر را پسر و دختری در نهایت روح و ریحان گردید و هر فقیر را گنج شایگان شوید محبت و الفت را جنت نعیم دانید و کدورت و عداوت را عذاب جحیم شمرد

- 9 Indulge not your bodies with rest, but work with all your souls, and with all your hearts cry out and beg of God to grant you His succor and grace. Thus may ye make this world the Abha Paradise, and this globe of earth the parade ground of the realm on high. If only ye exert the effort, it is certain that these splendors will shine out, these clouds of mercy will shed down their rain, these life-giving winds will rise and blow, this sweet-smelling musk will be scattered far and wide.
- 9 بجان بکوشید و بتن میاسائید و بدل تضرع و زاری کنید و عون و عنایت الهی جوئید تا این جهان را جنتِ ابری کنید و این کرهٔ ارض را میدان ملکوت اعلیٰ اگر همتی بنمائید یقین است که این انوار بتابد و این ابر رحمت ببارد و این نسیم جانپور بوزد و رائحهٔ این مشک اذفر منتشر گردد
- 10 O ye lovers of God! Do not dwell on what is coming to pass in this holy place, and be ye in no wise alarmed. Whatsoever may happen is for the best, because affliction is but the essence of bounty, and sorrow and toil are mercy unalloyed, and anguish is peace of mind, and to make a sacrifice is to receive a gift, and whatsoever may come to pass hath issued from God's grace.
- 10 ای یاران الهی شما تقید بجوادی بقعه مبارکه نداشته باشید و ابداً تفکر مکنید آنچه واقع شود خیر است زیرا بلا عین عطاست و زحمت حقیقت رحمت و پریشانی جمعیت خاطر است و جانفشانی موهبت باهر آنچه واقع شود فضل حضرت یزدانست
- 11 See ye, therefore, to your own tasks: guide ye the people and educate them in the ways of 'Abdu'l-Baha. Deliver to mankind this joyous message from the Abha Realm. Rest not, by day or night; seek ye no moment's peace. Strive ye with all your might to bring to men's ears these happy tidings. In your love for God and your attachment to 'Abdu'l-Baha, accept ye every tribulation, every sorrow. Endure the aggressor's taunts, put up with the enemy's reproaches. Follow in the footsteps of 'Abdu'l-Baha, and in the pathway of the Abha Beauty, long at every moment to give up your lives. Shine out like the daystar, be unresting as the sea; even as the clouds of heaven, shed ye life upon field and hill, and like unto April winds, blow freshness through those human trees, and bring them to their blossoming.
- 11 شما بکار خود مشغول شوید و بهدایت خلق پردازید و نفوس را بخلق و خوی عبدالهء تربیت نمائید و بشارت ملکوت ابری بخلق برسانید شب و روز آرام نگیرید و دقیقه ئی پیارمید بکمال همت این بشارت را بگوش عالمیان برسانید و در محبت الهی و تعلق بعبدالهء هر بلا و مصیبتی را قبول نمائید تحمل شماتت اعداء کنید و صبر بر ملامت اهل جفا پیروی عبدالهء نمائید و در هر دم آرزوی جانفشانی در سبیل جمال ابری کنید چون شمس بدرخشید و چون دریا بجوش و خروش آئید و مانند سحاب حیات بکوه و صحرا بخشید و بمثابه نسیم بهاری اشجار هیاکل انسانی را شکفتگی و تازگی و طراوت و لطافت بخشید

SWAB#200, BSW#15.39x, TAB.035-038, BWF.356-357x

MKT4.123, MNMK#094 p.172,  
 MMK1#200 p.234, MILAN.138,  
 KHSH10.03x, YHA1.098 (1.199),  
 NJB\_v01#14 p.001x

**ABU3529**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Moral life consists in the government of one's self. Immortality is government of a human soul by the Divine Will.

SW\_v14#01 p.009, PN\_unsorted p076, TDLA.005, BLO\_PN#104

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**ABU3609**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

The soul is the Sanctuary of God; Reason is His Throne.

TDLA.005, BLO\_PN#104

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**ABU3601**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Our actions reveal what we are, no matter what the tongue speaks.

TDLA.005, BLO\_PN#104

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**ABU3369**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Every drop of blood shed in the Cause of God will raise up one hundred believers. Martyrdom is the supreme test of belief. Great martyrs will arise in this Cause in the years to come. A

believer is sometimes called upon to suffer a living martyrdom.

TDLA.005, BLO\_PN#104

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## ABU3203

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: Are miracles performed in this Day?*

Are miracles performed in this Day?

Miracles are constantly being performed in the material world about us, yet they make but little impression. Every Prophet has His own particular Mission and function. He does not come merely to perform miracles. People do not trouble themselves about the proof of miracles. The function of a physician is not to make a tree talk.

TDLA.005, BLO\_PN#104

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## ABU2905

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Be firm in the West! Let the foundation principles of this Truth become deep-rooted. Hold fast until the fullness of reality comes to you. Christ's Teachings were established largely through the firmness of Paul. Many calamities will befall the believers, but by loving the Cause of God, it will be uplifted in human souls and the believers strengthened. Love one another. Live in Unity under the Tent of God. Firmness and Love make Unity. God will assist all who serve in this Cause.

TDLA.005-006, BLO\_PN#104

**ABU3262***Words to Julia Grundy spoken around Jan. 1905 in Akka*

Spirit is universal. Man is created in a potential degree of Spirit. Growth is from the mental station into the Spiritual, something like the development from soldier to Commander. God Himself cannot compel the soul to become spiritual. The exercise of a free human will is necessary. We can point the way and furnish the example. We should do little things as well as great things for the Love of God. We should love people because they are God's creatures.

SW\_v14#01 p.009, TDLA.006, BLO\_PN#104

**ABU3610***Words to Julia Grundy spoken around Jan. 1905 in Akka**Question/topic: Are the Manifestations sinless?*

Q. Are the Manifestations sinless?

A. Yes, there must be a standard of perfection for human example.

TDLA.006, BLO\_PN#104

**ABU3576***Words to Julia Grundy spoken around Jan. 1905 in Akka**Question/topic: Are the Manifestations limited?*

Q. Are the Manifestations limited?

A. They are limited only by the capacity of souls to whom They reveal the Word.

TDLA.006, BLO\_PN#104

**ABU3596**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What becomes of an undeveloped infant's soul?*

Q. What becomes of an undeveloped infant's soul?

A. It rests with the mercy of God and through the eternal bounty it will not be deprived of that mercy.

SW\_v09#09 p.101, TDLA.006, BLO\_PN#104

**ABU3548**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: Will the Tablets and Utterances of Baha'u'llah be added to our Bible?*

**“Will the Tablets and Utterances of BAHÁ’-U’LLAH be added to our Bible?” “No, they are a distinct Revelation of God and will form a Book larger than our Bible.”**

TDLA

Will the Tablets and Utterances of Baha'u'llah be added to our Bible?

No, they are a distinct Revelation of God and will form a Book larger than our Bible.

TDLA.006-007, BLO\_PN#104

**ABU3364**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What will be the future of this Revelation?*

What will be the future of this Revelation?

Know this- that the Revelation of Baha'u'llah is the Word of God. There will not be a home which does not contain a believer. Look not at the present. Turn your vision upon the

future. All the books written concerning the History of this Revelation number about fifty volumes.

TDLA.007, BLO\_PN#104

## ABU3026

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: Will the money of the rich ever be divided among the people without revolution or bloodshed? Will some men amass great fortunes in the future while others remain poor? Will the law prevent this condition of affairs?*

Will the money of the rich ever be divided among the people without revolution or bloodshed? Will some men amass great fortunes in the future while others remain poor? Will the law prevent this condition of affairs?

It will not be possible in the future for men to amass great fortunes by the labor of others. The rich will willingly divide. They will come to this gradually, naturally, by their own volition. It will never be accomplished by war and bloodshed. The ruling power or government cannot treat the rich unjustly. To force them to divide their wealth would be unjust. In the future, proportionately about three-quarters of the profits will go to the workmen and one-quarter to the owner. This condition will prevail in about one century. It will certainly come to pass.

SW\_v07#15 p.147, SW\_v13#12 p.341, PN\_unsorted p076, TDLA.007, BLO\_PN#104

## ABU2916

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

The Blessed Perfection has revealed a Tablet called 'Tablet of the Spiritual World.' All who read it are filled with an anxious desire to leave this world and enter the next condition, so wonderful are the glories of the Spiritual Kingdom. In Persia, one man who read this Tablet killed himself. he could not wait

for the happiness it promised him. Another, a youth of Isfahan, could not stand the spiritual food contained in this Tablet, and lost his reason.

TDLA.007-008, BLO\_PN#104

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## ABU3082

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

I once lived in a cave on Mount Carmel. One day I went to the Carmelite Monastery and asked to see someone, saying I had a message to deliver. They refused to see me or hear my message. I said, 'I will put it in writing if you will read it.' They still refused, so I returned to 'Akka in great sadness, walking the whole distance of nine miles.

TDLA.008, BLO\_PN#104

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## ABU2267

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Everlasting Life is the Bounty of God. It is like the Sea of Reality. The believers are the waves of that Sea, one great Sea and a thousand waves as one. Again, Everlasting Life is like the rays of the Sun and the believers are windows; the Sun which produces the Light is One and the same. Into these soul-windows the same Light enters and various things within are illuminated. The Kingdom is like a garden. The flowers differ in color and perfume, yet they receive growth, beauty, and bounty from the one God and are developed by the same Divine Breeze. Truth is like the Light which is always the same. The souls of Believers are as mirrors which reflect the Light. Truth is like the light of a candle which does not vary, yet the candlestick which holds it may change. Each year the rose is the same beautiful flower although it appears in different gardens.

TDLA.008, BLO\_PN#104

**ABU3261**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*  
*Question/topic: What will be the food of the future?*

What will be the food of the future?

Fruit and grains. The time will come when meat will no longer be eaten. Medical science is only in its infancy, yet it has shown that our natural diet is that which grows out of the ground. The people will gradually develop up to the condition of this natural food.

COC#1052x, LOG#1009x, BSC.453 #830x, PN\_unsorted p076, TDLA.008-009, BLO\_PN#104

**ABU3372**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

There is no appointed length of life for man. Lengthen your life by living according to God's spiritual laws. Then you will live forever. This is the true longevity, the real life. The real life is eternal happiness and existence in the Knowledge of God.

TDLA.009, BLO\_PN#104

**ABU3181**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Jesus was a dyer by trade. He also lived in Egypt 'Out of Egypt have I called My Son' (Matt. 2:15, Hos. 11:1) was spoken of Jesus. The 5th Gospel which is considered noncanonical gave other history of Jesus than is contained in the Gospels of the New Testament. There were fifty gospels, but only four were accepted as genuine by the priesthood.

TDLA.009, BLO\_PN#104

**ABU3225***Words to Julia Grundy spoken around Jan. 1905 in Akka*

Spirit is the highest and supreme development of the soul. Soul is the material or outer self—the Mind. is the action of the Soul's powers. The Body is the physical covering or medium in which Mind acts and functions. At death everything but Spirit is destroyed and becomes extinct.

SW\_v14#01 p.009, TDLA.009, BLO\_PN#104

**ABU3486***Words to Julia Grundy spoken around Jan. 1905 in Akka*

The Prophets and Holy Men always went into the wilderness to pray. Many of the walked upon Mount Carmel and communed with God.

TDLA.009, BLO\_PN#104

**ABU2646***Words to Julia Grundy spoken around Jan. 1905 in Akka*

True Religion has nothing to do with human imagination. God's Will is independent of human opinion. Personal ideas and mere human prejudice are the great obstacles to spiritual growth. For instance, some difference of opinion arises between two believers in God. Each expects the Lord to support his view of the question. The Word of God is perfect and arbitrary in Its perfection. When there is difference of view there is absence of the Spirit. The Word is the only Standard of Truth. Discord and disagreement are impossible among those who adhere to the Manifestation and sever themselves

from human opinion.' There are no 'heads' in this Cause; all are 'Servants.'

TDLA.009-010, BLO\_PN#104

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## ABU2880

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

If all the world should combine to overthrow the Covenant, it could not succeed. 'Abdu'l-Baha loves all no matter how they turn away from Him. Whether they love or hate Him, go or come, He never changes in His love for them. The Blessed Perfection has left nothing undone. What He ordained can never be set aside.

SW\_v08#16 p.216-217x, TDLA.010, BLO\_PN#104

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## ABU3499

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Everything in life ministers to our development. Our lesson is to study and learn. Money and difficulties are alike advantages to us. Tests are either stumbling blocks or stepping-stones, just as we make them.

TDLA.010, BLO\_PN#104

**ABU3184***Words to Julia Grundy spoken around Jan. 1905 in Akka*

The Prophets of the Word could not sin. They possess the power and will to violate the Will of God, but the desire to do so is never present in them. Knowing the perfect fruit of Oneness, they have no inclination toward that which is imperfect. Like beautiful flowers, they do not change in beauty even when surrounded by foul conditions.

TDLA.010, BLO\_PN#104

**ABU3404***Words to Julia Grundy spoken around Jan. 1905 in Akka*

There are two kinds of suffering, one subtle, the other gross. The subtle suffering is hatred, anger, fear, and torment which follow evil actions of the soul. The gross suffering is imprisonment, chastisement, and physical pain of martyrdom.

TDLA.011, BLO\_PN#104

**ABU2396***Words to Julia Grundy spoken around Jan. 1905 in Akka*

At the time of Muhammad, He sanctioned war for the preservation of the lives of His followers. The laws of individual justice were confused and preliminary in the souls of men. Therefore, the law of general justice of the community was revealed by this Prophet. He commanded His followers to carry the Religion of God by the sword. When a man is about to take poison, it is right to dash the cup from his hand even with extreme violence. It will inflict injury but at the same time save his life. There must be a law to prevent the wolves, from destroying the lambs at such a period of religious history. That is why the Shepherd sanctioned such vigorous protection for the

sheep. Behind such laws of a Manifestation there is always a supreme wisdom.

TDLA.011, BLO\_PN#104

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## ABU2642

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

[During dinner 'Abdu'l-Baha ate entirely with His fingers. After awhile He said,]

In the East there are many peoples who never use a knife or fork. To eat with their fingers is custom among them, just as the Western nations have their own peculiar customs. We must each view with respect the customs of the other. There is a kind of food which needs neither knife nor fork and of which every one may partake with perfect ease and benefit. It is the food spiritual. This food brings life and stimulation instead of indolence and apathy. It brings peace and content to the one who partakes of it; the more food, the more joy and peace. For the Spirit is always eager to furnish sustenance to the soul.

TDLA.011-012, BLO\_PN#104

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## ABU3202

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Allusion cannot convey what Reality teaches. Christ said, "What has happened in the past will happen again in the future." The reason of this is that all things are under the operation of Divine Law which is the same today, yesterday, and forever. By this the spiritual eye may discern that which is authentic in the Scriptures.

TDLA.012, BLO\_PN#104

**ABU3384**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Sow the seeds of love in the heart and not the seeds of hatred.  
The reflection in the glass proves whether we are laughing or  
frowning. By our actions we reveal what is growing in the  
heart. Actions are mirrors of the soul.

SW\_v08#05 p.058 , PN\_unsorted p076, TDLA.012, BLO\_PN#104

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**ABU1854**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

These are precious and wonderful days in 'Akka. Each day is  
as a year. Your visit cannot be measured merely by the length  
of time you have been here. The real spiritual visit will be  
after you have gone. Some who remain but one day go away  
filled and enkindled with the Spirit of God. They are like the  
dry wood which bursts into flame as soon as it touches the fire.  
So it is with a lamp; the oil within it responds instantly to the  
fire and gives forth light. The soul which possesses sight can  
see in a moment, while the blind never see. An awakened soul  
is like a precious pearl in the midst of a load of pebbles which  
have but little value. To some it is given to hear and know the  
Message of Life in a short time, while others hear and receive  
nothing even though they make a long stay in this holy place.

TDLA.012-013, BLO\_PN#104

**ABU3538***Words to Julia Grundy spoken around Jan. 1905 in Akka*

We should not be occupied with our failings and weakness, but concern ourselves about the Will of God so that It may flow through us, thereby healing these human infirmities.

SW\_v14#06 p.165, PN\_unsorted p076, TDLA.013, BLO\_PN#104

**ABU3597***Words to Julia Grundy spoken around Jan. 1905 in Akka*

Faith is not so much what we believe as what we carry out.

SW\_v08#05 p.058 , PN\_unsorted p076, TDLA.013, BLO\_PN#104

**ABU1867***Words to Julia Grundy spoken around Jan. 1905 in Akka*

In America you have only received a taste of the spiritual food which is to come to you. Some will arise to serve the Cause of God in your land who will sacrifice themselves entirely. They will be given great power from God when they come forth to do His Will. Concentrate the soul upon God so that it may become as a fountain pouring out the Water of Life to a thirsty world. Live up to the principles of Sacrifice. The world will then become as nothing and be without power to attract you away from God. Sacrifice your will to the Will of God. The Kingdom is attained by the one who forgets self. Everything becomes yours by Renunciation of everything.

A lion, wolf, and fox went hunting. They captured a wild ass, a gazelle, and a hare. The lion said to the wolf, 'Divide the spoil.' The wolf said, 'That is easy; the ass for yourself, the gazelle for me, and the hare for the fox.' The lion bit off the wolf's head saying, 'You are not a good divider.' Then turning

to the fox, he said, 'You divide!' The fox said, 'The ass, the gazelle, and the hare are yours!' The lion looking at him, said, 'Because you have accounted yourself as nothing, you may take all the prey.'

SW\_v08#06 p.065x, TDLA.013-014, BLO\_PN#104, STAB#030

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## ABU3618

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

The miracles of Christ were spiritual teachings, not literal.

TDLA.014, BLO\_PN#104

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## ABU3617

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What is true greatness in man?*

Q. What is true greatness in man?

A. His spiritual attributes. No one can destroy his spiritual qualities; they are from God.

SW\_v07#16 p.153, PN\_unsorted p076, TDLA.014, BLO\_PN#104

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## ABU3644

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Tests are like fire which purifies.

TDLA.014, BLO\_PN#104

**ABU2368**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: How will the masses be benefited by this Revelation?*

How will the masses be benefited by this Revelation?

The Revelation of Baha'u'llah contains all the great laws and principles of social government. The basis of God's perfect laws is love for humanity and help for human needs. If all people followed this Revelation, the masses would be immeasurably uplifted and the Cause of God glorified. This development of humanity will be gradual, not sudden. It will surely come to pass; it is impossible to swim against the current of Niagara. Teaching the Truth is like building bridges by which humanity may cross over the current which threatens. The world must come to know the Word in Christ. How He was mocked, scorned, and laughed at, yet His mission was to uplift the very world which refused Him. Realization of this will bring tears to the eyes of those who deny Him, cause them to grow silent and thoughtful. Christ is always Christ.

TDLA.014, BLO\_PN#104

**ABU3509**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What is the best way to benefit humanity?*

What is the best way to benefit humanity?

Guidance to God. What is dearer to man than life? So, therefore, leading a soul to Eternal Life is the greatest blessing and benefit you can bestow upon that soul.

TDLA.014-015, BLO\_PN#104

**ABU3215**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: When does our responsibility cease in giving the Message?*

When does our responsibility cease in giving the Message?

When we give the Message, we develop ourselves. Our own heart is opened when we teach the heart of the listener. The more we give, the more we get. Therefore, as this is the means of our own development we should never cease teaching. Our responsibility remains as long as we have a listener.

TDLA.015, BLO\_PN#104

**ABU3090**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What is the best thing to do when met by a difficult question [in teaching]?*

What is the best thing to do when met by a difficult question?

A sincere worker in the Cause of God is always assisted by the Divine Spirit when such questions arise. The Truth will flow through you if you stand in the right attitude toward the Truth. In the Spiritual Station you will never be without the Knowledge necessary to answer a question. With Spiritual food the capacity to know increases with the will to serve.

TDLA.015, BLO\_PN#104

**ABU3054**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What is sacrifice?*

What is sacrifice?

Giving up everything in the Cause of God and following His Will no matter where it leads. We must not have desire for

anything else but God. We must entirely forget self. To be perfected we must give up everything in the cause of God, judgment, reason, will, everything. To hold back anything is to be imperfect. The thing we hold most dear is the thing to give. This is real sacrifice.

TDLA.015, BLO\_PN#104

## ABU3500

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: Upon which finger should the ring with the Greatest Name be worn?*

Upon which finger should the ring with the Greatest Name be worn?

The right hand is the hand of honor. In the East, wearing it upon this hand attract attention and causes comment. But the real place to wear the Greatest Name is in the heart.

TDLA.016, BLO\_PN#104

## ABU3528

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What is prayer, attitude or word?*

What is prayer, attitude or word?

Prayer is both attitude and word; it depends upon the soul-condition. It is like a song; both words and music make the song. Sometimes the melody will move us, sometimes the words.

SW\_v08#04 p.043, TDLA.016, BLO\_PN#104

**ABU2877**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*  
*Question/topic: What will be the future of this Teaching?*

What will be the future of this Teaching?

Know and realize the greatness of the Cause into which you have entered. Look not at the present. The day will come when there will not be a house which does not contain a believer in this Revelation. One Book or Tablet of the Blessed Perfection is more comprehensive than fifty volumes of the world's greatest wisdom. The Books and Words of God have been sealed and the meanings locked. All the sacred mysteries were sealed, but now Baha'u'llah has broken the seals, revealed the meanings, and we can understand the Realities.

TDLA.016, BLO\_PN#104

**ABU1629**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*  
*Question/topic: My greatest wish is to teach this Message.*

I will pray God to assist you. It has often happened that one who is not able to teach would be sent forth, and when the time came, that one would be found powerful and eloquent. One man of this kind in the East has even written a book. Two Jewish children have written a beautiful commentary proving the Cause of Christ, Muhammad, and the Blessed Perfection. Two unbelievers in the Center of the Covenant have recently returned and are serving with zeal in the Vineyard of God. Belief in this Revelation is a priceless spiritual blessing. Just as a child will give up a jewel of great price for a sugarplum, so men will exchange the Truth for a treasure of earth. The Bab said, 'One glance from the Eye of Him Worn God shall Manifest is worth all the wealth of the world.' In this one look we can attain life everlasting, resurrection from the dead, and the treasures of Heaven.

The Revelation of Baha'u'llah is not mere history; it is the Voice and Will of God. If we guard the seed of Immortality, it will bring forth the tree of Eternal Life. This is the true

realization of the Manifestation's Coming. His Mission is accomplished when we enter the Spiritual Kingdom and attain Immortality. God be praised! This is the Spiritual Sight. Peter perceived Christ when thousands of Jews saw Him not. Peter reached that Station at once. This Knowledge is the glance from the Eye of God. It is more precious than all the wealth of the world.

TDLA.016-017, BLO\_PN#104

## ABU1469

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Speech is necessary and good between soul and soul. Nothing of this world is eternal. The highest longing and ambition of some people is to be a king or queen; but at the last even the great ones of earth must perish. Even the earthly personality of Jesus has come and gone. Only by serving God do we attain everlasting Life. All our fame and glory should be in service to Him. This will never perish. Live in the Cause of God; this is the Harmony of the Universe. Shine in the Horizon of His Will. Life is wasted if not spiritual. Be of the Spirit, not of the body. The Light of the body is the eye. The eye of conscience stands between the power of knowledge and the spiritual world. Does your soul feel as sure of God as your eye is sure of Nature? "Blessed are the pure in heart; they shall see God."

Once I was in prison under the ground and in chains, yet I was happy because I was not deprived of spiritual sight. I tell you this so that when you hear of my troubles and difficulties in the future, you may know that I am spiritually happy. I am showing you the way of true happiness. By comparing the future with the past you may understand, no matter what the future brings forth. Firmness is the beginning of spiritual happiness. Christ appeared in Palestine and was held in contempt because He was from Nazareth. Only twelve believed in Him; one deserted Him. There were other believers, but they were not strong. They were troubled with doubts and afterward fell away. Mary Magdalene held steadfastly to Christ and made others firm. God will assist all who are firm in His Cause. Firmness is the beginning of spiritual happiness.

TDLA.017-018, BLO\_PN#104

**ABU3334***Words to Julia Grundy spoken around Jan. 1905 in Akka*

Spirituality is the possession of a good, pure heart. When the heart is pure, the Spirit enters, and our growth is natural and assured. Everyone is better informed of the condition of his own soul than the souls of others. Our responsibility to God increases with our years.

SW\_v07#18 p.177, TDLA.018, BLO\_PN#104

**ABU2911***Words to Julia Grundy spoken around Jan. 1905 in Akka**Question/topic: How can we love another whose personality is unpleasant?*

How can we love another whose personality is unpleasant?

See how the enemies of Christ persecuted and crucified Him, yet He loved them all. Man is like a tree. The tree lives to produce fruit. The fruit of man is love. It is easy for us to love a friend or even an animal, but how difficult to love one who is without attraction. Yet if the Love of God is shining in our hearts, we, like Christ, may see that Love reflected in every personality, and love all alike.

TDLA.020, BLO\_PN#104

**ABU1872***Words to Julia Grundy spoken around Jan. 1905 in Akka**Question/topic: What is the difference between universal and individual love?*

What is the difference between universal and individual love?

We must love all humanity as the children of God. Even if they kill us, we must die with love for them. It is not possible for us to love everybody with a personal love, but we must love all humanity alike. Man is capable of attaining a supreme

station. Through the manifestation of Love God created Man. To attain a supreme station man must reflect the Love of God.

There are many stages or kinds of Love. In the beginning God, through His Love, created man. Man is the highest product of His Love, and the purpose of man's existence is to reflect this Love of God in his soul. But man in his egotism and love of self turns away from his Creator and thereby prevents the accomplishment of the Divine Plan. The Manifestations appear to show man the way to God through Love. By them, man is brought to the condition of severance from his egotism and being absorbed into the Ocean of Love Divine. The three stages of Love are therefore:

1st- God's Love for man.

2nd- Man's love for self.

3rd- Man's love for God.

There is a profound, a Divine Wisdom in Love. The Light of God shines in the eyes when the heart is pure. The home of Religion is the heart.

SW\_v15#05 p.153x, TDLA.020-021, BLO\_PN#104

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## ABU0744

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: Compiled from Abdu'l-Baha's teachings*

Soul is the human will to live temporally.

Spirit is the Divine Will to live forever.

Salvation is the quickening of soul into Spirit.

All souls are alike in essence or quality as created. Owing to environment, soul-needs differ; rich and poor, wise and ignorant, etc. Environment has its dark side and its light side. Development has its good aspects and bad aspects. Sin is the absence of Righteousness. Righteousness is doing the Will of God. All souls have a free will to choose or refuse the Will of God.

Each soul has its station of individuality in which it may develop itself, but a soul cannot leave its own station for another station or individuality. Man accomplishes his true growth when the soul develops in its own station. His station does

not change; simply his capacity for knowing God is increased and developed. Knowledge of God is the only spiritual development.

The Power of the Manifestations of God is beyond question inasmuch as human development invariably follows their Teachings. This development is unmistakably toward a higher existence. Every Manifestation teaches the Existence of God. As their Power is evident their Knowledge must likewise be true.

The soul can prove the Existence of God through its intellectual powers, but the true perception of God is through the spiritual eye of the soul. This Knowledge transcends mere mental proof; it is spiritual Sight; it is Vision.

The atheist has intelligence of the mere mind. His words denying the existence of God are in reality evidence that God exists. The atheist's real station of development is not ours to judge or estimate.

Spirit is Oneness of vision and Knowledge. The mind has many attributes or powers. The Spirit is Conscious Perception. When all the powers of the soul work together and are concentrated upon God, the soul has its highest employment. Spirit is like the Sun, the Source of all Light, alone in Its Station. The mind or soul has many lights, as the stars. The mind or soul manifests itself throughout the whole body in perfect harmony. The Spirit or Spirit of God manifests Itself throughout the whole body of the universe and is in perfect harmony wherever manifest.

A wicked soul is the only thing out of harmony in the universe. As it does not come into the flow of the Divine Will, it is not of the Spirit. This failure of the soul has led man to believe that God will give the wicked soul another opportunity by allowing it to return in another body and atone for its failure. There is no proof of this outside or inside the Holy Book of Scriptures. Whatever is the destiny of the wicked soul in the hereafter, we know that its development rests with the Mercy of God. A wicked soul, lacking development, is non-existent spiritually, just as in the station of the tree, the stone is non-existent because the stone lacks the powers and development of the tree. Therefore, a soul which continues in a condition of non-development through violating the Will of God suffers extinction and is spiritually nonexistent.

The fields and flowers of the Spiritual Realm are pointed out to us by the Manifestations who walk amid their glories. It

remains for the soul of man to follow them in these paths of eternal life, through the exercise of its own human will.

PN\_unsorted p076, TDLA.022-024, BLO\_PN#104

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## ABU1142

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

The House of Justice must be obeyed in all things because it has been established by the Blessed Perfection. The Council of Constantine decided many things wisely, but its power and influence did not continue because it was not established by Christ Himself. It was founded upon the Words of Christ interpreted according to the ideas of men. The House of Justice will be appointed by the people. It must be obeyed because it is the Law of God expressed through the people by their own will and voice.

In this Day we are near to the Source of true Religion and the Law of God, before Revelation has been corrupted by the interpretations of men. The true believer is the one who follows the Manifestation of God in all things. After the Departure of Baha'u'llah we are commanded to obey the House of Justice. I myself will obey the House of Justice because it is founded upon the Commands of the Blessed Perfection. The Council of Constantine did not survive because it was not founded by Christ; but in this Day the House of Justice has been established by the Manifestation of God. It is the center of true government and must be obeyed in all things. It is the Law of God embodied in the people, reflecting His Will and their need and desire, not blindly following command.

In war both parties are wrong. Neither Japan nor Russia is fulfilling the Law and Will of God. The kings and rulers of the world will find their true authority under the rulings of the House of Justice. The Law of God will be vested in nineteen men who will compose the House of Justice and render decisions. War is never necessary. It is always an expense and a calamity, never a great help. God utilizes even the wars of nations to carry out His ultimate purposes. The House of Justice will decide between kings and kings. All judgment will be from the standpoint of God's Laws. Then rich and poor will be alike justly treated. When men are developed spiritually, they obey God. The rule of the House of Justice will be the dominion of

the Spirit of God. Human will brings conditions to a climax in the affairs of nations. The only solution and remedy is the administration of God's Laws.

TDLA.025-026, BLO\_PN#104

## ABU1278

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What is meant by "Heaven" in the Bible?*

What is meant by 'Heaven' in the Bible?

Christ said that nothing could ascend into Heaven except that which came down from Heaven. He also said, 'I came from Heaven and will return to Heaven,' and 'The Son of Man is in Heaven.' He said this while still upon the earth and notwithstanding the fact that He had been born of Mary. There is no doubt Christ came from Heaven and always was in Heaven, but when He spoke He did not mean the literal sky. What then is meant by 'Heaven'? Science proves that there is no heaven or sky, but all is limitless space and one universe. In this limitless space the heavenly spheres revolve and have their orbits. But the 'Heaven' of Christ is that invisible world which is beyond the sight and comprehension of mere man. It is the spiritual condition. Therefore, the 'Heaven' of Christ is the Will of God. The Sun of that Heaven will never set. In it the Moon and Stars are always shining. It is the limitless Kingdom of God. It is sanctified from all place. Christ is always there. There Elijah and the Holy Prophets live eternally. It is sanctified from all comprehension. The Jews were deprived because they could not understand this spiritual condition.

The 'heaven' of the material world is something else. It is the sky overhead in which the clouds move. This heaven is 'up' to us and 'down' to those upon the other side of the earth, while vice versa their material heaven is 'down' to us. In the Heavenly Book it is said that the 'stars will fall from heaven.' Where will they fall? Science proves that nearly all the stars are larger than the earth. Where will they find room to fall?

When the heart is pure and filled with the light of the Spirit, we will know that we are in the true 'Heaven.' Christ came from Heaven, and still the Jews are sleeping. The Kingdom of Heaven is within your soul. Let all people see that you have

the Light, that they may recognize something in you which they themselves do not possess.

TDLA.027-028, BLO\_PN#104

## ABU0468

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: When you give the Message of this Manifestation many say, "This is nothing new—I prefer the home of my old religious belief which has been so serviceable and trustworthy."*

When you give the Message of this Manifestation many say, 'This is nothing new—I prefer the home of my old religious belief which has been so serviceable and trustworthy.'

'Abdu'l-Baha answered: "Baha'u'llah is the same Light in a new Lamp. To see, we must look at the Light and not at the Lamp. This is Spiritual Sight. The sun is one orb, but it has different rising-points on the horizon. One point was Jesus, one Moses, one Baha'u'llah, and so on. Therefore, be a lover of the 'Sun' and worship it, no matter at what point it may arise. If you worship the dawning-place, you will fail to see the Sun when it arises in another point of the horizon.

Many stand at the old point and worship while they are losing the Light of the Sun in this Manifestation. True layers of the Sun worship the Sun Itself and not the point of Its rising. They see and know the Light. Pray for those who stand worshipping the old rising-point of the Sun, spiritually blind to its New Appearance upon the Heavenly Horizon, spiritually deprived of Its Light and Bounty.

The ministers and clergy do not accept the Message on account of their position in the Church. As stars in heaven they have become darkened. When the Bab arose and declared His Mission, many of the clergy who had occupied positions found it necessary to give them up and follow His Teaching.

Many people, likewise, who hear the Message are deprived of its Glory because they receive it from one whom they deem less competent to know than themselves. The Word of God is revealed according to the degree of Spiritual Sight, no matter who the messenger may be.

Again, people do not receive the Manifestation of God because they are veiled by their imaginations. Imagination is one of our

greatest powers and a most difficult one to rule. Imagination is the father of superstition.

For example, two men are dear friends. They love each other so much they never wish to be parted. Yet when one of them dies, the other through fear dreads to be alone with the one he cared so much for in life. His imagination controls him and fills him with fear and horror. We are led astray by imagination, even in violation of will and reason. It is our test power. We are tested by our ability to control and subdue it. A man imagines he is wealthy. Some day real wealth comes to him, but it is never what he imagined it would be.

Imagination is our greatest misleader. We hold to it until it becomes fixed in memory. Then we hold to it the stronger, believing it to be fact. It is a great power of the soul but without value unless rightly controlled and guided. Through imagination men receive a distorted view of a former Manifestation and are prevented from recognizing and accepting the Truth and Reality of the present one. They are veiled from the Light and Glory of God by imagination. These veils prevent the true Light from entering the soul. Therefore, men follow the false light of their imaginations and cling to error instead of truth. Thus the Egyptians were veiled from the Light of God in Moses. The Jews were veiled from the Glory of Jesus simply because they did not know Moses rightly and so were blinded to the one He promised would come after Him. Today Jews, Muhammadans, Christians, not seeing the former Manifestation with true vision, are veiled from the Glory of God in Baha'u'llah. One of the greatest veils is literal interpretation of the prophecies.

Again, many refuse the Manifestation in His Day because they do not want to walk the hard road of devotion and servitude, but prefer the easy road of hereditary belief. Misconception of the Word of God and its meanings is another great veil which imagination throws over the soul and by which the Light is lost. Also, people inherit their belief from parents and ancestors and follow it blindly, too negligent to know and see for themselves.

Negligence and apathy are heavy 'veils of Glory.' Read Mirza Abu'l-Fadl's book of Baha'i Proofs, and you will find irresistible evidence of this Manifestation. Will is the center or focus of human understanding. We must will to know God, just as we must will in order to possess the life He has given us. The human will must be subdued and trained into the Will of God.

It is a great power to have a strong will, but a greater power to give that will to God. The will is what we do, the understanding is what we know. Will and understanding must be one in the Cause of God. Intention brings attainment.

BSC.503 #968x, SW\_v07#19 p.195x, TDLA.029-031, BLO\_PN#104

## ABU0107

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: Do the Manifestations differ in degree?*

Do the Manifestations differ in degree?

These Supreme Holy Souls are Godlike in their attributes. The garments in which they appear are different, but the attributes are the same. In their real intrinsic power they show forth the Perfection of God. The Reality of God in them never varies; only the garment in which the Primal Reality is clothed is different according to the time and place of their Appearance and Declaration to the world. One Day it is the garment of Abraham, then Moses, then Jesus, then Baha'u'llah.

Knowledge of this Oneness is true Enlightenment. Some see the garment only and worship the Personality; some see the Reality and worship in 'spirit and in Truth.' Some of the Hebrews admired the embroidered beauty of the garment of Abraham but were blind to the Real Light which shone upon the darkness of the world through Him. Moses was denied; Jesus was denied, crucified; all have been denied and persecuted for this reason. Men see the garment and are blind to the Reality, worship the Personality and do not know the Truth, the Light Itself. Some worship the Tree of Life but do not eat of the blessed Fruit of the Tree. Therefore, differences and disagreements arise in religious belief. If all would eat of the Fruit Itself, they could never disagree.

For instance, four men were traveling along a road. They possessed a franc between them. One was a Turk, the others Persian, Arab, and Greek. They became hungry and wished to buy some grapes, but as they did not understand each other's language, none of them could express his wish to the others. So they began to quarrel and abuse each other. Finally a man came along who knew all four languages. He asked what the trouble was. Then he said, 'Give me the money. I will buy

each one what he wishes.' So he bought grapes, and they were all satisfied. They had disagreed upon a word or term only; all meant the same thing. Terms are of no importance. The Fruits of the Tree should be our desire. These are the Spiritual 'grapes.' Find the Light Itself, and there will be no difference of opinion or belief as to the Personality or Degree of the Manifestations of God.

The greatest proof of a Manifestation is the Manifestation Himself. We do not have to prove the existence of the sun. The sun is independent of proof. He who has sight can see the sun and prove it for himself. It is not necessary to seek for other proof.

For instance, it is a fixed fact that nothing could grow upon the earth without the light of the sun. It is easily proved that without the sun's heat and light no animal life could exist. The sun's light is indispensable, its heat essential. This is the sun's greatest proof. God with all His qualities is independent of all His creatures.

Look at the Christ. He was a youth of Israel, not a great and honored man, but born from a poor family. He was so poor that He was born in a manger, yet He changed the conditions of the whole world. What proof could be greater than this that He was from God? It is so strong and evident that no one can deny it. Without this Light the world could not grow spiritually.

The Blessed Perfection came from Persia, which is not a prominent nation. The great Prophets did not enter school to be taught of men, yet so many things did they manifest that at last we must admit that the world is not able to destroy the wisdom of the Prophets or grow without them. Everything of God is proof against the people and evidence for God.

Peter was the greatest of all the disciples. He was the 'head' appointed by the Christ, yet he denied the Christ three times. See what happened afterward! See what a power of penetration the Word of God possessed! How the Truth in Christ grew and spread all over the world!

There must be a Standard. The Kings of the earth cannot stand against the power of the Word. The Light of God will shine, must shine. The great flag of Nero was lowered, and Christ's standard raised in its stead. All the kings of earth, all the learned men have become subject to the Word and are its worshipers.

The Blessed Perfection during His own lifetime had one thousand followers who believed in Him. Only one proved ungrateful, yet he did not deny Baha'u'llah. Many of these followers were martyred with His Name upon their lips. The renown of Jesus' Name did not reach outside His own country. We hear nothing of Him from the Phoenicians. But the Name of Baha'u'llah reached the whole world while He lived. Jesus did not write to any of the rulers of the world. Baha'u'llah sent Tablets to all the Kings and rulers of the earth. When Napoleon III was in the zenith of his power, the Blessed Perfection wrote to him.

If we should gather together all that the Christ said, it would be very little in amount. But consider the number of Tablets and Books left by the Blessed Perfection! Although the Christ was not a great and honored man, although He was of such poor and humble condition that He was born in a manger, yet He changed the whole world by His Power and Divinity. What proof could be greater than this? How can anyone deny His proof!

In the same way, the Blessed Perfection came from Persia, which is not an important nation of the world. He did not go to school, and yet so much Knowledge was manifest in Him that we must confess that is impossible to deny His Wisdom and His Divinity. So universal were the Bounties of the Blessed Perfection that the very stones and trees mourned His Departure. Everything sent from God is proof enough for the people of the world to accept and believe.

The Manifestations of God are sent when most needed.

There were Nineteen 'Letters of the Living' who accepted the Bab. The Blessed Perfection Himself spread the Bab's Message. Great and learned men likewise embraced His Cause. They were Mullas or clergy of the Muhammadans. One of them is known as the King of the Martyrs on account of his death for this Cause. They were celebrated for their great knowledge and learning. The Manifestation of God is proof of Himself, just as the sun is its own greatest and sufficient proof. The sun says, 'I am proof.' In the ancient times the women of Egypt thought Joseph was an angel. No proof was necessary but his own beauty and excellence. The proof was himself. People of sight and perception see at a glance what the blind and incapable can never see.

Another great proof of a Manifestation is His power to develop souls. Miracles are but secondary proofs. Our first and important duty is to ascertain if the real Physician has come to

heal the Spiritual sickness of the world, to learn if the Commander of the hosts of righteousness has appeared, to prove the appearance of a true Manifestation of God. If in crossing the ocean everyone on board the ship should assume the authority of captain, where would be the safety of the ship and its passengers? It would be impossible to reach the destination if everybody was Captain. Then after we have found the Captain of the ship of Truth, it is our duty to obey Him, submit to His Wisdom, and be guided by Him into Eternal Life.

Before each Manifestation a sign appears in both the material and spiritual heavens. It is the appearance of a literal star and the rise of a man as a Forerunner. The Forerunner announces the Manifestation of the Promised One. Before Moses appeared, a messenger came to the Hebrews, bidding them prepare for His Manifestation. John the Baptist came before the Christ. The Manifestations are greater or less in degree according to the Message they are able to reveal. Muhammad was preceded by a Forerunner or Announcer. Before the Manifestation of this Day, as it is the full Reality of Revelation, there were two Heralds, Ahmad and Kazim.

It will be a long time before the rise of another Manifestation.

The Manifestations are like seas. Some seas, such as the Caspian, are alone and separated from all the others; some, like the Mediterranean, are connected with the great body of the Ocean itself. The Manifestation in Muhammad was like the Caspian, alone and separate. The Bab and the Blessed Perfection are as the Mediterranean and the Ocean. The Manifestations are as suns in the Heaven of the Divine Will. Sometimes the sun and moon are far apart; for instance, in the middle of month they are 180 degrees from each other. But in the beginning and end of the lunar month they are only one degree apart.

In the Qur'an Muhammad prophesied that in this Day the Sun and Moon will meet in Heaven; that is, the spiritual Sun and Moon of this Dispensation will rise together in the form of man. We should thank God continually that we live in this Day of a Manifestation of God.

This Manifestation ended with the Blessed Perfection. The Cycle of the Sun and Moon is finished.

I am nothing but the Servant of God. Some in America are looking for a 'third Christ' or personage. This is only imagination. Some call me Christ. This also is imagination.

The Cycle of the Blessed Perfection will last for a long time. The next manifestation will not be so great as this One. When He appears, He will not be an independent One.

Do they realize that I make no claim for Myself? I have sacrificed everything—My body, My comfort, My Station, all—to the Blessed Perfection. Baha'u'llah is the consummation of all degrees. He is the Revelation of all Truth and Light. Whereas the Revelation of other Prophets had to be spread by the sword, Baha'u'llah commanded that we 'must be killed rather than kill.' So He was the consummation of all degrees of Revelation which preceded Him.

TDLA.031-037, BLO\_PN#104

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## ABU1696

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

[Abdul- Baha sent for me. I found him in a little room opening from the courtyard. He was sitting upon a raised chair, his beautiful face majestic in repose and strength turned toward the only window. He greeted me joyfully. Both the daughters were present. He said:]

I want you to carry away from Acca the joy and peace of the spiritual life.

[I answered "It would be impossible for me to be in this atmosphere of Spirit as I have been and not receive wonderful benefit." He continued:]

God is like the calm and limitless sea. His Bounty is overflowing and illimitable. In our physical selves we are like the animals; yet in some ways the animals are even higher than men—they are more restful and composed—more trustful and reliant upon the Bounty of God—more in the flow of His Will. The birds of Mount Carmel are His creatures. They can fly to the highest branches of the trees and build their nests. From the treetops the bird can enjoy the beautiful view of sea and mountain by its power of sight.

All this beauty exists for us as well. The Love of God, the Beauty of God is everywhere and exists for man if he will but rise to spiritual heights, open his spiritual vision, and behold it. Is the king free as the bird is free to fly upward? The

king's head is often heavy with anxiety and the things of this world which hold him down. The true pleasure and happiness depend upon the spiritual perception and enjoyment.

The powers of mind are the bounties of God given to man to lead him toward spiritual happiness.

The highest grace in man is to love God. Love of God, Knowledge of God is the greatest, the only real happiness, because it is Nearness to God. This is the Kingdom of God. To love God is to know Him. To know Him is to enter His Kingdom and be near Him. This is what I desire for you that you may walk in this path.

SW\_v07#19 p.196x, TDLA.038-039, VLAB.125x, BLO\_PN#104

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## ABU2917

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: Now that you have shown me the way, I wish to walk in this heavenly path.*

[“Now that you have shown me the way, I wish to walk in this heavenly path.” He said,]

You are near to God, and day by day you will progress by the knowledge of God toward spiritual joy. Then you will be a source of guidance to others. In you they will now behold another person; in fact, everybody will witness the change in your life. You must develop spiritual love in yourself and in them. Physical love is very different from spiritual love. To awaken spiritual love in others is to attain peace and joy for yourself.

TDLA.039, BLO\_PN#104

**ABU2510**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: I wish to teach this Message of Light and Truth, but I feel that my efforts are small and unimportant.*

[I said, "I wish to teach this Message of Light and Truth, but I feel that my efforts are small and unimportant." He answered,]

The mountain is large, but it has no intelligence. The diamond is small, but it is filled with light. The elephant produces no melody; the nightingale's song is like the music of Heaven. I will pray that you may become the recipient of the Bounties of God. You will be filled with power because the Spirit will speak through you. You must not bring unhappiness to others. In the future sacrifice yourself more and more in the Cause of God. Then the Love of God will grow and grow in your heart.

TDLA.039, BLO\_PN#104

**ABU2095**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What shall I say to those who state that they are satisfied with Christianity and do not need this present Manifestation?*

[I asked, "What shall I say to those who state that they are satisfied with Christianity and do not need this present Manifestation?" He answered,]

Let them alone. What would they do if a former king had reigned and a new king was now seated upon the throne? They must acknowledge the new king, or they are not true subjects of the Kingdom. Last year there was a springtime. Can a man say, 'I do not need a new springtime this year-the old springtime is enough for me'? No! the new spring must come to fill the earth with beauty and brightness. The sun rose this morning. Shall we say to the sun, 'Go away! We do not need you this morning; you were here yesterday'? If we strive to upbuild this Cause with faith and love in our hearts, it will overpower all the science, philosophy, and metaphysics of this Day. I Myself am surprised at the wonderful things that are happening. The

Word of God shows such power and penetration that all will be surprised and astonished at Its advance.

TDLA.040, VLAB.105, BLO\_PN#104

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## ABU0321

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Do everything in your power to help the poor and needy. Serve God in this way. The poor are the trust of God.

Give the Message to every listening soul. Give them whatever they can take of it. In Persia there was a man who could not read or write, yet he was the cause of guidance to many great men in this Truth by his pure love of God. If you will turn to God, He will turn to you and assist you. He will make you eloquent. He will make you irresistible by His Wisdom. The tongue speaks from the heart, and if you are sincere, God will speak for you. Help and assist others to see this Truth as you do. Be their guide and helper.

This Message is vital to young and old. In it the young must make more progress and bring forth more fruit than the old, just as young and vigorous trees yield the most fruit to the gardener.

Christ said, 'Ye shall know the tree by its fruits,' meaning whether the fruits be good or bad, much or little. Those who are born of the Spirit have all the Divine qualities of growth. Without these qualities they are nothing but mere men and women; they are not spiritually alive; they are without the power of growth. Christ said they were 'dead.' Let all your thoughts be upon this so that the believers and others will know that you have the Spiritual Spring within your soul and have attained a newness of life. This is complete happiness, the only Peace. After a while you will realize that you have been in the Presence of the Blessed Perfection. You are always in the Presence of God. Open the windows of your soul so His Presence may be within you.

Souls differ in their capacity to receive and manifest the Light of the Spirit. The Blessed Perfection said, 'There are as many ways to God as the breaths of His Human creatures.' Each soul must develop cording to its individual capacity. Peter differed from John, Paul from Barnabas, yet all of them were filled with

the Light of the Spirit of Christ. Therefore, it follows that as each soul has its own possibility of development, it is necessary for each soul to stand alone before God. No one can stand for you in the Presence of God in the 'Last Day.'

As the soul grows, its capacity increases. Capacity is the measure of development. Love is the evidence of capacity.

When we love humanity as God loves us, we have reached the perfect station. Eternal Life is then ours, and this mortal world can give us nothing more.

Do good each day, if only by speaking a kind word.

Knowledge of God is attained through Desire and Patience. We must knock at the Door of Truth and seek God with earnestness. Ignorance is as much our natural condition as Knowledge is our condition of Development.

A good conscience is the divinity within us that needs to be awakened and which shapes our eternal destiny. All souls come into this world through the Bounty of God and have equal right of Development.

The soul is affected by its hereditary qualities, but no matter what its condition, it never loses the possibility of being quickened by the Fire of the Spirit of God. One brain may work quicker than another; one soul may acquire intelligence easier than another; but the power and presence of the Spirit does not depend upon mental capacity.

The disciples of Christ were humble fishermen, while the learned Pharisees failed to see Him. The soul or mental intelligence awakes in the mother's womb. Spirit enters when the conscience is quickened and the soul awakes to eternal Realities. Jesus said, 'The true worship is to worship God in Spirit and in Truth; for such worshipers as these the Spirit seeketh.' Therefore, as all souls have capacity for enkindlement by the Spirit and as we may all be assisted by Its Divine Power, we must will to receive it.

Some behold in a seed only a hard black substance, while others see in it the life principle, a tree, leaves, and fruit. The true believer in Baha'u'llah brings forth leaves and fruit, proving that the life principle within him has been awakened and quickened.

People are not sure of this being the Reality and complete Truth. It is bound to be true if we see spiritual growth in souls from the Blessed Perfection's planting.

Christ spake the parable of 'the seed.' The seed contained the Truth. Some of the seed was wasted He said—and some that

grew up was choked by human teachings. For instance, by associating with people who do not believe in God the growth of the Spirit is stopped. When we find believers in this condition, we should strive to get them into different surroundings and under better influences. They need a physician.

The most needy are the ones to help first. The 'poor are always with us,' Christ said, meaning those who are without the Teachings of the Word. They are our charge and responsibility.

During the Greek-Turkish war the condition of the Turkish soldiers was frightful. The people appointed a Commission to raise money for their relief. Many contributed for a while, but finally nobody but Myself gave to help them. The soldiers complained that they were receiving less and less assistance. The Governor replied to them that all they were getting came from the hand of 'Abbas Effendi and that all other donations had ceased. The soldiers showed no gratitude for what they were receiving but on the contrary complained bitterly against their benefactors. Just so we cry out to God, 'have mercy upon us,' when God is the only Giver of Bounty to us.

War is a grievous calamity. It begins and ends in disaster. A mother has a beautiful boy filled with every grace and promise. He develops into manhood, goes to war, and in an instant all his possibilities and usefulness are cut off.

TDLA.041-044, BLO\_PN#104

## ABU1773

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

In the Book of Iqan we can read the Word of God concerning the true Reincarnation, which is the Return of the Spiritual Qualities in the Servants of God. In the Gospel it is written that they asked John the Baptist if he was Elijah and that he answered plainly, 'I am not. 'Elijah appeared long before Jesus. When the Christ came, He was veiled in a cloud from the eyes of the Jews. A voice came out of the cloud saying, 'This is my Beloved Son.'

Clouds and darkness gradually obscure all the former Manifestations. Although they are promised and expected, they are refused during their earthly life on account of the spiritual blindness of the people. Elijah came but was not recognized

in John. It was not the person or entity of Elijah but his perfection and qualities which John embodied.

The flowers of last year will come again this year. We can say they have returned not the actual substance of the former flowers, but their color, perfume, and perfection have returned.

Some are awaiting the coming of Christ in the clouds of heaven. He has already come in the heart if you believe, while those who do not believe in the Revelation of Baha'u'llah cannot see Him on account of clouds and veils.

Many people are going out of the churches dissatisfied with religious teaching. It is because they do not see spiritually.

TDLA.045, BLO\_PN#104

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## ABU1627

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: At dinner a violent rainstorm swept in from the sea.*

May we all live in the Sea of Reality and be filled with the Love of God. Thank God we are in the Ark of the Covenant. See what great blessings God has showered upon us. How many people of Persia looked upon the Blessed Perfection, yet they do not know as you know. You have reached this station, while they are deprived. There are two kinds of relationship-Physical and Spiritual. The highest and greatest is the Spiritual. The physical is of no importance. It is very good to possess both in each other.

God be praised! At this table we are joined in Spiritual Relationship. We are all of one family because we are under the Shadow of the Blessed Perfection. Look at the earth. Of itself it is worthless, yet it can reflect the light and heat of the sun. Clouds gather, the rains descend, and the earth becomes fruitful. In the same way the Spirit of God gives life to the soul of man, and the Breeze of God awakens the soul from its sleep. Peter was only a catcher of fishes, yet his attainment was very great. Ananias, the High Priest, was much greater in the eyes of the world, yet he was deprived while Peter received the Bounty of God.

Spiritual Relationship is the true Family-hood of God's children. The Bab had many relatives. He particularly wished

that His mother should believe in this Revelation and attain. Christ said that His mother Mary was not of His Relationship, also that those were His brothers and sisters who were in the Kingdom of God.

TDLA.046-047, BLO\_PN#104

## ABU0433

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Today we will speak about Obedience! The Manifestation of God is a perfect example of real obedience. Like Him, we must sacrifice everything; every plan, every longing and ideal must be given up completely to the Will of God.

We must look to God for all we desire, all we attain. The Will of God must out-work Its Purposes in us. Our human will must be laid down in sacrifice and love. 'Abdu'l-Baha has given everything in sacrifice and obedience to the Will of God. I am only His Servant, nothing more. All our soul-powers, our outward self, our inward self must be consecrated to God in service and sacrifice. Even life must be given if necessary. If we have not reached this station of nothingness, we have not attained to real obedience to the Will of God. A pupil must submit entirely to the will of the teacher. This is true Sacrifice, true Obedience.

Real obedience and real sacrifice are identical absolute readiness to follow and perform whatever you are called upon to do in the Cause of God. When you really love God, you will be willing to sacrifice everything and submit yourself entirely to His Will.

Consecrate yourself wholly to Him. His Will is everything, His service paramount. If they were to burn Me, kill or torture Me, no matter what affliction may descend upon Me, I shall welcome it as one welcomes pleasure.

These are precious moments in 'Akka, so precious we wish they might never end.

How is the Baha'i Faith progressing in America? After you return, the believers will be in a much stronger and better condition. But this cannot be unless they see and know the Will and Desire of God.

I have no wish but His Will. His Will is 'Abdu'l-Baha. If each human creature had his own will and way, spiritual development would be impossible.

The soldiers in an army are under the will and control of one commander; therefore, they are united and can press on to victory. If each soldier carried out his own inclination and desire, there would be just that many different intentions and nothing would be accomplished. One thousand soldiers under the control of a commander can overthrow and defeat any number of disorganized troops.

Without a directing will all would be conquered and defeated. Be sure, therefore, that if the believers are not united in the Will of God they will not be assisted. This is especially necessary because all of them are under the Tent of the Covenant in this Revelation. There is strength only in unity. Under one Tent there is union and harmony.

The Covenant of God in this Day of Manifestation is a Lifeboat, an Ark of Salvation. All true followers of the Blessed Perfection are sheltered and protected in this Ark. Whoever leaves it, trusting in his own will and strength, will drown and be destroyed. For the Blessed Perfection left no possibility for discord, disagreement, and dissension. The Covenant is like the sea, and the believers are as the fishes in the sea. If a fish leaves the water, it cannot live. There is nothing to equal, nothing so effective as the Covenant of God to bring about and continue Unity.

Christ said to Peter, 'Thou art the rock upon which I will build My church.' Therefore, all the disciples followed Peter, and there was no dissension among them.

The Blessed Perfection wrote a Testament or Covenant with His Own Pen so that no one who obeys it will deny or disobey God. This point is expressed very clearly in the Covenant He revealed. Therefore, there can be no possibility, no position of disobedience. He knew that Muhammad-'Ali would disobey the Covenant. By violating the Covenant he has become a fallen branch. The Covenant was also written by Muhammad-'Ali's own hand from dictation of the Blessed Perfection who knew he would disobey. What cause of union could be greater than the Covenant God has revealed through His Manifestation Baha'u'llah?

Many of those who followed Muhammad-'Ali are coming back. After the departure of Baha'u'llah all the beautiful blossoms upon the Tree of Life were destroyed by Muhammad-'Ali and must now be grown again by the Love of 'Abdu'l-Baha. The work and mission of 'Abdu'l-Baha are very great. No one could

express the grief which followed the turning away from the Covenant by Muhammad-‘Ali. We should be thankful that the Blessed Perfection, foreseeing this action, ordained a Center of the Covenant through which, by allegiance and love, we may protect and preserve the Revelation of God.

At the time Muhammad-‘Ali denied the Covenant and occasioned so much grief and suffering, the perfect calmness and spiritual strength of the Holy Leaf were most remarkable. The Blessed Perfection devotedly loved ‘Abdu'l-Baha, and when He appeared, His expression would change from gravity to one of great happiness and joy. Before His Ascension, the Blessed Perfection, realizing the trouble Muhammad-‘Ali would bring about, would say, Bichareh Aqa! (O to be pitied Master!)

SW\_v08#05 p.060x, SW\_v08#17 p.221-222x, TDLA.048-051, BLO\_PN#104

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## ABU0537

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: Why are women so favored in this Revelation?*

Why are women so favored in this Revelation?

Women in Persia were treated badly in former times by the Muhammadans. When speaking evil of a man, they would say, ‘He is just like a woman.’ When they wished to lower a man’s pride, they would say, ‘He is a woman, not a man.’

In this Day see what great firmness and strength women are showing for God. The way to spiritual attainment in this Dispensation will be made more and more easy for women, for they are more devoted and zealous in this Cause than men. How many women are higher than men in moral and spiritual development! How much more eloquent in the Cause of God! Women are held in great honor in this Day.

In Persia a handsome youth of twenty, son of a believer, was despised and oppressed for announcing his belief in this Revelation. He was imprisoned. His oppressors offered to release him provided he would deny his faith. He still remained steadfast, saying, ‘I will give my life willingly for my belief.’ He came from a very well-known and respected family. His mother was asked to speak with him, his persecutors thinking her influence might induce him to recant and save his life. She told them her words would have no effect upon him except to increase

his faith. Then she was told he would be killed. The Governor sent him word that if he would renounce his faith his life would be spared. Still he remained fixed and steadfast. His friends pleaded with him, begging him for their sake to change. Then his mother stood up beside him and kissed him, saying, 'Do not be shaken! Do not waver Be firm! Give your life to God! Say nothing that will deny His Cause! Glorify it by your death! If you deny or waver, you will no longer be my child!' She stood beside him as he was beheaded, pleading with him to the last that he might not deny the Truth. In this Dispensation the women will progress more rapidly and to a higher station than the men. God will assist them.

Qurratu'l-'Ayn (literally, 'consolation of the eye') was one of the greatest and most heroic women of this Truth. She came from a learned family and deeply loved knowledge. If Fatima, daughter of Muhammad, had been a boy and enjoyed greater opportunities, she would have elevated her family and become a mighty pillar in the temple of Religion.

While Qurratu'l-'Ayn was visiting her cousin's home, she happened to read a pamphlet explaining the Mission of the Bab. She instantly became a believer. Afterward she was taught by the Bab Himself and received her name 'Qurratu'l-'Ayn from Him. Some say she was taught in Baghdad by the command of the Bab.

She was independent and absolutely fearless. Upon her return home, her husband refused to recognize her, so she left his house. Her uncle was killed in a Mosque for his Babi faith, and for a time she was kept prisoner in his house.

After being released, she went with a number of believers to a celebration outside the city, in a grove near a deserted village. The Blessed Perfection was present. It was a meeting filled with faith, love, and rejoicing. In speaking to the meeting, she became so inspired she removed the cover from her face. Her mother and some of her relatives were present, and her action produced a great commotion among them. When the news came to the ears of the Muhammadans, their charges and persecutions against her became violent and bitter. Finally, she was taken away from her friends and put to death. She died a martyr and a heroine. In her impassioned speech she had said, 'What God has created pure shall I call impure?' removing her veil as she said it.

She spent the night before her execution in prayer. Her last wish was that she might be strangled instead of decapitated. Once at a wedding all present left the bride and gathered around Qurratu'l-'Ayn; she was so eloquent and sincere.

She knew the Blessed Perfection before He declared Himself to be the Manifestation of God. In herself she was a revelation to the women of the world.

If this Revelation had produced only one martyr like Qurratu'l-'Ayn, this would be sufficient proof in the Cause of God.

TDLA.052-054, BLO\_PN#104

## ABU1699

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

The history of Mount Carmel is holy history. A spiritual atmosphere surrounds this 'Mountain of God.' Elijah and Jesus spent part of their precious lives upon it. 'Abdu'l-Baha loves Mount Carmel and has often visited it, sometimes staying overnight in caves which overlook the sea, in prayer and communion with God.

Syria is the center of the world. The extent and variety of its resources, its wonderful fertility and natural advantages will make its future history extraordinary. Its possibilities of development are unlimited. It is the focus of interest in world history, the site of the Old and New Jerusalem.

Mount Carmel will be a Mountain of Knowledge, Peace, and Protection in the future—the vineyard of God. We will not live to see this in the body but will view it spiritually. Mount Carmel will someday be covered with great universities and colleges of learning. Then the poor will enjoy the highest advantages from the establishment here of free institutions of education.

This is the Holy Land from whence all the Prophets and Holy Men came. No country in the world has such a bright light of Religion. The Light of God has always shone upon the world from this land, and the Religion of God has had its Source and Revelation here. It is wonderful even in its physical conformation. The Phoenicians came from here. Their great civilizations spread from Syria. Abraham came to this land. Here His Teaching became known. The King of Salem, Melchizedek, came from this land. All the Prophets had their missions here.

TDLA.055-056, BLO\_PN#104

**ABU1273**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

Soon it will be the time of Spring. Already the signs of the flowers may be seen upon the mountains and in the valleys.

When Spring comes, there is a Divine Wisdom in its appearance. God has a special object in renewing the earth with its bounty. For the dead earth is again made to blossom so that the life of plants and flowers may continue and be reproduced. The trees put forth their leaves and are able to bear all kinds of delicious fruits. All the birds and animals, everything with soul-life is rejoiced and rejuvenated in the coming of Spring. If this does not come to pass, it is not Spring; it may be autumn.

But it is possible that Spring may come, and yet a tree rooted in bad ground will be deprived of its vivifying powers. Or a fruitless tree may not bear, although the warm sun and vernal shower are descending upon it. So, likewise, an evil soul may derive no benefit, produce no fruit from the Coming of a Manifestation of God. The Divine Springtime which brings forth spiritual flowers in other souls fails to beautify the soul that is evil.

In general, however, just as everything is vivified, refreshed, and renewed by the bounty of the literal spring, so every soul receives some degree of illumination and growth from the Manifestation when He comes. He is the Divine Spring which comes after the long winter of death and inaction. The Wisdom of God is seen in His Coming. He adorns the soul of man with new Life, Divine Attributes, and higher Spiritual qualities. By this the soul is enlightened, illumined. That which is dark, gloomy, and forbidding becomes light, hopeful, and productive of new growth. So in the Divine Springtime the blind receive sight, the deaf are made to hear, the dumb speak, the timid become courageous, and the heedless awaken to new realizations. In short, they have become the image of that which God planned them to be and which the Heavenly Books promised shall be the true station of Man.

This is the power, purpose, and virtue of the Heavenly Springtime.

TDLA.057-058, BLO\_PN#104

**ABU1000**

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What is real Faith?*

The question was asked, "What is real Faith?"

"Faith outwardly means to believe the Message a Manifestation brings to the world and accept the fulfillment in Him of that which the Prophets have announced.

But, in reality, Faith embodies three degrees: -To confess with the tongue; to believe in the heart; to give evidence in our actions. These three things are essential in true Faith.

The important requirement is the Love of God in the heart. For instance, we say a lamp gives light. In reality, the oil which burns produces the illumination, but the lamp and the chimney are necessary before the light can express itself. The Love of God is the light. The tongue is the chimney or the medium by which that Love finds expression. It also protects the Light. Likewise, the members of the body reflect the inner Light by their actions. So the tongue confesses in speech, and the parts of the body confess in their actions the Love of God within the soul of a true believer. Thus it was that Peter confessed Christ by his tongue and by his actions.

When the tongue and actions reflect the Love of God, the real qualities of man are revealed. Christ said, 'You will know them by their fruits,' that is, by their deeds. If a believer shows forth divine qualities, we know the true Faith is in his heart. If we do not find evidence of these qualities, if he is selfish or wicked, he has not the true kind of Faith.

Faith is mentioned in the Scriptures as the 'Second Birth' or 'Everlasting Life.' In this day it is the Spirit of God, the real true belief. Many claim to possess the true Faith, but it is rare and when it exists it cannot be destroyed. 'Many are called but few are chosen.' Many believe themselves to be courageous, but the battlefield of tests and trials will prove whether they have the real strength to stand firm.

In Persia some believers who claimed to have Faith in Baha'u'llah fell away when they were tested. On the other hand, some who thought themselves weak, proved to be heroes and martyrs.

I pray that you who have journeyed from America to visit the Holy Tomb may become as pure glass through which the Light of God may shine.

Be firm! Be strong! We need to be strongly tested in order to prove our Faith to ourselves and to the world. Tests are always surrounding us. They are according to the greatness of the Cause, just as the size of a wave is according to the sea upon which it rises.

SW\_v08#05 p.058x, TDLA.059-060, BLO\_PN#104

## ABU0466

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

*Question/topic: What is the Second Coming of Christ in this Dispensation?*

What is the Second Coming of Christ in this Dispensation?

Abdu'l-Baha answered:

In the Book of the Zend-Avesta the Zoroastrians are awaiting the Coming of two Manifestations. Also, in the Old Testament Scriptures there is the promise of Elijah and Messiah. In the Gospel of the New Testament they are expecting the Father and the Second Coming of Christ. Likewise, in the Qur'an the Muhammadans have the promise of the Imam Mihdi and Christ. In brief, all the Holy Scriptures announce the Coming of two Manifestations, and these two Manifestations are the Bab and the Blessed Perfection. If you look into the Bible, it is Elias and Christ; in the Qur'an it is the Mihdi and Christ. These tidings are the same in all the Holy Books, only expressed in different ways-two successive Manifestations. And all the Universe is promised these two.

We must not search for the outer word in Elijah and Christ but look for the Reality. The Blessed Perfection said in His Tablets that once He was Abraham, once Moses, once Jesus, once Muhammad, and once the Bab. This is explained [...] clearly in the 'Book of Iqan,' that is, the meanings and perfection of qualities which were once hidden are now revealed in Baha'u'llah.

Therefore, we can consider Baha'u'llah to be all the Prophets, no matter by what Name He chooses to call Himself; for all their meanings, perfection, and qualities are manifest in Him. Baha'u'llah is the center of all their perfections. For instance, in Moses the world received the Revelation of material laws, in Jesus spiritual laws, while in Baha'u'llah we have received both material and spiritual laws. The Laws of Moses would cover

but few pages, and the Teachings of Jesus could be gathered into a small pamphlet. The Old Testament contains nothing but material laws; no mention is in it of spiritual laws such as we find in the New Testament. In the New Testament there are no material laws except the laws of divorce and of the Sabbath. The New Testament contains no answers to questions of science. But all knowledge has been revealed by the Blessed Perfection in books which if gathered together would make many volumes. He has revealed demonstrations in sciences, and He is the epitome of all previous Revelations.

Now Moses said that after Him should come Joshua. The Christ said, addressing Peter, 'Thou art the Rock, and I will build My temple upon this Rock.' Jesus spoke this to Peter by word of mouth.

The Blessed Perfection did not appoint His successor by statement of tongue, but in the 'Book of 'Ahd' ('Book of the Covenant'), He wrote it with His own Hand, commanding therein that all the branches and relations should look toward the Center of the Covenant. Also, in the Kitab-i-Aqdas, revealed thirty years before His Ascension, it is mentioned in two places. During these thirty years these commands of the Blessed Perfection were known and clearly understood by all.

Again, in a Tablet He refers specifically to this, naming one who would violate His Commands. This Tablet was dictated by the Blessed Perfection and written at His Command by the hand of Muhammad-'Ali. Muhammad-'Ali has made many copies of it. Therefore, we cannot deny what it says. If it was not so, Muhammad-'Ali would be able to deny. When he violated the Covenant, he went out from the shadow of the Blessed Perfection.

Baha'u'llah also said in this Tablet mentioned, that if for an instant this one should disobey His Commands, he would become a 'fallen branch.' He mentioned this expressly for Muhammad-'Ali, knowing that he would disobey and deny. He left no possibility for anyone to disobey or misunderstand what He commanded. If it were not so, Muhammad-'Ali could do many things that would injure.

As it is, he has appropriated many papers and Tablets written by the Blessed Perfection. It is possible for these writings to be altered, as the meanings in Persian are greatly changed by a single dot here and there. Before His Ascension, the Blessed Perfection said to me, 'I have given You all the papers.' He put them in two satchels and sent them to Me. After His Ascension, Muhammad-'Ali said, 'You had better give me the two satchels to take care of.' He took them away and never

returned them. He thought the Center of the Covenant would be helpless without these papers. But he did not realize that My strength is the assistance of the Blessed Perfection. If all the world combined against Me, I would still possess this power, and all the world could not take it away from Me. I can fight with this weapon forever and will always be victorious. It is a sword which can never be dulled, a magazine that is always filled.

SW\_v08#17 p.221x, SW\_v08#15 p.211-212x, TDLA.061-063, BLO\_PN#104, BSTW#484x

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## ABU1183

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

God has favored us by bringing us together again at His Table. May His Mercy and Bounty make night as day and make the Day everlasting! For night and day are according to the motions of the earth, but, in relation to the sun, day and night do not exist. To the sun, day is everlasting. If we could ascend to its station in the heavens, there would be no night because there would be no horizon. The earthly things have an existence, though they must perish. All creatures have this same existence; all created things must die. The wise man sees them as perished. But that which belongs to the Divine Kingdom of Heaven is everlasting. The souls of those who are awake and mindful will take heed unto this and turn to the Everlasting Kingdom before it is too late. The outward and perishable is but the sign of the inward and imperishable.

How many celebrated people have come and gone since Christ lived! How many kings and princes, famous men, and men considered wonderful for their learning have arisen and passed away! No sign of them remains, no result, therefore no existence. But those humble, meek, and unimportant men who partook of the Cup of Christ's Teachings shine forever in the Spiritual Horizon, although they were looked upon as having no knowledge. That which is of the Divine Kingdom is everlasting; that which belongs to the kingdom of the world will fade away and perish.

The Word of God is Love. It has gathered us together to partake of material and spiritual food....

Many of the people are heedless of this Great Day. We are the blessed ones who Know and are acquainted with its wonderful significances. Why are they sleeping while you have been awakened? You have attained while they are deprived because they will not see. The reason of this is mentioned in the Bible—'Many are called, but few are chosen.' This is from the Bounty of God. His Mercy has descended upon us although we are not worthy.

TDLA.077-078, BLO\_PN#104

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## ABU3335

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

The disciples of Jesus, passing along the road and seeing a dead dog, remarked how offensive and disgusting a spectacle it was. Then Christ turning to them said, 'Yes, but see how white and beautiful are his teeth'—thus teaching that there is some good in everything.

SW\_v09#18 p.211, TDLA.103, TOR.170, BLO\_PN#104

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## ABU2683

*Words to Julia Grundy spoken around Jan. 1905 in Akka*

A master had a slave who was completely devoted to him. One day he gave the slave a melon which when cut open looked most ripe and delicious. The slave ate one piece, then another and another with great relish (the day being warm) until nearly the whole melon had disappeared. The master, picking up the last slice, tasted it, and found it exceedingly bitter and unpalatable. 'Why it is very bitter! Did you not find it so?' he asked the servant. 'Yes, my Master,' the slave replied, 'it was bitter and unpleasant, but I have tasted so much sweetness from thy hand that one bitter melon was not worth mentioning.'

SW\_v09#18 p.208, TDLA.103, VLAB.147, BLO\_PN#104

**ABU1346***Words to Julia Grundy spoken around Jan. 1905 in Akka*

A certain king had a subject who, having by a heroic action rescued the king from a great peril, was raised to a position of honor in the royal court. Here he continued to please the king and finally came to occupy an apartment in the palace close to the imperial chambers. The other courtiers of the king naturally became very jealous and lost no opportunity of carrying tales to the king, seeking to lower his opinion of the fortunate subject. One day they reported to the king that this man was unfaithful and dishonorable, that each night after everything was quiet in the palace, it was his custom to go stealthily to a room in a remote corner of the palace carrying a bundle of stolen valuables, which he hid there. The curiosity of the king was aroused. He watched and found the report true. Thereupon, he summoned his retinue and next evening, when the subject had gone to the room as usual, the king quickly followed, knocked upon the door, and demanded entrance. When the door opened, nothing was seen in the room but a dilapidated bed, some old clothes, and the suspected servant. 'What does this mean?' demanded the king. 'Why do you come here like a thief every night, and what do you bring in the bundle you carry?' 'O King!' replied the subject, 'thou hast blessed me with every gift and kindness, far more indeed than I can ever deserve. By thee I have been raised from poverty and lowliness to greatness and honor. Knowing this and fearing I may grow negligent and fail to appreciate thy bounty and love, I come here each night to pray God that I shall ever remain grateful to thee for thy goodness, bringing with me my old peasant clothes, which I put on, and then sleep in the humble bed in which I slept when thy love and mercy first lifted me up from my lowly state. Thus am I taught gratitude and appreciation of thy loving kindness.'

SW\_v09#18 p.208-209, TDLA.103, BLO\_PN#104

**AB01294***To: Mme. L'Astre**Date: 1905-Jan*

Thank God that you have come and attained to this visit! I hope, as you have received physical health, you will receive your spiritual health. As the body will be cured from physical disease, in the same way the spirit will be cured of all spiritual diseases. A cure of physical disease is very easy, but the cure of spiritual disease is very difficult.

If one has fever and you give him medicine, the fever will vanish; but if the spirit is afflicted with the disease of ignorance it is difficult to remove that disease. For example, if the spiritual health is afflicted with the love of the world, spiritual medicine must be given. These medicines are the advice and the commands of God which will have effect upon it.

One must always think about their spiritual health. I hope that you will receive perfect spiritual health, and as you go from here, you will be a glad tiding to the believers and the cause of their happiness and guidance. You ought first to be perfect, then to think about the perfections of others. Until you are perfect you cannot make others perfect; until you are rich you cannot make others rich; until you are alive you cannot give life to others.

Your coming here is like one who will go to the sea-shore; if he does not know how to swim, he cannot go in the water and he will always remain on the shore. Or it is as one who enters a garden and through a cold, being unable to smell, will not inhale the perfume of the flowers; or it is also, as a man who will go to [a] fountain of sweet water, and unless he is thirsty he will have no share of that sweet water.

I hope that you will have a share of this Fountain; that you will inhale the perfume of the roses of this Garden; that you will swim in the water and partake of all the beautiful pearls which exist in the bottom of the Sea.

SW\_v08#18 p.232x, PN\_1905 p007, BSTW#369a

**ABU1150***Words to Mrs MacNutt in Jan. 1905 in Akka*

Soon shall we see the signs of the coming of the spring upon the mountains and on the plains. When the spring comes, God shows a great wisdom in its appearance. God has a special purpose in each Spring-time. The world will be renewed; the dead ground will be made alive; the fields and meadows will be adorned with new beauty; the bare trees will become green and fresh, bringing forth their wealth of blossoms and flowers; different kinds of fruit will come; birds and all animals will appear; all souls who possess the thrill of life will be refreshed, renewed. Unless all these things happen it will not be spring; it might be autumn. Still it is possible that even when the springtime comes, a dry or dead tree will be deprived and give no sign of life or fruit.

A wicked soul from the evil within itself will derive no bounty from the spring. The coming of a Manifestation is the Divine Springtime and the soul of man is adorned by it with a new garment of spiritual life, clothed with the robe of divine attributes and qualities. It becomes enlightened; it is made alive - born anew. The blind will be made to see; that which was darkness will become light; the timid will become courageous; the dumb will speak; the heedless awake. In brief, they will be perfected into the Image of God and His Divine Qualities; born of the Spirit, they will be Manifestations of union and harmony.

You shall know the tree by its fruits, be they good or bad. By the fruit which appears you may know whether the tree is dead or alive. In this way it will be known whether the soul is born of the Spirit. If they have the divine qualities, they will show them forth in their lives, for our actions reveal what we are, no matter how the tongue speaks. Now all your thoughts must be upon this.

I pray God that all the Americans may receive the Light of this New Springtime and be filled with a great happiness.

You do not realize now where you are, or the importance of your visit. Here you can find rest for your souls and happiness in your lives. Here you can put on new life, for here you are in the Kingdom of the Blessed Perfection. Allaho ABHA!

PN\_1905 p009

**ABU0191**

*Words to MacNutt et al around Jan. 1905 in Akka*

*Question/topic: ...What is the difference between love for humanity and love for the individual?*

[Anointing with rose water:]

Now have we, the beloved of God, gathered together to partake of material and spiritual food." "As this perfume is to the nostrils, so may spiritual fragrance refresh the soul!...

You are in prison here - My partners in imprisonment - prisoners of love: God be praised!

[Serving the Food:]

This is a blessed Supper of the Lord, for we have gathered under the Shadow of the Blessed Perfection....

Christ said, 'I am the Living Bread which came down from Heaven. If any man eat of this Bread he shall live forever!'

This meeting is through the Love of the Blessed Perfection. In the sensibility of the heart is the true realization. God is Love....

We are the lambs of the Blessed Perfection. Jesus said, 'Lovest thou Me, Peter? Feed My lambs.'

It is prophesied in the Heavenly Books that so they shall sit down at the Lord's Table. From the east and from the west they shall come to sit down in His Kingdom....

In the last day all the sheep shall be gathered together....

In this manner ye shall gather together in America. Then shall the Bounties of the Blessed Perfection descend upon you. Divine assistance will be given to you, and from your meeting, the Love of God will be spread to all men....

Strive, strive always that ye may be united. If one single sheep strays away from the fold, do all in your power to bring it back. Kindness and Love must be your means of gathering all together!...

God has favored us. We have gathered once more at His Table. May His Abundance and Mercy make night as day and day everlasting! For day and night are according to the conditions of this world. In relation to the sun they do not exist. To the sun, day is everlasting. If we ascend to the heavens there will be no night, no horizon. The earthly things have existence: all must die. The wise man sees them as perished, sees them as non-existent, realizes their nothingness and insufficiency. But

that which belongs to the Kingdom of Heaven is from everlasting and to everlasting. The spiritually-open eyes of the servants of God, those who are active, alert and mindful of the Eternal Destiny, will turn to the Kingdom of Heaven because it is everlasting and is the only Reality. Consider, O beloved of God, that the outward is but the sign of the inward. How many people since the time of Christ have come and gone! How many kings, princes and celebrated men have lived their span of years, yet now no sign of them remains; no result - therefore non-existence. But those who were partakers of the Divine Cup which Christ brought - although they were looked upon as having no knowledge, and though outwardly simple and unimportant - they appeared from the Eternal Horizon and forever live in the Light of the Day of God. For that which belongs to the Kingdom - that which is alive in the Divine Spirit - is everlasting, while all that belongs to earth and its existence will fade away and perish....

There are two kinds of Love: one Universal and one Individual. You must love humanity in order to uplift and beautify humanity. Even if they kill you, you must love them. Individual love cannot be forced and you are not called to love everybody personally, but if they are in your lives, see to it that they are means of your development and that you are means of their development, through your universal love for them. We are creatures of the same God. We must love all therefore as children of God even though they are doing us harm. Christ loved His persecutors. It is possible for us to attain to that love. God manifested His Love by creating man in His own Image. Man must manifest His Love by developing himself and others in the Image of God. The true fruit of man is therefore Love. The purpose of a tree is to produce fruit. Man is like a tree. His fruit should be Love....

You will send My Greetings and Love to each and all the believers in America from here. I have not much opportunity to write to them; My work is so heavy. I must look and turn to the whole world. My work is the whole world - and if I do not answer their letters - it is not that My Love does not go out to them - it is simply that opportunity does not permit the accomplishment of My desire. To each one, and to all the believers in America, say: be a cause of happiness, be a cause of enkindlement in the Kingdom of God....

I long to be with you day and night, but unfortunately other duties claim My time. Although I do not see you, I think of you always, continually. In My heart you are ever living. I have been with the Governor this afternoon, yet My heart is yours. That hearts should be united with hearts, spirit with

spirit: this is the real existence; all else is but vanity and nothingness. God be praised that it is so. As I cannot be with you continually, the regret is deep. From God I bear witness that I wish always to be at your side - that nothing may ever come between us - that we may continue together in the same place. So shall our spirits continue inseparable, although the bodies are widely separated by distance. To-night some of our spiritual brothers will come to the table with us and you will be with them. This is the cause of My great happiness - seeing America and the East joined together in love and spiritual unity. May all the beloved in the world be so joined, until all mankind shall come under one rule; all nations be as one family. And this will surely come to pass. It is the Will of God that we may all be perfected in the Wisdom and Spirit of the Blessed Perfection....

You are in prison here - My partners in imprisonment - prisoners of Love - God be praised! In these times, one hour in Akka means much. There is a vast significance in these precious hours....

The beloved in New York must be as one soul, one will, in different bodies. They must help one another as much as possible. This is the most acceptable action in the Kingdom of God. It is especially a blessed privilege to invite the beloved to share your hospitality. If possible have a general meeting every nineteen days even though it be to partake of only water and bread. In all your meetings, speak not of political questions. Concentrate your words upon the Cause of God. Do not talk about other things. Speak as you hear me speak, saying very little about outside matters. I pray that the blessings of the Blessed Perfection may strengthen and assist you in the Cause of God. The more you are assisted in the Cause of God, the happier I will be and the more I will rejoice....

There is something especially I wish to make you sure of. It is this: Never let your hearts be troubled or distressed by anything that may happen here. Never let My difficulties or hardships distress or affect you. If you should receive news in America that I have been thrown into the sea, or carried away by armed men to an unknown place; if you should receive word that I have been tortured, dismembered and killed, change not, grieve not; nay, rather, be more firm, be more steadfast, whether I am in this world or not; for wherever I may be, here or in the world to come, I will always be with you, and always ask assistance for you.

BSC.450 #821x, SW\_v12#16 p.254x, SW\_v08#10 p.134x, PN\_1905 p010, PN\_1904 p088x, PN\_1905 p011x, BSTW#320

**ABU0671**

*Words to MacNutts et al around Jan. 1905 in Akka*

There is something especially I wish to make you sure of. It is this, - never let your hearts be disturbed by anything that may happen here; - never allow any difficulties or hardships to distress or affect you. For example, if you should receive news in America that I have been thrown into the sea or carried away to an unknown place; if you should receive word that I have been tortured and killed - change not, grieve not; nay, rather, be more firm, be more rejoiced and let your steadfastness grow and increase. For our Meeting-place is the Kingdom of GOD. There shall we meet. I am always in great danger. Perhaps in an hour a telegram may come and everything here be changed. Therefore, hold fast to the Cause of GOD; be firm whether I am in this world or not. Wherever I may be - here or in the next World - I will always ask assistance for you.

Until real firmness is established among the believers in New York, individually and together, there will be no result. Until a tree is well rooted, there can be no growth, no fruit. Unless a house stands upon a firm foundation, it will crumble and fall. Be not like that; always direct your thought to firmness. After the death of Christ, the disciples were not at first firm. Peter denied Him. Mary Magdalene was the cause of their uniting. Out of her steadfastness, what a great result came. If she had wavered, the Truth of Christ would not have spread as it did. So consider the necessity, the power of firmness. Let this be your concentration; be steadfast, unwavering. Whatever happens here - imprisonment, torture, exile - be indifferent to it and be firm in the Cause.

When news of My last imprisonment reached the United States, some of the believers were shaken, but in Persia the contrary effect was produced. There all the believers became more firm, more steadfast. Whatever may happen, nothing must shake their faith, for the Cause is very great.

The East is very dangerous. Here there are thousands of dangers menacing. Be firm; let all your hearts be turned to the Cause and not to Me. Hold fast until assistance from GOD comes to you. Each one of you will then be able to face the whole world. If Paul had not stood firm, he would have accomplished nothing. See the result of his firmness! I hope you may be more steadfast than Paul and strive to accomplish greater things. If all Akka should be destroyed, change not; look not to this; do not waver; let it make no difference in your faith.

My only desire is to give all I have in the Path of GOD. Therefore, be not sorrowful for My hardships and calamities. Be happy, be extremely gladdened, - because the more calamities are inflicted upon Me, the more the Cause of GOD will be uplifted.

My counsel to you is to be firm in the Cause and Love one another. The Tent of the Cause of GOD is supported by two poles: Steadfastness and Love. If you are assisted by these two, be sure that all the Kings and Queens of the earth cannot prevail, and you will indeed be the conquerors.

All other lights will be extinguished and your lamps lighted; all other stars will set and your stars shine in the horizon of the world; all other standards will be lowered and your flags wave in victory; all other foundations will be destroyed and your names will stand forever in the Cause of GOD. Thus will it be, if Love, Steadfastness and Union are found among you.

PN\_1905 p015

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## ABU1574

*Words to Mary J. MacNutt*

Abdul-Baha said -

“I was born in the year of the Bab 1260 A.H. (1844 A.D.), the night of May 23rd upon which the Bab declared His Mission.”

“Baha’u’llah dictated the Book of Ighan to me 1275 A.H. (1858-1859 A.D.) in less than twenty-four hours.”

“Sometimes Baha’u’llah the Blessed Perfection dictated simultaneously to two or three scribes.”

“The Book of Ighan must be read by believers only; others will not understand it. Those who are fixed in the Truth of this Message should live according to the principles of the Kitab-el-Akdas - but the Kitab-el-Akdas must not be issued until a thoroughly capable translation has been made by the best scholars in Arabic and English. For the present the Tablets of Ishrakhat, Tajelleyat and Tarazat should be followed and carefully studied, as they lead up to the Spiritual Laws of the Kitab-el-Akdas.”

Abdul-Baha kissed Mr. Mac Nutt, saying "You have been with me a year; I have known you and talked with you as a year."

One day at dinner he said as he gave us our seats "This is a prison. I cannot entertain you here as I would like. Please to see the good, not the bad."

In answer to the question "Did Baha'u'llah reveal the commune "O my GOD, give me Knowledge, Faith and Love"? Abdul-Baha said "It will be necessary for you to send me a copy of it in order that I may tell whether it is from the Supreme Pen of Baha'u'llah. I do not remember it. As the commander of an army reveals his instructions to teach his army how to fight, so the Manifestation of GOD reveals prayers showing us how to gain strength from GOD."

PN\_unsorted p006

## AB03276

*To: Charles Mason Remey, in Washington, DC*

*Date: 1905-Jan-20*

- 1 Thy last letter was received and its contents brought joy. Thank thou God, for thou art engaged in serving the Word of God and spending thy time with the friends of God. If thou somewhat regard thy father and mother, too, so, that they may be somewhat pleased, this will be the cause of pleasing me. Father and mother are worthy of esteem and it is necessary (to secure their good pleasure); but this on condition that they may not prevent one from nearness to the Threshold of the Almighty and may not withhold one from walking in the path of the Kingdom. Nay, rather they (parents) should encourage and inspire one (to walk in God's path).
  - 2 As to living (or conduct) in accord with the Book of Akdas: We have spoken of this to his honor Mr MacNutt, for there is freedom in those lands and there are no obstacles.
  - 3 Likewise, the Ishrakat, Tarazat, and Tajalliat must be translated and published (and spread) among the friends.
  - 4 But, whatever writings and articles which the believers may write for the spread of the Cause of God, these they must necessarily send to the Holy Land, in order to be corrected
- 1 مکتوب اخير واصل و از مضامين سرور حاصل گشت شکر کن خدا را که بخدمت کلمه الله مشغولی و با یاران الهی اوقاتى میگذرانی اگر چنانچه فی الجمله مراعات پدر و مادر را نیز بنمائی که فی الجمله راضی شوند سبب رضایت منست پدر و مادر بسیار محترم و رضایشان لازم ولی بشرط آنکه مانع از تقرّب بدرگاه کبریا نشوند و از سلوک در سبیل ملکوت بازدارند بلکه باید تشویق و تحریص نمایند

2 در خصوص عمل بموجب کتاب اقدس بجناب مستر مکات ذکر شد زیرا در آندیار حرّیت است مانعی نه

3 و همچنین اشراقات و طرازات و تجلیات ترجمه شده در میان دوستان انتشار شود

4 و اما هر رسائل و مقالات که احبای الهی در انتشار امر الله مرقوم نمایند البتّه باید بارض اقدس بفرستند و تصحیح و تجویز شود و اعاده

and rectified (or approved of) and then to be returned to them and them published. Before their being corrected here and before securing permission from here, their publication is by no means allowable.

گردد تا طبع شود پیش از تصحیح و تجویز از اینجا ابداً طبع و انتشار جائز نه

- 5 As to the obligatory prayer (to be said three times a day): Each one must say his prayer alone by himself, and this is not conditional on a private place; that is, both at home and in the worshipping-place, which is a gathering-place, it is allowable for one to say his prayer; but each person must say his prayer by himself (i. e., not in company with others who might recite the same words and continue the same postures together at the same time). But if they chant supplications (communes, etc.) together ( and in company), in a good and effective voice, that is very good.

5 در خصوص صلات باید منفرداً بخواند ولی مشروط بخل خلوت نه یعنی در خانه و معبد که محل اجتماعست هر دو صلات جائز ولی هر کس منفرداً باید نماز بخواند اما اگر ترتیل مناجات مجتمعاً با هنگ خوشی مؤثر نمایند بسیار خوبست و علیک التحية و الثناء

COMP\_FAMP#51x, COMP\_PDLP#32x

BRL\_ATE#175x, BRL\_IOPF#2.22x, BRL\_FAM#51x, BRL\_PDL#32x, TAB.463-464, COC#0843x, LOG#0767x, LOG#1527x

## ABU0474

*Words to Mary Lucas and other pilgrims, spoken on 1905-Jan-30 in Akka*

*Question/topic: I used to be very critical of people...but when I heard beautiful music all these feelings were forgotten...*

Voice is the vibration of the air, and is like the waves of the sea. The voice is produced through the instrumentality of the lips, throat, teeth, tongue, etc. These cause a wave in the air, and this wave reaches the nerve of the ear, which is thereby affected. This is the voice.

All pure things are acceptable. For example: water-pure-is acceptable; fresh air is most acceptable. As all pure things are acceptable and pleasing, therefore a pure voice is most acceptable, and causes great enjoyment.

There are two kinds of voices. One when the complete instrument is perfect, then the emission of sound is perfect. The second is when the instrument is imperfect, it affects the voice in such a way that is far from pleasing. What we have just said refers to the voice itself.

It is natural for the heart and spirit to take pleasure and enjoyment in all things that show forth symmetry, harmony, and perfection. For instance: a beautiful house, a well designed garden, a symmetrical line, a graceful motion, a well written book,

pleasing garments-in fact, all things that have in themselves grace or beauty are pleasing to the heart and spirit-thereof, it is most certain that a true voice causes deep pleasure.

What is music? It is a combination of harmonious sounds. What is poetry? It is a symmetrical collection of words. Therefore, they are pleasing through harmony and rhythm. Poetry is much more effective and complete than prose. It stirs more deeply, for it is of a finer composition.

A fine voice when joined to beautiful music causes a great effect, for both are desirable and pleasing. All these have in themselves an organization, and are constructed on natural law. Therefore, they correspond to the order of existence like something which would fit into a mold. A true voice fits into the mold of nature. When it is so, this affects the nerves, and they affect the heart and spirit.

In the world of existence physical things have a connection with spiritual realities. One of these things is the voice, which connects itself with the spirit; and the spirit can be uplifted by this means – for though it is a physical thing, it is one of the material, natural organizations – therefore, it is effective.

All forms when understood aright gladden the spirit. Melodies are like water. The voice is like a goblet. The pure water in a pure glass is pleasing. Therefore, it is acceptable. But even though the water be pure, if it be in a goblet which is not so, this receptacle will make unacceptable. Therefore, a faulty voice even though the music be good, is unpleasing.

In short: melodies, though they are material, are connected with the spiritual, therefore, they produce a great effect. A certain kind of melody makes the spirit happy, another kind makes it sad, another excites it to action.

All these feelings can be caused by voice and music, for through the nerves it moves and stirs the spirit. Even over animals, music has an effect. For example: When they wish to take a camel over a desert road, they attach to him some bells, or they play upon a flute, and this sound prevents him from realizing the fatigue of the journey; his nerves are affected, but he does not have an increase of thought, he feels nothing but physical sensation.

[Continuation of the conversation at dinner:]

Whatever is in the heart of man, melody moves and awakens. If a heart full of good feelings and pure voice are joined together, a great effect is produced. For instance: if there be love in the heart, through melody, it will increase until its intensity can scarcely be borne; but if bad thoughts are in the heart, such as

hatred, it will increase and multiply. For instance: the music used in war awakens the desire for bloodshed. The meaning is that melody causes whatever feeling is in the heart to increase.

Some feelings occur accidentally and some have a foundation. For example: some people are naturally kind, but they may be accidentally upset by a wave of anger. But if they hear music, the true nature will reassert itself. Music really awakens the real, natural nature, the individual essence.

With whatever purpose you listen to music, that purpose will be increased. For instance: there will be a concert given for the poor and unfortunate, and if you go there thinking of the aim, the music will increase your compassion and generosity. This is the reason why music is used in war. And so it is with all the things that cause the excitation of the nerves.

But the principle effect is caused by the Word, and when words are united to beautiful melody, the most exquisite harmony is produced.

BRL\_IOA#24x, COC#1422, BAVA.011-014, BLO\_PN#021

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## ABU2869

*Words to Mary Lucas and other pilgrims, spoken on 1905-Jan-31 in Akka*

In the Koran are many things referring to Christ not mentioned in the Gospel. For instance: It is said that Christ took a bit of clay and shaped it into the form of a bird. Then he blew upon it, and it flew away.

The interpretation of this is that the bird symbolizes an earthly man, who received spiritual education through the Christ. The story says: "He blew upon it, and it flew away." This means that the man received the breath of Life Eternal, and through this enlightenment, soared into the Heaven of Knowledge.

SW\_v09#18 p.211, BAVA.021, BLO\_PN#021

**ABU1878**

*Words to Mary Lucas and other pilgrims, spoken on 1905-Feb-02 in Akka*

*Question/topic: Regarding the meaning of Jn 5:43: "I am come in my Father's name and ye received me not. If another shall come in his own name, him ye will receive."*

These words of Christ were addressed to the Jews and Pharisees. By coming in the Name of the Father, Christ meant He came with the Divine Attributes and Perfections of GOD, but still the Jews did not accept Him though they were waiting for the Promised One to come and establish His Kingdom. They did not see that the prophecy was being fulfilled in Christ, because they were waiting for a great victorious material kingdom to be established on earth, and the Messiah was to be one who possessed endless wealth and sovereign earthly power; while Christ came in a contrary manner to this, and the Jews would only obey and accept according to their desire and the will of man. Therefore, when men like Caiaphas came in their own name, full of worldly power and qualities, they were accepted by the Jews as leaders of the people. Christ explained their unbelief, their rejection, when He said: How can you be a believer when you are looking to others who are imperfect, and thereby reject the everlasting honor which GOD can give?

BAVA.024-025, BLO\_PN#021

**ABU2503**

*Words to Mary Lucas and other pilgrims, spoken on 1905-Feb-02 in Akka*

*Question/topic: [regarding the meaning of Jn 2:1-11: "Jesus saith unto her, 'Woman, what have I to do with thee? Mine hour is not yet come.'"]*

For everything there is a special time. There is a special time to plant the seed; there is a special time for its growth; a special time to gather the harvest; a special time for the threshing. When the seed is first planted, you cannot expect to gather the harvest immediately. A baby is first nourished by milk, gradually he is fed on other foods. Mary desired that Christ would reveal Himself to those present, but He said: "The hour is not yet come."

The water in this sense bears the meaning of words, for it is the cause of life, in its literal and spiritual interpretation. Therefore Mary desired He would speak to them something that would exhilarate their spirits, like wine for the body.

BAVA.025, BLO\_PN#021

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## ABU2376

*Words to Mary Lucas and other pilgrims, spoken on 1905-Feb-03 in Akka*

Religion can be divided into two parts: the first is the spirit which never changes; and the second the laws which are regulated according to the time. The spirit of religion is expressed in the Attributes of GOD – truthfulness, justice, mercy, humility, sanctity. The laws represent the element which alters: for instance, divorce and the Sabbath of the Jews changed by Christ.

True religion is always one in whatever form it may appear. True religion can be compared to a flower: If you find it in a valley, in a garden, in a vase, it is always a flower. The spirit of religion may be likened to a man, and the laws and forms to the clothes he wears. These he may change, but it is of little import, for he is always living, though the outer garment be altered.

BAVA.031, BLO\_PN#021

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## ABU3413

*Words to Mary Lucas and other pilgrims, spoken on 1905-Feb-03 in Akka*

*Question/topic: "It is the custom in our country to say grace or thanksgiving before meals, and I notice you do not do this here."*

[This morning I said to the Master: "It is the custom in our country to say grace or thanksgiving before meals, and I notice you do not do this here." He replied:]

My heart is in a continual state of thanksgiving, and so often those accustomed to this form say the words with the lips

merely, and their hearts are far from being in a state of thanksgiving.

BAVA.030-031, VLAB.133x, BLO\_PN#021

## ABU0560

*Words to Mary Lucas and other pilgrims, spoken on 1905-Feb-04 in Akka*

*Question/topic: Regarding the meaning of Jn 15:26-27 and other verses, about the Comforter.*

[The following verses were referred to in this interpretation:

St. John 15:26-27: “(26) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me: (27) And ye also shall bear witness, because ye have been with me from the beginning.”

St. John, Chap. 14:16th and 17th verses: “(16) And I will pray the Father and he shall give you another Comforter, that he may abide with you forever: (17) Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.”

Also the 30th verse in the same chapter: “(30) Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.”

St. John, Chap. 16: 7-12: “(7) Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. (8) And when he is come he will reprove the world of sin, and of righteousness, and of judgement: (9) Of sin, because they believe not on me: (10) Of righteousness, because I go to my Father, and ye see me no more: (11) Of judgement, because the prince of this world is judged. (12) I have yet many things to say unto you, but ye cannot bear them now.”

The thirteenth verse of the same chapter continues the promise: “(13) Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come.”

Also the fifteenth verse: “(15) All things that the Father hath are mine; therefore said I that he shall take of mine, and shall show it unto you.”

And the twenty-fifth verse: “(25) These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.”:]

“The Christians explain these verses by saying they refer to the Holy Spirit which came to the disciples after Christ’s departure. But a careful study of these verses will show that a definite promise is given which can only be fulfilled in the coming of another human being. ‘The Prince of this world does not receive any bounty from me, is not dependent upon me.’ Chap. 16:7-12, means that another will come and bring to you the knowledge which you now cannot bear to hear. The thirteenth verse of the same chapter proves that it is to be man, for the spirit has no ears through which to hear. The fifteenth verse of the same chapter means that He receives light from the same source, from the same bounty which they share in common. It is clearly shown from the thirteenth verse of this chapter that the Christians are mistaken in believing that these promises speak of the descent of the Holy Spirit. Only a man can be indicated by the thirteenth verse, and from the fifteenth we see that He is to be a Manifestation of the Spirit from the same source. Finally the twenty-fifth verse tells us that this will come to pass when the seals are broken, and the proverbs are made plain. This is Baha’u’llah. He does not speak from an individual standpoint, but from one of inspiration.”

[The Master gave the following explanation of the passage in St. John 12:7, in which the story of the anointing of the Savior’s feet is told: “Then said Jesus, let her alone; against the day of my burying hath she kept this.” He said in substance:]

“In olden times when they washed the dead, they perfumed the bodies. The kings were sometimes buried in the midst of perfumes and spices. The Christ was to be crucified, and had no need of this embalming; therefore, this ointment was put upon Him then by Mary, and she dried it with her hair.”

BAVA.041-042, BLO\_PN#021

**ABU0898**

*Words to Mary Lucas and other pilgrims, spoken on 1905-Feb-04 in Akka*

*Question/topic: Regarding the meaning of "All those who have gone before me are thieves and robbers" and several other verses.*

Several Scriptural questions I asked the interpretation of. "Other sheep I have which are not of this fold." He said this meant others outside the tribe of Israel: Europe, Asia, etc.

Another text presented was: "All those who have gone before me are thieves and robbers." He said in substance: "This indicated first of all, those who claim falsely to be the Messiah, but they had no followers. The sheep always listen to the Shepherd's voice, but it is impossible for another who is not the Shepherd to gather them. True Shepherds can attract and keep their flock together, for the truth is with them. But as to another, even if he gathers the sheep, they will be finally separated, for that which is not established on truth cannot remain. A tree even though it be green must wither if it has no roots. All buildings, if they have not a solid foundation, even though they are very high, must finally crumble."

Another question was in regard to the fish and the five loaves (st. John, chapter 9). The Master said: "The loaves are five Words with which Christ answered and satisfied the questioning multitude. The fish represents the spiritual meaning of these Words. The basketful that remained is the superabundant teaching gathered from the Words."

A question was asked in regard to the passage in St. John, 8th chapter, which describes the episode of the woman taken in sin, whom the Pharisees condemned and Christ forgave. The answer was: "The bending of the head denotes a state of surprise. The Christ was amazed that these people who were sinful themselves should condemn her who had sinned. This attitude showed that He did not accept their condemnation. What he wrote on the ground contained the words He pronounced: 'He that is without sin let him first cast a stone.' Afterward He forgave this woman, and she became a believer."

As to St. John 9:6. He said this in regard to the miracle of the blind man, speaking especially of the dust and spittle: "The spittle coming from was the meaning. The dust was the expression that He used in accordance with their understanding."

Another passage in St. John 18:10, was in regard to the ear and the sword. The Master replied: "In the Gospels the Christ said to His disciples, 'He who has no sword let him go and

buy one.' [Luke 22:36.] This had not a literal meaning. The sword which He meant was the eloquent tongue, like the one spoken of in Isaiah as the two-edged sword. This symbol is used because a sword cuts and separates, and in this sense it separates wrong from right. The Christ meant this. Peter did not understand, therefore Christ ordered him to sheathe his sword, thereby showing plainly that His reference to the sword was a spiritual one."

BAVA.034-035, BLO\_PN#021

## ABU1470

*Words to Mary Lucas and other pilgrims, spoken on 1905-Feb-04 in Akka*

The Master said there are five kinds of love:

- 1st. "The love of His own perfections which caused GOD to create, that His Beauty might be made manifest and appreciated.
- 2nd. "The love between sanctified souls for the attributes of the divine which they see reflected in one another.
- 3rd. "GOD's love to man individually that is gained according to the measure in which a man turns to GOD.
- 4th. "Man's love for GOD, the Creator. This is the cause of his life, progress and happiness.
- 5th. "Is the love of self, which directed to the ego will deprive the man of all true development, but if the love of self is a realization that he is a creature of GOD and must therefore attain to the station appointed for him, this love will be an uplifting one."

The Master has said: "I hope we may be together in all the worlds." The meaning of this is: The worlds of GOD are sanctified from place and limitation. They are the worlds of the divine attributes and qualities, such as the world of love, faith, purity, knowledge, etc.

The Master said: "Evil is non-existent because it is the absence of good. For example: darkness is the absence of light; ignorance is the absence of knowledge. When the light dispels darkness, and knowledge has replaced ignorance, they have lost their existence through the power of these living realities."

The Master gave this explanation of the passage, "Let the dead bury the dead":

"Dust has existence, the body of man has existence, but when the body of man is non-existent it returns to dust; therefore, dust in its relation to the body of man is non-existent, but in its own station it has existence. The dead are in the station of dust. They both have life, but what a difference!"

SW\_v08#10 p.126x, BAVA.038-039, BLO\_PN#021

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## AB05325

*To: Philips, Mr et al.*

*Date: 1905-Feb-04*

O united souls! The letter you sent is perused and by its contents happiness and joy was produced; for it expressed union and harmony, that all of you have become one in heart, one in thought, and one in purpose. I hope that this union and harmony may increase day by day and produce good results, so that it may become the cause of fragrance and joy and the means of the happiness of the hearts of the friends.

Today union and harmony are important things and have satisfactory effect. If souls be found who will entirely put aside their thoughts, sacrifice their hearts and lives to the Beloved, become free from all blemish and attain to the capacity of manifesting the lights of the Sun of Reality: such souls will be enlightened like heavenly candles and bestow upon all the world of humanity the lights of love and kindness and Heavenly blessings. Upon him and upon them be greeting and praise.

BAVA.036-037, BLO\_PN#021

**AB11266***To: Mary Lucas, in Akka**Date: 1905-Feb-04*

O servant of God! Give thanks to God, for thou hast come to the Holy Land, visited the Sacred Threshold, associated with us for a few days and heard the divine admonitions, which are in the heavenly Books. Now return, behave and act with perfect firmness, according to the heavenly teachings, in those regions, in order that you may become the cause by which human perfections will be attained.

TAB.678, BAVA.036, BLO\_PN#021

**AB04454***To: Isabella D Brittingham, in New York**Date: 1905-Mar-02*

- 1 ...O thou truthful maid-servant of God! Be not sad, weary and sorrowful: be not heartbroken, for difficulties and trials are inevitable. Consider those holy souls among the ancients, the difficulties which they encountered, the hardships they endured, and how severe were their trials. Notwithstanding all this, they did not falter, nay rather, attained firmness and through firmness and steadfastness, they attained.
- 2 Now, thou shouldst, also, never be grieved. Rely upon God. Trust Him. Rest assured in His Bounty and Mercy, and know surely that when serving God, the doors of relief wilt thou see open before thee, and all the people of the earth shall be unable to prevent thee, because when man is serving the Kingdom, he is under the protection and shelter of God.
- 3 Neither express thy sorrow on any one's account; ask God what thou wishest.
- 4 If, at any place, any means of sorrow come, leave at once for another point, and teach those who are astray; those who know not, give them knowledge. This is the Straight Path.

1... ای کنیز صادق الهی محزون مشو ملال و کلال میار دلشکسته مگرد لابد از حصول مشکلاتست و ظهور امتحانات ملاحظه در نفوس مقدسه پیشینیان نمائید که در چه مشقتها افتادند و چه قدر مشکلات حاصل شد و امتحانات چگونه شدید بود باوجود این فتور نیاوردند بلکه ثبوت نمودند و بسبب ثبوت و استقامت بنهایت موفق گشتند

2 حال تو نیز ابداً محزون مشو و توکل بر خدا کن و اعتماد بر او نما و مطمئن از فضل و عنایت او باش و یقین بدان که چون بخدمت حق پردازی ابواب گشایش را مفتوح بینی و جمیع من علی الأرض ترا از موقیّت محروم نمینماید زیرا انسان چون بخدمت ملکوت پردازد در تحت حفظ و حمایت الهیه است

3 و همچنین ابداً از نفسی اظهار تکدر منما آنچه خواهی از خدا خواه

- 4 و اگر چنانچه در جائی اسباب تکدر فراهم آید  
فوراً بجائی دیگر سفر کن و بتبلیغ نفوس غافله  
پرداز یغبرازنا باخبر کن اینست سبیل مستقیم
- 5 Concerning thy physical weakness: although the body is weak,  
I trust thy spirit is strong and thy love for God great!...  
از ضعف مزاج ذکرى نموده بودى جسم اگر  
ضعیف است انشاءالله روح قویست و محبت الله  
شدید...  
AND#54 p.04x

## AB11182

*To: May Maxwell, in Canada*

*Date: 1905-Mar-09*

- 1 O thou dear maidservant of God! That which thou hadst written on November 29, 1904, was noted. Be not grieved at Mr. Moore's ascension to the Abha Kingdom. Though this world be vast and beautiful, it is like a cage to the birds of the Abha Paradise, for this world compared to that world is a prison, even if it be a delightful plain. Despite there being absolutely no comfort in this world and no joy can be imagined - if it offers one sweet drop of water to drink, it gives a thousand cups of deadly poison.
- 1 ای کنیز عزیز الهی آنچه بتاريخ ۲۹ نوفر سنه ۱۹۰۴ مرقوم نموده بودى ملاحظه گردید از عروج مستر مور بملکوت ابهى محزون مباحث این جهان هرچند وسیع و لطیف باشد مرغان جنت ابهى را مانند قفس است زیرا این جهان نسبت بان جهان زندانست ولو صحرای دلگشا باشد با وجود آنکه ابدأ راحتى در این جهان نه و مسرتى تصور نتوان نمود اگر یک قطره آب شیرین نوشاند هزار اقداح زهر قاتل دهد
- 2 Therefore, show humility and supplication for Mr. Moore and seek nearness to the Divine Unity. That flower has hastened to the rose garden and that bird has taken flight to the heavenly garden. A letter of consolation was previously written for his respected sister, the attracted maidservant of God, Sister Lua. Ask for a copy of it to be sent.
- 2 پس در حق مستر مور عجز و نیاز نما و طلب قربیت حضرت احدیت کن آن گل بگلشن شتافت و آن مرغ بمحیطه آسمان پرواز کرد تسلی نامه بمجهت همشیره محترمه اش امه الله المنجذه ست لوا از پیش مرقوم گردید صورت آن را بخواهید تا ارسال دارند
- 3 O thou dear maidservant of God! I am very happy that thy marriage did not distract thee, for indeed, thou didst become more self-sacrificing and hast made progress. It is a sign of great bounty that thine honourable husband has allied himself with thee, and that thou hast led him to the threshold of God.
- 3 ای کنیز عزیز الهی بسیار از این خوشنودم که اقتران سبب نسیان تو نشد بیشتر جانفشان گشتی و قدم پیشتر نهادی این دلیل بر موهبت کلیه است که قرین محترم را همدانستان نمودی و باستان الهی کشاندی
- 4 Convey my greetings and respect to Mr. and Mrs. MacBean and Mr. and Mrs. Corstin, and say: When Christ established the divine religion in Palestine and lifted the veil, all the Pharisees were drowned in the sea of doubts and did not accept the
- 4 مستر و میس ماک بین و مستر و میس کورستین را از قبل من تحیت و احترام برسان و بگو که حضرت مسیح چون در فلسطین آئین

clear signs. The Jewish rabbis are still bewildered, nay rather, veiled. Now you must hasten to lift the veil so that these thick clouds may be dispelled from the horizon of truth in the world of the heart and the lights may shine forth.

الهی نهاد و کشف حجاب فرمود جمیع فریسیین  
غریق بحر شبهات گشتند و آیات ینات را  
نپذیرفتند هنوز احبار یهود متحیرند بلکه محتجب  
حال شما باید در کشف حجاب شتاب نمائید تا  
این ابرهای غلیظ از افق حقیقت در عالم قلب  
زائل گردد و انوار ساطع شود

- 5 O thou dear maidservant of God! Do not change thy dress - remain in thy former state. What matters is the heart, which must be in the utmost delicacy, purity, spirituality and enkindlement with the fire of the love of God. God willing, at an appropriate time, permission for attaining the presence will be granted. Convey my greetings and love to thy honoured husband and other divine friends and maidservants of the Merciful.

5 ای کنیز عزیز الهی لباس را تغییر مده بر هیئت  
قدیمه باقی مان اصل قلبست که باید در نهایت  
لطافت و طهارت و روحانیت و احتراق بنار  
محبت الله باشد انشاء الله وقت مناسب اذن  
حضور داده میشود قرین محترم و سائر احبای  
الهی و اماء رحمن را تحیت و محبت من برسان

BRL\_DAK#1079

MAX.234x

## AB05525

*To: Josephine C De Lagnel, in New York*

*Date: 1905-Mar-09*

- 1 O thou maid-servant of God! Be happy for thou hast found guidance, witnessed the light of Truth and hearkened unto the exhortations of Abdul-Baha. Though the worth and value of this gift is not apparent and manifest in this world of mortality, in the divine world this gift is abundantly radiant and brilliant. Thou shalt of course perceive (or behold) this.
- 2 I have not forgotten thee nor will I do so, and I always beg of God that thou wilt day by day increase in love and that thy heart will become more illuminated. I was rejoiced with the kindness shown by the dear maid-servants ...toward ... For God hath guided the maid-servants of the Merciful in order for kindness (to appear) so that they may become a mercy to all mankind (or all the creatures) and a gift to the world of humanity.

1 ای امة الله خوش باش که هدایت یافتی و نور  
حقیقت دیدی و نصایح و وصایای عبدالبهاء  
شنیدی این موهبت هرچند در این عالم فانی قدر  
و قیمتش ظاهر و آشکار نه اما در جهان الهی  
این موهبت بسی رخشنده و درخشنده است  
البته مشاهده خواهی نمود

2 من ترا فراموش ننموده و نخواهم نمود و همواره  
از خدا خواهم که روز بروز بر محبت پیفزائی  
و قلبت روشنتر گردد و از مهربانی امة الله مامی  
اکنیو بمیس کلتنینگ مسرور شدم زیرا خدا اماء  
رحمن را بجهت مهربانی هدایت فرمود تا رحمت  
عالمیان گردند و موهبت عالم انسان مکتوب  
جیوف را یامه الله مامی اکنیو برسانید و علیک  
التحیه و الشاء

TAB.307

MKT7.049a

**AB04493**

*To: Charles Mason Remey, in Washington, DC*

*Date: 1905-Mar-12*

O thou my dear friend!

I am now viewing the flowers in the little garden and remembering thy rose-like face. This material rose, although it is beautiful and fragrant, yet it cannot be compared with the beauty of the friends. Great is the difference between this fragrance and that of the friends, between the scent of this rose and the fragrance of the love of God. that face of thine which attracts the hearts is far more beautiful and better than this rose, for with that beauty is accompanied illumination.

Thy gift is much appreciated and very acceptable. I was made very, very happy and I prayed for thee that thou mayest appreciate the contents and significance of it.

Indeed thou hast served in Washington with no will save the will of God in view and thou hast made me happy and attained my pleasure.

Hold the spiritual meeting at the stated times and be thou its candle, giving (the friends) such happiness and joy through the glad-tidings of God as will make them joyful and full of ecstasy. Give them all my loving greetings. Surely manifest the utmost love and goodness to the Baltimore friends and organize for them a spiritual gathering.

TAB.458

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**AB11085**

*Date: 1905-Mar-22*

It has been two or three years since a number of people have been making efforts in Chicago, but this has not yet yielded results, and important persons are exerting themselves and seeking contributions from various quarters. Now, while the construction of this Temple has not yet begun or been undertaken, if the founding of a second Temple were to be attempted,

neither of the two would be accomplished and this failure would weaken the Cause of God.

SW\_v06#17 p.134-135

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## AB09746

*Date: 1905-Mar-24*

O God, my aim, my hope! With hearts full of longing and breasts full of yearning, we beg of Thee and we supplicate at the threshold of Thy might to raise the foundation of the Mashriqu'l-Adhkar in Chicago in the most speedy manner. Make its basis firm and its structure enduring, suffer its pillars to remain unshakable and make its columns of the steel and iron of firmness. Glorify its servants, beautify the characters and make the worshipers beloved. Suffer its nightingales to sing "Ya Baha'u'l-Abha!" and its parrots to warble the praises of our Lord, the Most Supreme. Make its men the standards unfolded on the mountains of the world, and its women the sanctified angels of the tabernacle of the world!

SW\_v01#13 p.013, SW\_v06#17 p.142

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## ABU3583

*Words spoken on 1905-Mar-26 in Akka*

Today, the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences...

SW\_v05#15 p.227, SW\_v04#14 p.237

## AB00171

To: Baha'is of Tihiran et al.

Date: 1905-Apr or <

- 1 O army of life! East and West have joined to worship stars of faded splendor and have turned in prayer unto darkened horizons. Both have utterly neglected the broad foundation of God's sacred laws, and have grown unmindful of the merits and virtues of His religion. They have regarded certain customs and conventions as the immutable basis of the Divine Faith, and have firmly established themselves therein. They have imagined themselves as having attained the glorious pinnacle of achievement and prosperity when in reality they have touched the innermost depths of heedlessness and deprived themselves wholly of God's bountiful gifts.
- 2 The cornerstone of the Religion of God is the acquisition of the Divine perfections and the sharing in His manifold bestowals. The essential purpose of Faith and Belief is to ennoble the inner being of man with the outpourings of grace from on high. If this be not attained, it is indeed deprivation itself. It is the torment of infernal fire.
- 3 Wherefore it is incumbent upon all Baha'is to ponder this very delicate and vital matter in their hearts, that, unlike other religions, they may not content themselves with the noise, the clamour, the hollowness of religious doctrine. Nay, rather, they should exemplify in every aspect of their lives those attributes and virtues that are born of God and should arise to distinguish themselves by their goodly behaviour. They should justify their claim to be Baha'is by deeds and not by name. He is a true Baha'i who strives by day and by night to progress and advance along the path of human endeavour, whose most cherished desire is so to live and act as to enrich and illuminate the world, whose source of inspiration is the essence of divine virtue, whose aim in life is so to conduct himself as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a true Baha'i. For in this holy Dispensation, the crowning glory of bygone ages and cycles, true faith is no mere acknowledgement of the unity of God, but rather the living of a life that will manifest all the perfections and virtues implied in such belief.
- 4 "All claim to be lovers of Layli, but Layli acknowledges none as true. When tears flow down the cheeks, it becomes clear who

1 ای جنود حیات شرق و غرب پرستش نجوم آفله نمایند و عبادت آفاقی مظلله و از اس اساس شرایع مقدسه الهیه غافل و از فضائل و کمالات دین الله ذاهل عادات و رسومى چند را ارکان شریعت الله شمردند و بر آن معتکف گشته اند و خویش را مطیع و منقاد انبیا و اولیا شمردند و همچو گمان کردند که باعلی مراقی فلاح و نجات رسیده اند و حال آنکه در اسفل جهل زیستند و بکلی از مواهب الهیه محروم و بنی نصیب گشتند و سبب این حرمان آنکه باساس اصلی پی نبردند و در ترقی در عوالم روحانی و مقامات سامیه رحمانی نکوشیدند

2 اساس دین الله اکتساب کمالات و استفاضه از فیوضات مقصد از ایمان و ایقان تزیین حقائق انسانی بفيض کمالات ربانیت اگر این حصول نیابد حقیقت حرمانست و عذاب نیران

3 پس بهائیان باید نظر باین امر دقیق نمایند که مانند سائر ادیان به عربده و های و هوئی و لفظ بیعنی کفایت نمایند بلکه بجمع شئون از خصائل و فضائل رحمانی و روش و رفتار نفوس ربّانی قیام کنند و ثابت نمایند که بهائی حقیقی هستند نه لفظ بیعنی و بهائی اینست که شب و روز بکوشد تا در مراتب وجود ترقی و صعود نماید و نهایت آرزوی هریک این باشد که نوعی روش و حرکت نماید که جمیع بشر از آن مستفیض و منور گردند و نقطهء نظرگاهش همواره خلق و خوی حق باشد و روش و سلوکش سبب ترقیات نامتناهی گردد بقدر قوه رحمت عالمیان شود و بقدر استعداد موهبت عالم انسان گردد چون باین مواهب موقّق شود میتوان گفت که بهائیت و الا در این دور مبارک که تغیر اعصار و قرونست ایمان عبارت از اقرار بوحدانیت الهیه نه بلکه قیام بجمع شئون و کمالات ایمانست

weeps in truth and who merely pretends.” At the time of test it becomes evident, and that is through conduct and behavior. The Bab—may my spirit be sacrificed for Him—and the Blessed Beauty—may my very being be offered up for His loved ones—guided us all to proper conduct and behavior and directed us to sacrifice, showing how we should become detached from our own comfort, ease and happiness, and sacrifice our lives for others’ prosperity and success.

- 5 That Holy Being, despite His exalted station and sublime reality, endured chains and fetters to guide us, and throughout His earthly life never rested for a moment, never found comfort for an instant, never laid His head upon the pillow of tranquility and peace. Throughout His days He was encompassed by afflictions and sorrows. How then is it befitting for us to conduct ourselves? Surely justice demands that we water this pure seed that has been sown and tend these planted saplings, completely sacrificing ourselves for humanity, that the earth may become a paradise supreme and its face transformed into the most glorious Garden. Otherwise, the end will be utter deprivation and manifest loss. And upon you be greetings and praise.

- 6 My God, my God! Through Thy power Thou hast brought into being a new creation, and created and fashioned and brought forth an unerring age. Thou hast created the heaven and adorned it with the lights of guidance, and prepared a luminous white earth and blessed spot, and embellished it with dense gardens. Thou hast made the seas to surge and the rivers to flow and the clouds to rain, and hast purified the meadows and made the herbs and sweet-basils to grow until there appeared of every fruit two kinds. Thou hast sent the winds as heralds of Thy great mercy, and made the earth to shine with the light of Thy great bounty, and hast gathered the new creation in this glorious age, and manifested Thyself unto them through the lights of Thy eternal outpouring grace, and guided them to the path of concord that the horizons might be illumined by them on the Day of the Covenant. O Lord! Strengthen their loins, fortify their backs, perfect their joy, complete their light, and dilate their breasts through Thy divine confirmations, that they may become luminous stars in the dark horizons. Verily, Thou art the Mighty, the Powerful,

4 و کَلِّ يَدْعَى وصلّاً بليلي و ليلي لا تقرّ لهم بذاکا اذا سال الدّموع على الخدود تبين من بکا ممن تباکا در وقت امتحان معلوم گردد و آن روش و سلوکست حضرت اعلى روحى له الفداء و جمال ابهى کينونتى لقدوم احبائه الفداء جميع ماها را به روش و سلوک دلالت و بجانفشاني هدايت فرمودند که چگونه بايد از راحت و آسايش و خوشي خویش بيزار گرديم و بجهت فوز و فلاح ديگران جان نثار کنيم

5 آن ذات مقدّس باوجود علوّ ذات و سموّ حقيقت خویش بجهت هدايت ما تجلّ غل و زنجير نمود و در مدّت زندگانی در اينجهان فانی آنی نياسود و دقيقه‌ای راحت نفرمود و سر ببالين سکون و آرام نهاد و در جميع ايام در محن و آلام بود آيا حال چگونه سزاوار است که ما قيام نثائم البته انصاف چنين اقتضا نمايد که اين تخم پاک افشاندۀ را آياری کنيم و آن نهالهای مغروسه را باغبانی نثائم و بکلی خود را فدای عالم انسانی نثائم تا روی زمین بهشت برين گردد و وجه غبرا جنت ابهی شود والا عاقبت حرمان عظيمست و خسران مبين و عليكم التّحيّة و النّساء

6 الهی الهی قد انشئت بقدرتک خلقاً جدیداً و خلقت و برئت و احدثت کوراً سديداً و خلقت السّماء و زينتها بمصابيح الهدى و مهدت ارضاً بيضاء و بقعة مباركة نورا و طرّتها بجداث غلبا و موجت البحار و اجريت الأنهار و امطرت السّحاب و انفتت الرّياض و انبت العصف و الرّيحان فبدت من كل فاكهة زوجان و ارسلت الرّياح مبشرات برحمتك الكبرى و اشرقت الأرض بنور موهبتك العظمى و حشرت الخلق الجديد في هذا العصر المجيد و تجلّيت عليهم بانوار فيضك الأبدي الأشرق و هديتهم الى منهج الوفاق حتّى يتنوّر بهم الآفاق في يوم الميثاق ربّ اشدّد ازورهم و قوّ ظهورهم و کمل سرورهم و تمّم نورهم و اشرح صدورهم بتوفيقاتک الصّمدانيّه حتّى يكونوا نجوماً نورانيّه في الآفاق

the Glorious, the Generous. Verily, Thou art the Merciful, the Compassionate.

BSW#15.05x, BRL\_TRUST#64x, COC#0784x, COC#2076x, LOG#0245x, SW\_v16#06 p.053x, DWN\_v4#08-9 p.113-114x, DWN\_v5#06 p.002-003x, BW\_v01p012

الظلماتية أنك انت القوى المقتدر العزيز الكريم  
و أنك انت الرحمن الرحيم

BRL\_DAK#0788, COMP\_TRUSTP#65x, MKT4.050, AVK3.005, MMG2#013 p.011x, YMM.067

## AB00181

*To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihnan*

*Date: 1905-Apr or <*

1 O Summoner of the Covenant! For some time now numerous letters have arrived from the divine friends, but due to severe obstacles and reasons, no reply was written, and this caused 'Abdu'l-Baha embarrassment. Surely the patient friend will excuse this. God willing, henceforth there shall be no languor or shortcoming. We hope that the severe tests and trials will cause firmness of steps. The more trials and tyranny increase, the more God increases our truthfulness, faith, steadfastness and certitude.

2 One person in Iraq and another in Bulaq have authored books, but with lies and calumnies against the Wronged One of the world. They imagine they can extinguish the rays of the Sun of Truth, still the waves of the Most Great Sea, put out the light of the radiant moon, and cool the sphere of fire. Glory be to God! What delusions are these and what false thoughts! How vain the notion! How impossible the fancy! A small stream may be cut off, but not the River Nile; a desert spring may be blocked, but not the Rivers Jayhun and Sayhun. The encompassing ocean cannot be encompassed, and the ravings of the wicked cannot prevent joy or dispel gladness. How can the ancient light be veiled by the cloud of temporal existence? How can the hosts of the Supreme Concourse be overcome by the attack of those who follow self and desire?

3 Yet these souls imagine that with these calumnies they can make truth appear dubious and present their own fabrications as reality in the eyes of the public. Glory be to God! This community is, by explicit text in the Most Holy Book, forbidden from conflict and contention, let alone fighting and warfare. Let them consider the Tablets of Tajalliyat (Effulgences),

1 ای منادی پیمان مدتی بود مدیده که از یاران الهی مکاتیب عدیده رسید ولی از موانع و علل شدیده جواب مرقوم نگشت و این سبب نجلت عبدالبهاء شد و البته یار صبور معذور میدارد انشاء الله من بعد فتور و قصوری نخواهد گشت امیدواریم که شدائد امتحان و وقایع افتتان سبب ثبوت اقدام گردد کلاً زاد البلاء شدة و طغیاناً زادنا الله صدقاً و ایماناً و ثبوتاً و ایقاناً

2 شخصی در عراق و دیگری در بولاق تألیف کتابی نموده اند ولی زوراً و بهتاناً علی مظلوم الآفاق آنانرا گمان چنین که پرتو شمس حقیقت را محو کنند و امواج بحر اعظم را بنشانند و سراج مه تابانرا خاموش کنند و کرهء نار را افسرده نمایند سبحان الله این چه اوهامست و چه فکر باطل زهی تصور باطل زهی خیال محال ماء قليل مقطوع گردد نه رود نیل و چشمهء هامون مسدود شود نه رود جیحون و نه سیحون بحر محیط محاط نگردد و عربدهء الواط مانع نشاط و دافع انبساط نشود پرتو قدیم چگونه بابر حدوث محجوب شود و جنود ملأ اعلی چگونه بهجوم اهل نفس و هوی مغلوب گردد

3 ولی این نفوس را گمان چنانست که باین مفتریات حقیقت را مشبه نمایند و در انظار عمومیّه مخالف واقع مفتریات خویش را جلوه دهند سبحان الله این طائفه بنص قاطع در کتاب اقدس ممنوع از نزاع و جدالند تا چه رسد به جنگ و حرب و نزاع در الواح تجلیات و اشراقات و طرازات

Ishraqat (Splendors), Tarazat (Ornaments), Bisharat (Glad-Tidings), and Kalimat (Words), which were revealed a short time before the Blessed Ascension and are among the final Tablets. Let them see what explicit texts exist forbidding even the least conflict and contention, let alone war and combat.

- 4 The Holy Book of Divine Law for this Baha'i community is the Most Holy Book (Kitab-i-Aqdas), which is the seal of all books and by explicit text abrogates the laws of the Bayan. Let reference be made to that Holy Book and the Divine texts will become clear and evident. O God! Despite such explicit text forbidding conflict and contention, let alone war and fighting, what calumnies they spread! But we hope that the wise, the discerning, the noble, and those in authority will refer to the Divine texts in the Most Holy Book and the Tablets of Tajalliyat, Ishraqat, Tarazat, Bisharat, and Kalimat, so that the truth of the matter may become as evident as the sun.

- 5 In short, there remains no calumny these souls have not cast upon this oppressed community, and no arrow they have not shot at the breasts of the wronged ones. Each of them has committed such injustice and oppression for some ulterior motive. Surely the wise leaders are aware of the ulterior motives and illness of these souls, whose aim is to raise up sedition and to cast this forbearing, peaceful community into the clutches of bloodthirsty ones in every land, as in Yazd, so that they may spill the blood of the helpless, plunder and pillage their property, burn their homes, and take their orphans captive. Far be it! Far be it! For praise be to God, His Imperial Majesty the Shah is justice-loving and His Excellency the Prime Minister is an upholder of justice, and they know well these two persons and with what thoughts and desires they have loosed their tongues to calumny and permitted such slanders. Soon they shall find themselves in manifest loss.

- 6 When the Russian government observed numerous members of this community in its realm and saw their daily increase and multiplication, it therefore wished to investigate the truth of the matter. They gathered all the writings, Tablets and books from various quarters, to such an extent that one is truly amazed at how he managed to collect them. He formed an assembly of numerous individuals highly skilled in Oriental languages, and they examined and investigated all these Tablets, books and treatises, discovering the truth about the way, aims and intentions of this community and the divine teachings and laws. After these investigations and inquiries,

و بشارات و کلمات که قبل از صعود مبارک بمدت قلیله نازل و از خواتم الواحست ملاحظه کنند به بینند که چه نصوص قاطعه در حرمت ادنی نزاع و جدالست تا چه رسد به حرب و قتال

4 کتاب شریعت الهیه این حزب بهائی کتاب اقدس است و او خاتم کل کتب و بنص قاطع ناسخ احکام بیان بآن کتاب مقدس مراجعت شود نصوص الهیه واضح و آشکار گردد یا الله باوجود چنین نص قاطع در حرمت نزاع و جدال فضلاً عن الحرب و القتال چه افتراها میزنند ولی امیدواریم که دانایان و بینایان و سروران و اولیای امور مراجعت بنصوص الهیه در کتاب اقدس و الواح تجلیات و اشراقات و طرازات و بشارات و کلمات نمایند تا حقیقت حال مثل آفتاب واضح و آشکار گردد

5 باری اقترائی نمانده است مگر این نفوس بر این حزب مظلوم زده اند و تیری نمانده مگر آنکه بسینه ستمدیدگان انداختند و هر یک اینها بطمعی مرتکب چنین ظلم و ستمی گشتند البته سروران هوشمند ملتفت بر غرض و مرض این نفوس هستند که مرادشان آنست فتنه ای برپا نمایند و اینخیز حلیم سلیم را مانند یزد در هر بلادی در چنگ خونخواران اندازند تا خون بیچارگان بریزند و اموال به تالان و تاراج برند و خائمان بسوزند و یتیمان اسیر و دستگیر کنند هیات هیات زیرا الحمد لله اعلیحضرت شهریار عدالت پرور است و جناب صدارت پناهی دادگستر و این دو شخص را خوب میشناسند که بچه فکر و هوسی زبان بافترا گشودند و اینگونه بهتانها روا داشتند فسوف یرون انفسهم فی خسران مبین

6 دولت روس چون در کشور خویش جمعی کثیر از این حزب مشاهده نمود و روز بروز در تزايد و تکاثر دید لهذا خواست که بحقیقت مقاصد این حزب پی برد جمیع نوشته جات و الواح و کتب را از اطراف جمع کرد بقسمیکه حقیقه انسان حیران میماند که چه طور اینقسم توانست که جمع نماید و محفلی از نفوس متعدده که در لغات شرقیه نهایت مهارت را دارند تشکیل کرد و جمیع این الواح و کتب و رسائل را تحقیق و تدقیق

when the government became aware of the true situation, it extended the utmost protection to this oppressed community in its realm.

- 7 Now these two slanderers wish to cast doubt upon a matter which governments have already investigated and scrutinized and discovered the truth thereof. Glory be to God! These laws of the Bayan have been abrogated by the explicit text of the Most Holy Book, as well as by the decisive texts of Tajalliyat, Bisharat, Kalimat, Ishraqat and Tarazat. Despite this, they make no distinction between Baha'i and Babi. The Book of Laws for the Baha'is is the Most Holy Book, not the Bayan, and all are bound by the ordinances contained therein. Let reference be made to the Most Holy Book and to the Book of the Covenant and the Tablets revealed in the latter days, and the truth will become clear and evident. They have also cast various calumnies upon holy souls who freely gave their lives in the path of the All-Merciful, and have written certain slanderous words of their own and attributed them to divine treatises. "Fair-seeming to them is what they do." However, the truth shall not remain concealed but will surely become manifest and apparent. And God guides whom He wishes unto the straight path.

- 8 In any case, as we trust in the aid and favor of God and the justice of His Majesty the King and the skill and fairness of the Prime Minister who scrutinizes matters carefully, therefore let not the dust of these calumnies settle upon your hearts. Occupy yourselves with obedience and service to the eternal government and be not sorrowful or distressed. The character and intentions of this oppressed community must needs become apparent and manifest, and likewise the corrupt purposes of the oppressors will become evident and clear. And upon you be greetings and praise.

نمودند و بحقیقت مسلک و مقاصد و نوایای این حزب و تعالیم الهیه و احکام پی بردند بعد از این تحقیقات و تدقیقات چون بحقیقت حال دولت واقف گشت نهایت حمایت را در حق اینحزب مظلوم در مملکت خود مجری داشت

- 7 حال این دو مفتری میخواستند مسئلهئی را که دول تحقیق و تدقیق آن نموده و بحقیقت پی برده آنرا مشتبّه نمایند سبحان الله این احکام بیان بنص قاطع کتاب اقدس منسوخ و همچنین بنصوص قاطعه تجلیات و بشارات و کلمات و اشراقات و طرازات باوجود این فرق میانه بهائی و بابی نگذاشته بهائیرا کتاب شریعت کتاب اقدس است نه بیان و جمیع مکلف باحکام مندرجه در آن مراجعت بکتاب اقدس شود و بکتاب عهد و الواحی که در اواخر ایام نازل حقیقت واضح و آشکار شود و همچنین مفتربیائی چند بر نفوس مقدسهئی که جان رایگان در سبیل رحمن داده اند زده اند و همچنین بعضی کلمات مفتربیات خود نگاشتند و نسبت بر سائل الهیه داده اند فریبت لهم انفسهم عملهم ولكن حقیقت مکتم نماند البته ظاهر و آشکار گردد و الله یهدی من یشاء الی صراط مستقیم

- 8 باری چون اعتماد بر عون و عنایت حق و عدالت اعلیحضرت پادشاه و مهارت و نصفت جناب صدر اعظم است که در امور موشکافی میفرمایند لهذا ابدأ بر خاطر خویش از این مفتربیات غباری منشانید و به اطاعت و خدمت دولت ابد مدت پردازید و محزون و مکدر مشوید لابد اخلاق و نیات اینحزب مظلوم ظاهر و آشکار گردد و همچنین مقاصد فاسده جفاکاران نیز مشهود و واضح گردد و علیکم التحیه و التناء

MSHR3.357-359

## AB00312

To: Mulla Ahmad Ali Nayrizi

Date: 1905-Apr or <

- 1 O thou who art holding fast to the hem of grandeur! The fragrance that wafted from the garden of the heart of that steadfast believer in God reached the nostrils of the yearning ones and became the cause of joy and delight. Praise be to God that thou art clinging to the strong cord of the Covenant and holding fast to the firm handle of the Testament of the Luminary of the horizons. Since thou hast attained this great bounty as befitteth it, be confident and assured that thou wilt be assisted in all things. Yet be discerning and perceptive, be sagacious and vigilant, that thou mayest comprehend the hints, allusions, innuendos, signs, metaphors and ambiguities of the heedless multitude and protect the Cause of God from all trials, tribulations, calamities and afflictions.
- 2 For every thoughtless and forgetful one hath fallen to casting doubts and spreading ambiguities. One hath made the Most Great Infallibility a pretext and girded up his loins to belittle the station of the Center of the Covenant. Another hath raised the banner of emphasizing unity and pronounced the believers in unity to be infidels, intimating by hints and allusions that this servant is the chief of misbelievers. Another, like the second Caliph, hath declared "The Book of God sufficeth us" and proclaimed no need for an Interpreter, calling like one of old to the Book alone. Glory be to God! The Interpreter is present and visible, the Center of the Covenant explicitly appointed and manifest, yet completely ignored, and to prevent differences, they call for reference to verses alone. The door of independent judgment is opened and the seat of jurisprudence spread wide, while by explicit divine text, the meaning of verses, determination of clear ones, and interpretation of ambiguous ones are referred to him.
- 3 What thoughtlessness and folly are these suggestions and spreading of doubts! Take heed, O people of fairness, and be just, O people of understanding! Glory be to God! This servant had hoped that the loved ones of God would be as rays dispelling the darkness of the doubts of the enemies of the Blessed Beauty, and as piercing flames to the devils of uncertainty. Now they have become the originators of doubts and promoters of ambiguities.
- 4 In any case, I hope that in those regions thou wilt become a protector of the Center of the Covenant and a guardian of the
- ای متمسک بذیل کبریا نفعهائی که از حدیقه قلب آن موقن بالله برخاسته بود بمشام مشتاقان رسید و سبب روح و ریحان گردید حمد خدا را که بحیل متین میثاق متشبثید و بعروة الوثقی عهد نیر آفاق متمسک چون باین موهبت عظمی کما هو حقها موقف گردی مطمئن باش و متیقن که مؤید در جمیع شئون میشوی ولی فطن باش و متفرس و ذکی باش و حارس تا باشارات و کایات و همز و ایماء و توریه و ایهام جمع نیام پی بری و امر الله را از طواری و طواری و جوارح و نواب حفظ نمائی
- چه که هر بی فکر و معدوم الذکری در فکر القاء شبهات و بث متشابهات افتاده یکی عصمت کبری بهانه کرده و کمر بر تحقیر مقام مرکز میثاق بسته و دیگری عنوان تأکید توحید کرده و تکفیر موحدین نموده و باشاره و تلویح این عبد را رئیس المشرکین شناسانده دیگری یکفینا و حسبنّا کتاب الله چون خلیفه ثانی گفته و عدم احتیاج بمبین را اعلان کرده و چون احد سلف بکتاب وحده دعوت نموده سبحان الله مبین حاضر و ناظر و مرکز میثاق منصوص و محسوس و بکلی متروک و بجهت دفع اختلاف دعوت بر جوع آیات وحدها میشود و دقت اجتهاد باز و مسند فقاهت گسترده میگردد و حال آنکه معنی آیات و تعیین محکات و تأویل متشابهات بنص صریح الهی باور راجع
- این القاءات و نشر شبهات چه بیفکریست و چه بی خردی فاعتبروا یا اولی الانصاف و انصفوا یا اولی الالباب سبحان الله این عبد را امید چنان بود که احبای الهی ظلمات شبهات اعدای جمال مبارک را شعاع کاشف باشند و شیاطین ارباب را شهاب ثاقب حال مؤسس شبهات گشتند و مروج متشابهات
- باری آنجناب امیدوارم که در آنصفحات حافظ مرکز میثاق گردید و حارس حصن حصین نیر

mighty fortress of the Luminary of the horizons. Be a star of guidance and a guide to the path of salvation. Preserve the weak and the young from evil suggestions and protect the unaware. Be a fountain of guidance to the thirsty and an escort of grace to the seekers. Strive day and night to exalt the Word of God and shine like a lamp in the gathering of friends. Harken with thy soul's ear to the call of the Herald of the Most Glorious Kingdom and listen with thy heart's hearing to the cry of the Angel of the Supreme Concourse, who proclaimeth with a loud voice and addresseth the party of the lax:

5 O faithless ones! My sacred garment is still wet and the traces of my body are yet manifest. Ye have forsaken the Center of the Covenant and struck down the Sovereign of the Testament. Ye have raised the standard of wavering and charged forth in the field of tyranny with drawn sword and aimed arrows. Through a hundred thousand hints, allusions and intimations ye have risen with utmost humiliation and insult. One day ye claimed independence and cited the verse "God will render everyone independent through His bounty," and another day ye uttered "The Book of God sufficeth us" and abandoned the appointed Interpreter. One day ye made the Most Great Infallibility a pretext and suggested to minds that the Center of the Covenant and Light of the horizons was contrary to infallibility. Ye left him alone and friendless, and laid upon him all the hardships from stranger and kin. Ye burned him in the fire of oppression and occupied yourselves day and night with disturbing thoughts and confusing minds...

6 At every hour you cast a hundred thousand doubts. You allowed Him not a moment's peace nor wished Him an instant's freedom, nor did you let Him rest one night upon a pillow of repose or a couch of tranquility. Despite this, you raised loud cries and wails and sent up shouts of oppression to the horizons. Night and day you rested upon silken pillows and passed your time in leisure and amusement, yet you sighed and lamented and gave way to agitation and distress. O faithless ones! Is this how you keep your covenant and hold fast to the Testament? You offered no assistance - why then the insults? You were no balm - why then the wounds? You were no builders - why then the destruction? This Standard of the Covenant is the Banner raised by the hand of the Desired One. It will surely cast its shadow upon all regions, and your efforts will come to naught. In any case, O Mirza, I swear by the Beauty that if you were to become aware of the actions of the faithless ones, you would surely weep blood and raise such lamentations that your sighs and moans would reach the Abha Kingdom. Hear

آفاق نجم هدی گردید و دلیل سبیل نجات  
ضعفاء و صغراء را از وساوس مصون نمائید  
و بی خبرانرا محفوظ و ملحوظ دارید تشنگان  
را سلسبیل هدایت باشید و طالبان را بدرقه  
عنایت شب و روز در اعلاء کلمه الله بکوشید  
و در انجمن یاران چون سراج بدرخشید ندای  
هاتف ملکوت ابهی را بگوش جان بشنوید و  
صدای سروش ملا اعلی را بسمع قلب استماع  
نمائید که بیانگ بلند فریاد مینماید و حزب فتور  
را خطاب میفرماید که

5 ای بیوفایان قیص مقدس من هنوز تر است و آثار جسد من مشتهر مرکز میثاق را مخدول نمودید و سلطان عهد را منکوب علم تزلزل برافراختید و در میدان ظلم بتاختید با سیف مسلول و سهام مرشوق هجوم نمودید و بصد هزار کایه و اشاره و تلویح باعظم اهانت و توهین قیام روزی اظهار استغنا نمودید و بیوم یغنی الله کلاً من سعته استدلال کردید و دمی یکفینا کتاب الله بر زبان رانیدید و مبین منصوب را مخدول شمردید و روزی عصمت کبری بهانه نمودید و از برای مرکز میثاق و شمع آفاق خلاف عصمت باذهان القا نمودید او را فرید و وحید بی ناصر و معین گذاشتید و جمیع زحمات بیگانه و خویش را بر او حمل نمودید و در آتش اعتساف او را سوختید و شب و روز بتشویش افکار و تخدیش اذهان پرداختید

6 و در هر ساعتی صد هزار شبهات القا نمودید دمی او را آسوده نگذاشتید و آنی او را آزاده نخواستید و شی او را در بالین راحت و بستر آسایش مستریح نهادید باوجود این فریاد و فغان بلند نمودید و صحیحۀ نظلم بافاق رسانید شب و روز در بالین پرند و پرنیان پیاسودید و در سیر و تفرج وقت بگذرانید و آه و ناله نمودید و جزع و فزع کردید ای بیوفایان اینگونه وفای بعهد است و تمسک بمیثاق اعانتی ننمودید اهانت چرا مرهم نبودید زخم چرا بانی نبودید هدم چرا این علم میثاق لواء معقود دست حضرت مقصود است البته سایه بر آفاق افکند و سعی و کوشش شما هدر رود باری جناب میرزا قسم بجمال اگر واقف بر وقایع بیوفایان گردی البته خون بگری و چنان ناله کنی که حنین و اینت بملکوت ابهی رسد

but one word: the appointed Center is present and “the Book is sufficient unto us.”

یک کلمه بشنو مرکز منصوص موجود و یکفینا  
الکتاب گویند

INBA55:200, INBA72:127, MMK5#235

p.184

## AB00427

*To: Baha'is of the world et al., in Turbat Haydariyih*

*Date: 1905-Apr or <*

<sup>1</sup> O ye who stand fast and firm in the Covenant! No sooner had the Most Great Luminary of the world risen above the horizon of Iraq and shed its radiance upon all regions from the Source of divine glory, than all the bats of darkness, with their pomp and pride, assailed it from every side, that they might conceal that manifest Light from the eyes of His favoured ones and soar to prominence under cover of darkness in the gloom of night. Since their arguments proved powerless against Him, they devised schemes for the departure of the Blessed Beauty. They resorted to innumerable machinations, so that the Day-Star of the world might sink below the horizon of Iraq and the Light of sanctity might be prevented from shining forth from the heights of Divine Unity. And so it came to pass that they conducted the Blessed Beauty from the East to the West.

<sup>2</sup> But this exile and isolation became the means for the exaltation of the Word of God and led to the diffusion of the divine fragrances. The Eagle of His Cause soared unto the summits of grandeur, and the Day-Star of His Word shone forth from the horizon of might and power. This abasement became a source of confirmation, this remoteness a means of reunion. The vitality of God's Faith was strengthened, and its fame was noised abroad. The Faith was already renowned in Persia, but this exile caused the whole earth to resound with its praise and its reputation to spread throughout the world.

<sup>3</sup> Though this should have served as a lesson, it led to more heedlessness among the ignorant. Soon afterwards, they once again hoisted the banners of hatred, sowed the seeds of malice in the hearts, and incited certain foes to oppose Him. They found a means and an instrument in the person of Mirza Yahya, the nominee of the Bab. His Excellency the Ambassador used this undiscerning individual as his chief instrument for stirring up mischief. Mirza Yahya had fondly imagined that if the Lamp

<sup>1</sup> ای ثابتان بر میثاق نیر اعظم اشراق چون از افق عراق طلوع فرمود و پرتوی نورانی از منبع رحمانی بر آفاق نثار کرد جمهور خفاشان با دبدبه و کبکبه‌شان از جمیع جهات هجوم نمودند که شاید آن نور مبین را از انظار مقربین ستر نمایند و خود در ظلمات دهما پرواز نمایند و در لילה لایلا جولانی در میدان دهند چون عاجز از مقاومت بخت بودند تدبیر در مسافرت جمال قدم کردند و صد هزار تزویر بکار بردند که شاید کوکب اشراق از آفاق عراق غروب نماید و پرتو تقدیس از اوج احدیت بازماند این بود که جمال قدم را از اقلیم شرق بکشور غرب بردند

<sup>2</sup> ولی این هجرت و غیبت سبب اعلاء کلمه الله و علت نشر نفحات الله گشت عقاب امر الله در اوج عظمت پرواز نمود و آفتاب کلمه الله در مشرق قوت و قدرت اشراق کرد این توهین سبب تأیید شد و این تغریب سبب تقریب گردید بنیه امر الله قوت یافت و صیت امر الله شهرت گرفت آوازه این امر در ایران شیوع داشت این غربت سبب شد که جهان گیر گشت و در جمیع جهان اشتہار یافت

<sup>3</sup> این قضیه هر چند سبب عبرت بود ولی نادانانرا علت غفلت گشت چندی نگذشت که دوباره رایت عناد برافراشتند و تخم کینه در سینه کاشتند و عوانانی را بر تعرض گماشتند وسیلهئی بدست آوردند و واسطهئی پیدا نمودند و آن میرزا یحیی معهود بود حضرت سفیر این شخص بی تمیز را وسیله کبیره نمود و بر فساد دلالت

of the Realm of Glory could be removed from its niche in the West, this new Cause and its flood of abounding grace would be reduced to naught. He therefore joined forces with the Ambassador and began, both overtly and covertly, to stir up a myriad storms of mischief and sedition. He imagined that this harm would befall the Ancient Beauty, and that such malice would injure His blessed Person, while he himself would remain safe and secure. How far, how very far otherwise it proved to be! When the fire of dissension blazed high, that ignorant one was exiled even before the departure of the Beauty of the All-Merciful, and he remaineth to this very day lamenting in the abyss of disappointment and loss.

- 4 However, when that resplendent Sun rose above the horizon of His prison, the light of His sanctity was shed over the Holy Land, God's burning Fire burst into mighty flames, and the heat of His love blazed fiercely in the midmost heart of the world. The all-embracing reality of the Word of God rose from the nadir to the most exalted zenith, and the mystery of these words was made manifest: "Fain would they put out God's light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it." How well hath the poet said: "Even a foe can become the source of good, were this to be the Lord's desire."

- 5 Behold the greatness of God's inscrutable wisdom. Some three thousand years ago, He imparted through the tongue of the Prophets glad-tidings unto the Holy Land in words such as these: Rejoice, O Holy Land, for thou shalt be made the footstool of the All-Merciful! The Tabernacle of the Lord shall be raised, the sweet savours of holiness shall be diffused, and the Day-Star of holiness shall shine forth. Rejoice with exceeding gladness, O Holy Land, rejoice! That bright Moon shall beam forth in thy heaven, and that glorious Sun shall shine resplendent from thine Orient.

- 6 He Who is the Desire of the World wished, through His consummate wisdom, to fulfil the promises of the Prophets uttered some two or three thousand years ago. He roused up His enemies and made them the instruments of His all-swaying power, so that they might uproot their foundations with their own hands and banish this resplendent Light from the niche of its native land, that thereby its radiance might shine upon the Holy Land and the promises of the Prophets be fulfilled, this sacred vale might be made the gathering place of the friends of God and these hallowed precincts become the focal centre of the celestial arena, and the light of Divine Unity might shine forth and the darkness of ignorance be dispelled. This, verily, proceedeth from the consummate wisdom and manifold

کرد این شخص چنان گمان نمود که اگر مصباح  
ملاً اعلی از زجاجه غرب انتقال نماید امر  
جدید و فیض جلیل اضحلال جوید لهذا با  
سفیر همدستان شد و هزار فساد و فتنه در نهان  
و عیان احداث کرد گمان مینمود که این ضرر  
بر هیکل مکرم وارد گردد و این فساد سبب  
اذیت جمال قدم شود ولی او محفوظ و مصون  
ماند هیات هیات آتش فتنه چون شعله‌ور شد  
آتشخص نادانرا پیش از جمال رحمن حرکت  
دادند و الی‌الآن در بئر خذلان و خسران در آه  
و فغان است

4 ولی آن مهربان چون از افق زندان طلوع فرمود  
پرتو تقدیس بر ارض مقدس زد نار الله الموقدة  
شعله شدید برافراخت و حرارت محبت الله در  
قلب امکان برافروخت حقیقت جامعه کلمه الله  
از حضيض باوج اعلی رسید و سر یریدون ان  
یطفئوا نور الله بافواههم و یأبی الله الا ان یتم  
نوره ولو کره الکافرون آشکار گشت فنعن ما قال  
الشاعر عدو شود سبب خیر اگر خدا خواهد

5 ملاحظه فرما که حکمت الهیه چه قدر عظیمست  
در سه ۳ هزار سال پیش بلسان انبیا بشاراتی  
بارض مقدس داد که ای ارض مقدس مرده  
باد موطأ قدم رحمن خواهی شد و خیمه  
حضرت یزادن بلند خواهد گشت نفحات  
قدس مرور نماید و نیز تقدیس پرتو افکند ای  
ارض مقدس شاد باش و شاد باش آن مه تابان  
در آسمان لا تُخ گردد و آن خورشید درخشان  
از خاورت بدرخشد

6 حضرت مقصود بحکمت بالغه خواست که  
وعده‌های دو هزار و سه هزار سال انبیا را وفا  
فرماید اعدای خویش را برانگیخت و بقوت  
نافذهاش درآویخت و آنها را واسطه نمود تا  
بدست خویش ریش و ریشه خود از بن و  
بنگاه براندازند و همچو سراج منیر را از زجاج  
وطن خود اخراج نمایند تا ارض مقدس منور  
گردد و وعد انبیا تحقق یابد وادی ایمن انجن  
یاران الهی شود و بقعه مبارکه مرکز معارف  
روحانی گردد نور احدیت طلوع کند و ظلمت

bounties of your Lord and the all-encompassing mercy of the Beloved of your hearts.

LOTW#25

جهل زایل شود هذا من حکمة ربکم البالغة و  
نعمه مولیکم السابعة ورحمة محبوبکم السابقة

NURA#25, MMK4#036 p.039,  
MSHR4.139-140

## AB11477

To: Aqa Abdu'l-Husayn Shukuhi, in Shiraz

Date: 1905-Apr or <

- 1 O servant of Baha! Thy detailed letters have been successively received, and despite the lack of a single free moment, they have all been read with the utmost attention. Consider with how many thousands of souls such correspondence must be maintained, and how difficult is the task; there is no time at all. Therefore, a brief reply is being written, which thou wilt surely excuse. I write thee by reason of my love for thee; otherwise, the writing of even a single word would be impossible.
- 2 Teaching the Cause in this day is the head cornerstone of the foundation itself. Whosoever ariseth to teach shall be graciously aided by the hosts of the celestial Concourse. Naught else will lead to any success whatsoever. Today is the day for laying the foundation, not the time for organization, repair, or restoration. One must first lay the foundation, and only then organize and arrange.
- 3 Laying the foundation consisteth solely in the propagation of the Faith of God, in the diffusion of the divine fragrances, and in detachment from all else but Him. Consider how a skilled builder first procureth the necessary materials for the edifice. He then prepareth the groundwork, layeth the foundation, and raiseth the pillars. Only afterwards doth he attend to its organization, arrangement, and adornment. Were we to concentrate on organization and arrangement at this time, the teaching of the Cause of God and the diffusion of the divine fragrances would be delayed.
- 4 Therefore, be thou occupied with naught but the promotion of the Cause in the environs of Shiraz. If the people of a city,

1 ای بندهء بها مکاتیب مفصلهء آن جناب متتابعاً  
وارد با وجود عدم فرصت دقیقهئی از اوقات  
جمیعاً بدقت قرائت کردیم ولی ملاحظه فرمائید  
که باید با چند کرور نفوس بهمین نوع مخیره  
کرد چه قدر مشکست ابداً فرصت نیست  
لذا جواب مختصری مرقوم میشود البتہ معذور  
خواهند داشت و این نظر بحبّ بآنجنابست والا  
تحریر یک کلمه ممکن نه

2 اسّ اساس الیوم تبلیغ امراللهست و هر نفسی  
که قیام بآن نماید بجنود ملاء اعلی موقت و مؤید  
گردد و بمادون آن ابداً موقتیت حاصل نگردد  
الیوم یوم تأسیس است نه ترمیم و تعمیر و تنظیم  
باید اول تأسیس نمود بعد تنظیم اما تأسیس مجرد  
تبلیغ امر الله و نشر نفحات قدس انقطاع از ما  
سوی الله است

3 ملاحظه نمائید که معمار ماهر اول مالزم بنا را  
مهیّا نماید بعد بینیان پردازد و وضع اساس کند  
و ارکان بلند نماید بعد از اینها بتنظیم و ترتیب و  
ترین پردازد حال اگر ما بخواهیم بترتیب و تنظیم  
پردازیم تبلیغ امر الله و نشر نفحات الله تأخیر افتد

4 لهذا آنجناب نیز مجرد در اطراف شیراز بتبلیغ  
مشغول شوید و اگر اهل بلدی خود خواستند که  
مجلس شوری بیارایند یعنی باصول انتخاب محفل

of their own accord, choose to hold a consultative gathering—that is, to form a Spiritual Assembly according to the electoral process—well and good. However, we should not be actively pursuing this matter at present, for then some would be pleased, while others would be saddened, and still others distressed. Such decisions are to be left to the believers in each city. ‘Abdu’l-Baha, and all who join him and have a share in his servitude at the Sacred Threshold, should centre their thoughts on spreading the sweet savours of God. Had ‘Abdu’l-Baha occupied himself with those other matters, how could he have illumined the East and the West with the light of guidance?

روحانی ترتیب دهند بسیار خوب اما نمیشود که ما حال پایی این قضیه شویم زیرا بعضی مسرور و بعضی محزون و بعضی ملول گردند این امر راجع بنفوس هر بلد است عبدالبهاء و جمیع نفوسیکه در عبودیت آستان مقدس شریک و سهم او هستند باید حصر افکار خویشرا در نشر نفحات الله نمایند اگر عبدالبهاء بنفسه باینگونه امور مشغول میگشت چگونه شرق و غرب عالمرا بنور هدی روشن میکرد

5 Thy questions will be briefly answered.

5 جواب سؤالات مختصراً مرقوم میشود

6 The Ancient Beauty—may my life be offered up for His loved ones—did not to outward seeming meet His Holiness, the Exalted One—may my life be a sacrifice unto Him.<sup>1</sup>

6 جمال قدم روحی لأحبائه الفداء با حضرت اعلی روحی له الفداء بر حسب ظاهر ملاقات نفرمودند

7 The Faithful Spirit, Gabriel, the Holy Spirit, and the One mighty in power are all designations of the same Reality.

7 روح الأمين و جبرئیل و روح القدس و شدید القوى عبارت از عنوانات شیء واحد است

8 The elected members of Spiritual Assemblies must needs be pure and sanctified. Whenever a Spiritual Assembly is formed in a city, it behoveth the teachers of the Cause to consult with it and to act according to whatsoever it deemeth advisable. The teacher should not lay hands on worldly things, whether pertaining to contributions or the like. Should the people in a locality elect a teacher as a member of the Spiritual Assembly, this is permissible....

8 نفس منتخب در محافل روحانیه باید مقدس و منزّه باشد هر گاه در بلدی محفل روحانی مؤسس شخص مبلغ باید مشورت با ایشان نماید و هر قسم مصلحت دانند مجری دارد شخص مبلغ تصرفی در امور دنیویه ننماید خواه اعانه خیریه و یا غیرها باشد اهل هر بلدی اگر شخص مبلغی را انتخاب بجهت محفل روحانی نمایند جائز است

9 A general letter was written for the members of the Spiritual Assembly in Jahrom and had already been dispatched. Likewise, to certain others whom you had mentioned: Convey, with the utmost longing, my greetings and praise unto Jinab-i-Aqa Mirza ‘Ali-Muhammad-i-Nirizi. Jinab-i-Aqa Siyyid Mihdi-i-Yazdi possesseth numerous letters from this servant; deliver unto him the most wondrous, the most glorious Allah-u-Abha. Unto Jinab-i-Aqa Siyyid Abu’l-Qasim-i-Kuchak convey, with the utmost loving-kindness, the heavenly greeting. Perfume the senses of Jinab-i-Karbala’i Husayn with the fragrant breezes of this spiritual salutation. Unto Jinab-i-Karbala’i Haji Mirza-yi-Shirazi and his scion, Aqa Mirza Asadu’llah, convey a special greeting with the utmost love. To Jinab-i-Aqa Muhammad-Rida Khan-i-Nirizi make known, with an eager heart, the feelings of my heart. And unto Jinab-i-Aqa Mirza ‘Abbas-‘Ali Zargar deliver the assurance of my deepest affection.

9 از برای اعضای محفل روحانی در جهرم مکتوب عمومی مرقوم شد و از پیش ارسال گشت و هم چنین بعضی کسانی که شما خواسته بودید جناب آقا میرزا علی محمد نیریزی را به کمال اشتیاق تحیت و ثنا میرسانم جناب آقا سید مهدی یزدی مکاتیب متعدده از این عید دارد تکبیر ابداع ابی ابلاغ دارید جناب آقا سید ابوالقاسم کوچک را بنهایت مهربانی تکبیر رحمانی برسانید و جناب کربلائی حسین را بنفحات معطره تحیت روحانیه مشام معطر کنید جناب کربلائی حاجی میرزای شیرازی و سلیلش آقا میرزا اسدالله را با نهایت حب تکبیر مخصوص برسانید جناب آقا محمد رضا خان نیریزی را با قلب مشتاق بیان احساسات قلبیه

<sup>1</sup>cf. BH06483.

بنمائید جناب آقا میرزا عباسعلی زرگر را نهایت  
محبت ابلاغ دارید

- 10 To conclude, O Jinab-i-Shukuhi, be thou severed from all save God and enraptured by the fragrances of the Divine. Forsaking home and comfort, become a wanderer, roaming the wilderness of the love of God and engaged in the diffusion of His sweet savours. If thou seekest divine assistance, this is the way; if thou yearnest for confirmations, this is the path. By the Ancient Beauty! All else save this will eventually result in manifest loss. This, verily, is the truth, and all else naught but error.

LOTW#07x

10 خلاصه ای جناب شکوهی منقطع از ما سوی  
الله باش و منجذب بنفحات الله پیسر و سامان  
و شیدا و سرگردان در بادیه محبت الله شو و  
بشر نفحات الله مشغول شو اگر تأیید میخواهی  
راهش اینست و اگر توفیق میجوئی سبیلش  
اینست قسم بجمال قدم که بدون این عاقبت  
خسران مبین است هذا هو الحق و ما بعد الحق  
الا الضلال المبین

BRL\_DAK#0183, NURA#07, MMK4#020

p.022x

## AB01009

To: *Haji Abdur-Rahim, in Nayriz*

Date: 1905-Apr or <

- 1 O thou who art honored to circumambulate the Concourse on High!
- 2 Praise be to the Ever-Living, the Self-Subsisting, that thou hast become assured of the Most Exalted Beauty, hast drunk from the Kawthar of the love of the Most Glorious Beloved, hast been guided by the divine kindled fire on the Day of God, and hast attained the circumambulation of the holy ones. Now is the time to become intoxicated from the cup of "Am I not your Lord?", to serve the Standard of the Covenant, and to help others understand the Center of the Covenant.
- 3 The Book that abrogates all previous scriptures and books is the Most Holy Book, which is the foundation of the Preserved Tablet of the Covenant, and the Book of the Covenant is its interpreter and expositor.
- 4 Now the people of weakness have confused the thoughts of the feeble ones with ornate words, making them completely averse to the Testament of God. One says the Blessed Beauty has made all independent, meaning there is no need for the Center of the Covenant. Another says infallibility is restricted to the Sacred Being, not knowing the meaning of essential and conferred infallibility, for divine infallibility is essential infallibility while the infallibility of the Prophets and chosen ones is

1 ای مشرف بمطاف ملأ اعلی

2 حمد کن حیّ قیوم را که بجمال اعلی موقن شدی  
و از کوثر محبت محبوب ابری نوشیدی و بنار  
موقده الهیه در یوم الله مهتدی گشتی و بمطاف  
قدسیان فائز شدی حال وقت آن است که  
از جام الست سرمست گردی و علم میثاق را  
خدمت کنی و مرکز عهد را تفهیم نمائی

3 کتاب ناسخ کلّ صحف و زیر کتاب اقدس است  
که اساس لوح محفوظ میثاق است و کتاب عهد  
مبین و مفسر آیات کتاب اقدس

4 حال اهل فتور بزخرف قول افکار ضعفا را  
مشوش نموده اند که بکلی آنها را از وصیه الله  
بیزار نموده اند یکی گوید جمال مبارک کلّ را  
مستغنی فرموده یعنی احتیاج بمركز میثاق نیست  
دیگری گوید عصمت مختصّ است بذات  
مقدس و معنی عصمت ذاتیه و عصمت امریه  
را نداند چه که عصمت الهیه عصمت ذاتیه

conferred infallibility, "except him whom God protects." Yet another says "Let us refer to the Book, the Book is sufficient," meaning there is no need for an interpreter. This statement was the first breach in Islam and was the saying of the second Caliph who said "The Book of God is sufficient for us," as mentioned in Bukhari which is considered an authentic book of hadith by the Sunnis.

است و عصمت انبیا و اصفیا عصمت امریه  
است الا من عصمه الله باری دیگری گوید  
بیائید رجوع بکتاب ثنائیم و کتاب کفایت است  
یعنی احتیاج بمبین نیست و این کلمه اول رخنه  
در اسلام بود و قول خلیفه ثانی است که  
حسبنا کتاب الله گفت و در کتاب بخاری که  
کتاب حدیث صحیح عند اهل سنه است مذکور  
است

- 5 In brief, there are hundreds of thousands of such doubts. The appointed, designated, trusted Interpreter has been abandoned and neglected while the seat of individual interpretation has been spread wide and everyone is pleased with their own understanding. Glory be to God! Despite all the precautions of the Ancient Beauty, how quickly the standard of differences was raised!

5 باری صد هزار از این گونه شبهاتست مختصر  
این است که مبین منصوص مخصوص موثق  
متروک و مهمول و مسند اجتهاد میسوط و هر  
کس برای خود مسرور سبحان الله با وجود  
احتیاطهای جمال قدم بچه زودی چه علم  
اختلاف بلند شد

- 6 Consider that thirty years ago, the Most Great Name (may my soul be a sacrifice for His dust) clearly designated the Interpreter in the authoritative, firm Book and commanded all to turn to Him. He continuously reminded the friends. Then, to prevent anyone from having doubts, by the Supreme Pen He described the Interpreter with all attributes and names, established Him as the Center of the Covenant, revealed the Book of the Covenant, and repeatedly commanded all in the Book of the Covenant to turn to Him.

6 ملاحظه فرمائید که سی سال قبل اسم اعظم  
روحی لرتبه الفداء در کتاب مسلم محکم مبین را  
بیان فرمود و جمیع را رجوع باو امر نمود دوستانرا  
متصلاً گوش زد کرد پس بملاحظه اینکه مبدا  
کسی شبه نماید باثر قلم اعلی مبین را بجمیع صفات  
و اسم بیان فرمود و مرکز میثاق قرار داد و کتاب  
عهدی فرمود و کل را مکرر در کتاب عهد بتوجه  
امر کرد

- 7 While His most pure garment is still fresh, the people of weakness allude to independence from the Interpreter and say "The Book of God is sufficient for us." They say it is written to "refer to the verses." This verse is correct but the Interpreter must explain it, not just anyone. None besides the Interpreter knows the divine purpose, otherwise there would be no need for a Covenant and Testament, and He would not have commanded in the Most Holy Book to turn to the Interpreter. Rather, He would have said "After Me there is no need for an Interpreter, refer to the Book yourselves and act according to what you understand."

7 هنوز قیص اطهر طری است اهل فتور بگایه  
اعلان استغنا از مبین مینمایند و حسبنا کتاب  
الله میگویند که فرموده اند رجوع بآیات نمائید  
این آیه صحیح است لیکن مبین باید بیان نماید نه  
هر کس مادون مبین کسی مقصود الهی را نداند  
والا عهد و میثاق لازم نبود و در کتاب اقدس  
امر بر رجوع بمبین نمیفرمود بلکه میفرمود بعد از  
من احتیاج بمبین نیست خود بکتاب رجوع کنید  
و آنچه میفهمید عمل نمائید

INBA55:196, INBA72:131, RAHA.091-092

## AB01901

To: *Muttahid, Muhammad Hasan Khayyat et al., in Shiraz*

Date: 1905-Apr or <

1 O servants of the divine threshold!

2 The Exalted One - may my spirit be sacrificed for Him - and the Ancient Beauty and the Most Great Name - may my spirit, heart and soul be offered for Him - in every moment made their mirror-like breasts the target of a hundred thousand arrows of affliction and darts of cruelty so that among all peoples and nations affection, love and unity would be achieved, estrangement would be transformed into familiarity, discord into harmony, multiplicity converted to unity, and aversion into love and fellowship, the physical into spiritual proof, and the outward into the sign of the inward.

3 Now observe how the matter has yielded the opposite result and subject and predicate have vanished. Those between whom rivalry was previously impossible and inconceivable, since relationship was cut off from all directions and thus the occurrence of dust-raising was unexpected - now that association and acquaintance has been achieved through faith, are in utmost opposition and estrangement with each other.

4 O peerless Lord! What blow and affliction was this that was prepared for this servant! Now the whole world is in utmost enmity with 'Abdu'l-Baha and attacking from every direction - governments from one side, nations from another side, Muslim clergy from one direction, the party of Yahya from every direction, and the Covenant-breakers from all directions engaged in sedition and corruption, with arrows of cruelty flying from all sides, while the body is in utmost weakness and the Desired Land disturbed, with the cry of each of the loved ones rising from everywhere, the demands of each back-breaking, and the steadfast servants also in utmost conflict and contention with each other. What affliction is this and what calamity and trial!

5 My Lord, lift up Your servant who is immersed in seas of tribulations. Verily You are the Generous, the Merciful, the Compassionate, the All-Merciful.

1 ای بندگان آستان الهی

2 حضرت اعلیٰ روحی له الفداء وجمال قدم و اسم اعظم فدیته بروحی و قلبی و فؤادی در هر دمی سینه چون آئینه را هدف صد هزار تیر بلا و ناوک جفا فرمودند تا در بین جمیع امم و ملل الفت و محبت و اتحاد حاصل گردد بیگانگی پیگانگی تبدیل شود و اختلاف باثلاف کثرت بوحدت منقلب گردد و نفرت به محبت و موَدت جسمانی برهان روحانی شود و ظاهر عنوان باطن

3 حال ملاحظه نمائید که قضیه برعکس نتیجه بخشیده و موضوع و محمول از میان رفته نفوسیکه از پیش وقوع تنافس در میانشان ممنوع و محال بود زیرا مناسبت از جمیع جهات مقطوع لهذا وقوع اغیار غیر مأمول حال چون بسبب ایمان معاشرت و معارفه حاصل با یکدیگر در نهایت ضدیت و بیگانگی

4 ای خداوند بی همتا این چه صدمه و بلا بود که از برای این عبد میآ گردید الآن جمیع عالم در نهایت عداوت با عبدالبهاء و از هر سمت در هجومند دول از طرفی امم از طرفی علماء فرقان از جهتی و حزب یحیی از هر سمتی و ناقضین از جمیع جهات در فتنه و فساد و تیر جفا از هر سو پران و جسد در نهایت ضعف و ارض مقصود مضطرب و فریاد هر یک احبا از هر جا بلند و تکالیف هر یک کمرشکن و بندگان ثابت نیز با یکدیگر در نهایت نزاع و جدال این چه بلائیست و این چه مصیبت و ابتلائی

5 ربّ ارفع الیک عبدک المستغرق فی بحور الرّزایاء  
انّک انت الکریم الرّحیم الرّؤوف الرّحمان

INBA84:475, MMK5#119 p.094x

## AB01931

To: *Ustad Husayn et al., in Yazd*

Date: 1905-Apr or <

- 1 O ye divine friends! O ye firm ones in the Covenant of the All-Merciful! The Sun of the Covenant hath shed its radiance from the Horizon of the Supreme Pen upon all regions. It illumined the East and conquered the West. It raised its pavilion at the apex of the horizons and accomplished its work with both friend and stranger.
- 2 Yet while some, like moths, circled around the candle of the Covenant, others, like bats, crept into the cave of doubts and were drowned in the depths of vain imaginings. One said that to believe in the unity of the brilliant Sun required hatred for the radiant moon. Another claimed that to prove the truth necessitated and depended upon believing in the lack of infallibility and purity and in the rebellion and revolt of the Center of the Covenant. Another said that consultation and opinion required that we attribute claims to the Pivot of the Divine Covenant, then write a decree for his execution and consider him the fulfillment of "God will soon raise up one who will show him no mercy."
- 3 In brief, each of these clots and morsels of flesh made claims of being the greatest in relation to the Blessed Beauty through their own writing and seal, and on the day of His manifestation, while He was yet sitting upon the throne of grandeur, shamelessly laid claim to being the Most Great Sun itself. Now they attribute this base accusation to the Center of the Covenant. Therefore take heed, O ye who are endowed with insight!
- 4 O faithful God! These loved ones and chosen ones are the hosts of life and the armies of salvation. They are spiritual cohorts and waves of the ocean of the All-Merciful. They are the verses of the Holy Book and the signs of the Kingdom of Glory. O Lord! Protect and shelter them, and bestow Thy grace and bounty upon them. Look not upon their transgressions; nourish them with Thy favor. Take not account of their shortcomings and forgive their sins. Give them refuge and deliver them from the pit, and raise them to the zenith of the moon. Illumine their faces and set their souls ablaze with the fire of Thy love, that the manifestation and appearance of all may become as radiant as day.

1 ای یاران الهی ای ثابتان میثاق رحمانی نیر عهد  
از مطلع قلم اعلی اشراق بر آفاق نمود شرقرآ منور  
کرد غرب را مسخر نمود در قطب آفاق خیمه  
برافراخت و کار خویش و بیگانه بساخت

2 ولی بعضی چون پروانه حول شمع میثاق پرواز  
نمودند و بعضی چون خفاشان در حفرة شباهت  
خزیدند و در عمق اوهامات غریق گشتند یکی  
گفت توحید شمس درخشان مشروط ببعض  
مه تابانست دیگری اثبات حق مقتضی و منوط  
اعتقاد بی عصمتی و بی عفتی و عصیان و طغیان  
مرکز میثاقست دیگری گفت مشورت و رأی  
چنانست که نسبت ادعا بخور عهد الهی دهیم بعد  
فتوی بر قتلش بنویسیم و او را مصداق فسوف  
یبعث الله علیه من لا یرحمه دانیم

3 باری اینعلقه و مضغه‌ها هر یک ادعای اکبریت  
از جمال مبارک بخط و ختم خویش نمودند و در  
یوم ظهور و جلوسش بر عرش عظمت دعوی  
شسیت کبری کردند و حیا نمودند حال این  
نسبت خسیس را بمرکز میثاق دهند فاعتبروا یا  
اولی الأبصار ع

4 ای خدای باوفا این احبّ و اصفیا سپاه حیانتد و  
جنود نجات افواج روحانیند و امواج بحر رحمانی  
کلمات کتاب مقدسند و آیات ملکوت عظمت  
ای پروردگار حفظ و حمایت فرما و فضل و  
عنایت میذول کن بعصیان منکر باحسان پرور  
قصور مگیر و ذنوب پیامرز پناه ده و از چاه  
برهان و باوج ماه برسان رخها برافروز و جانها  
بنار محبت بسوز تا ظهور و بروز کل نشانه روز  
گردد

MJH.053, YBN.061

## AB02167

*To: Hands of the Cause of God, in Tihiran*

*Date: 1905-Apr or <*

- 1 O ye whom God hath distinguished with His greatest gift! 1 یا من خصصهم الله بموهبته الكبرى
- 2 Praise be to God that the divine fragrances have perfumed all regions and the lights of the Word of God have illumined the East and the West. The gleaming of the morn of guidance hath spread, become renowned, manifest and evident throughout all the world like unto the moon. Ears have become receptive to the Call and souls are seeking to discover the realities of mysteries. 2 الحمد لله نفحات قدس آفاقرا معطر نموده و انوار کلمه الله شرق و غرب را منور کرده بارقه صبح هدی در جمیع جهان مانند مه تابان منتشر و مشتهر و ظاهر و باهر گوشها مستعد ندا گشته و نفوس طالب اطلاع بر حقائق اسرار شده
- 3 From every direction rises the cry "Where are the teachers?" and from all regions resounds the call "Where are the speaking ones who are detached?" From all countries and provinces of the East and West there come requests for teachers. Among these is Yazd, where certain respected centers whose names it is not permissible to mention are insisting with the utmost persistence that teachers be sent. That province hath truly attained the utmost capacity, and with the hands of oppression cut off, it is entirely possible to raise up the Word of God and spread the divine fragrances with perfect freedom. You must constantly watch over all regions, and as soon as you observe that capacity and receptivity have been achieved in any locality and the hands of the oppressors have been severed, immediately send detached teachers there, or let one of the Hands of the Cause themselves proceed at once to that region. 3 از هر طرف فریاد این المبلّغین بلند است و از جمیع اطراف نعره این الناطقین المنقطعین گوشزد هر انجمن از جمیع ممالک ولایات شرقیه و غریبه طلب مبلغ مینمایند من جمله از یزد بعضی از مراکز محترمه که ذکر نامشان جائز نه بینهایت اصرار و ابرام در ارسال مبلغین مینمایند و فی الحقیقه آن ولایت نهایت استعداد را پیدا نموده و ایادی اعتساف مقطوع در کمال حریت اعلاء کلمه الله و نشر نفحات الله ممکن شما باید متصل مواظب اطراف باشید بمحض اینکه ملاحظه نمائید در محلی از محلات قوت و استعداد حاصل گشته و دست ستمکاران مقطوع شده فوراً مبلغین منقطعین بفرستید و یا آنکه از خود ایادی امر الله یک نفر فوراً بآن اقلیم حرکت نماید
- 4 Now all thoughts must be concentrated on teaching the Cause of God, for this is foundation-building while other matters are but repairs. What are repairs compared to foundation-building? 4 حال باید جمیع افکار را حصر در تبلیغ امر الله کرد زیرا این تأسیس است و مادون آن ترمیم این الترمیم من التأسیس
- 5 You must absolutely, most assuredly send knowledgeable, wise, detached and attracted souls to those regions in succession, for that field hath attained infinite capacity. Pure seeds must be sown at once and nurtured under the training of the divine Farmer until they sprout and become green and verdant, "like a seed that sends forth its shoot, then makes it strong; it then becomes thick, and it stands on its own stem, filling the sowers with wonder." Upon you be greetings and praise. 5 البتّه صد البتّه نفوسی آگاه و دانا و منقطع و منجذب بآنصفحات متتابعاً ارسال دارید زیرا آن کشت زار بی نهایت استعداد پیدا کرده فوراً باید تخم پاک افشانند و در تحت تربیت دهقان الهی پرورش داد تا انبات گردد و سبز و خرم شود

کزرع اخرج شطاه فاستغلظ و استوی علی سوقه  
يعجب الزراع و علیکم التحية و التناء

INBA89:161,

BRL\_DAK#1003,

AVK3.487.16

## AB12212

To: *Abu'l-Hasan-i-Ardikani (Haji Amin)*

Date: 1905-Apr or <

- 1 O Amin of 'Abdu'l-Baha! You have truly succeeded in remaining firm and steadfast, and have arisen to render service. I beseech God that you may ever be successful and confirmed.
 

1 ای امین عبدالبهاء فی الحقیقه موفق بثبوت و استقامتی و قائم بخدمت از خدا خواهم که همواره موفق و مؤید باشی
- 2 The affairs of the Mashriqu'l-Adhkar have been somewhat delayed and suspended. If it were possible for general contributions to be made according to capacity, even if small, this would be most acceptable in the court of the Divine Unity.
 

2 امور مشرق الأذکار قدری معطل و معوق مانده اگر ممکن میشد که اعانت عمومی بقدر امکان ولو بجزئی میگشت در درگاه احدیت بسیار مقبول واقع میشد
- 3 For the repair of the honored House in Baghdad we collected one thousand two hundred and fifty tumans and deposited it with Haji 'Abdu'r-Rasul in 'Ishqabad until gradually a sufficient amount could be collected and Jinab-i-Aqa Siyyid Ahmad could go and supervise the construction, as one pillar of the House has collapsed. However, in these days it was observed that the assistance to the surviving families of the martyrs is insufficient and does not fully meet their needs. Therefore, nearly one thousand tumans was allocated to be spent for that purpose. Similarly, they are to construct the graves of the handmaiden of God, the Self-Subsisting, the All-Compelling, who turned to the Paradise of Meeting, Varaqatu'l-Firdaws, and the handmaiden of God, the Mighty, the Beloved, the wife of Ismu'llah-i-Asdaq. In any case, I have transferred the entire amount.
 

3 از برای تعمیر بیت مکرم در بغداد مبلغ هزار و دویست و پنجاه تومان جمع نمودیم و در عشق آباد نزد حاجی عبدالرسول گذاشتیم تا بتدریج نیز بقدر کفایت جمع شود و جناب آقا سید احمد بروند و مباشرت بنمایند زیرا یک رکن از بیت خراب شده است ولی در این ایام ملاحظه گردید که اعانت بازماندگان شهدا کم است کفایت تامه ننماید لهذا قریب هزار تومان مرقوم شد که در آن مورد صرف شود و هم چنین قبر امة الله المهیمن القیوم من توجهت الی فردوس اللقا و رقة الفردوس و امة الله العزیز المحبوب حرم اسم الله اصدق را بسازند باری آن مبلغ را تمامه حواله نمودم
- 4 The respected House in Fars, praise be to God, has completed its construction. On Mount Carmel we are also engaged in carpentry work. There is no possibility whatsoever of assisting the Mashriqu'l-Adhkar. Expenses from all directions are flowing like a flood, and several months ago we contributed nearly one thousand two hundred and fifty tumans to the Mashriqu'l-Adhkar. Now in these days, given the endless expenses, it is not
 

4 بیت محترم در فارس الحمد لله بنایش ختام پذیرفت در کوه کرمل نیز مشغول بنجاری هستیم بهیچوجه معاونت مشرق الأذکار ممکن نه مصارفات از هر جهت نیز مانند سیل روان و چند ماه پیش قریب هزار و دویست و پنجاه تومان اعانة مشرق الأذکار کردیم حال دیگر این ایام با وجود مصارفات

possible from here, and there too, if possible well and good, otherwise do not insist with anyone. Whoever contributes spontaneously and willingly, this will be counted among the greatest good deeds at the threshold of the All-Merciful.

- 5 Confidentially, the remittances to this land are in truth limited to what you send; rarely does anything arrive from other places. The late Aqa Mirza 'Ali-Naqi had made a bequest, and since its execution was not possible at that time, a share of his timchih was designated, and Jinab-i-Aqa Siyyid Nasru'llah has sent all the rent from that share. If it would not cause grief and could be accomplished easily, that share should be sold so that some ease may be obtained in affairs. Obviously this is only if it causes absolutely no distress, but rather is accomplished with complete joy and delight; otherwise not. Convey most glorious greetings to all the friends of God and handmaidens of the All-Merciful.

بی‌پایان از اینجا ممکن نیست و در آنجا نیز اگر ممکن است فبا والا فلا کسی را اصرار مفرمائید هر کس بصرافت طبع و طیب خاطر نماید در درگاه رحمانی از اعظم مبرات شمرده گردد

5 محرمانه ارسالیات باین ارض فی الحقیقه محصور در آنچه شما میفرستید است از جاهای دیگر نادراً چیزی وارد مرحوم آقا میرزا علینقی وصیتی فرموده بودند چون اجرایش آن وقت ممکن نشد سهمی از تیجه ایشان معین شده بود و کرایه آن سهم را جناب آقا سید نصرالله تماماً فرستاده‌اند اگر چنانچه سبب حزن نشود و بسهولت حاصل گردد آن سهم فروخته شود تا قدری در کارها آسانی حاصل گردد بدیهیست این در صورتیکه ابداً ملالی حاصل نشود بلکه بکل روح و ریحان میسر شود والا فلا جمیع یاران الهی را و اماء الرحمن تحیت ابدع ابهی برسانید

AMIN.059-062

## AB11672

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

Date: 1905-Apr or <

- 1 O thou whom God hath made one of the Hands of His Cause!
- 2 Numerous letters have arrived from you, and none could be answered. The reason was weakness of constitution and the presence of illness, disease and pain. Yet this servant would never mention this, but remained patient, discreet and content in all conditions. If a line was written, it was with great effort and difficulty, which caused an increase in illness and ailment. Therefore only occasionally would a letter be composed.
- 3 Now that health has somewhat improved, writing and expressing has become somewhat easier, so I too have begun to write. God willing, answers will be written henceforth. Be assured. And I will beseech God that you may be confirmed and assisted in all matters, and that you write good news in your letters

1 یا من جعله الله من ایدای امره

2 مکاتیب متعدده از آنجناب واصل و هیچیک را جواب نوشتن ممکن نشد و سبب ضعف مزاج و وجود اسقام و امراض و آلام بود ولی اینعبد بهیچوجه اظهار نمینمود بلکه صبور و کتوم و راضی در جمیع شئون بود و اگر سطری مرقوم میگشت به زور و زحمت موفور بود و سبب ازدیاد علت و اسقام میشد لهذا اتفاقاً نامه‌ئی تحریر میشد

3 حال چون قدری صحت بهتر شده مشغول به تحریر و تقریر گشتن فی الجمله آسان گشته من نیز بنگاشتن پرداختم و انشاءالله من بعد جوابها مرقوم میشود مطمئن باشید و از خدا خواهم که در جمیع امور مؤید و موفق گردید و خبرهای خوش

that brings joy and delight and becomes the cause of gladness to hearts.

- 4 Never become sorrowful due to tests, for tests and trials are the harvesters of the wicked and the cause of the manifestation of the perfections of the righteous. Therefore one must be very grateful and happy, for the purpose of the appearance of the manifest light is the education of holy souls, and this is impossible except through divine tests. If divine tests did not exist, souls would never be educated - rather all would remain immersed in the sea of passion and desire. When the difficulties of tests arise, souls become detached and attracted to truth and turned toward God and adorned with divine qualities and assisted by heavenly bounties.

- 5 Now a brief note has been written. God willing, numerous letters will be sent henceforth. And upon thee be greetings and praise.

در نامه‌ها مرقوم دارید که روح و ریحان آرد و سبب سرور قلوب گردد

4 از امتحانات هیچوقت محزون مگردید زیرا امتحان و افتتان حصّاد اشرار و سبب ظهور کمالات ابرار است لهذا باید بسیار ممنون و خوشنود بود چه که مقصد از ظهور نور مبین تربیت نفوس مبارکه است و این جز بامتحانات الهیه ممکن نه اگر امتحانات الهیه نبود ابداً نفوس تربیت نمیشدند بلکه جمیع مستغرق بحر هوی و هوس میمانند چون شدائد امتحان بمیان آید نفوس منقطع گردند و منجذب بحق و متوجه الی الله و متخلق باوصاف رحمانی و مستمد از فیوضات آسمانی شوند

5 حال مختصر چیزی مرقوم شد انشاء الله من بعد مکاتیب متعدده ارسال میگردد و علیک التّحیّة و التّناء

INBA85:420, BRL\_DAK#0166, YIA.363

## AB03686

To: *Baha'is of Ivughli*

Date: 1905-Apr or <

- 1 O ye steadfast ones! O ye firm ones! The Sun of the Covenant hath shed its splendor upon the East and the West, illumining both Orient and Occident. The blessed Star of the Covenant hath cast its rays upon all horizons, lighting up Africa and America. The Herald of the Abha Kingdom proclaimeth "Glad tidings unto you, O ye who are steadfast!" and the Call from the Supreme Concourse announceth "Blessed are ye, O ye who are firm!" The Ancient Beauty and the Most Great Name, from the hidden Realm of the Invisible, declareth "My Covenant! My Covenant!" "My Testament! My Testament!" And the Angel of Revelation proclaimeth "This is the Covenant which God hath taken beneath the Tree of Anisa in all the Holy Books and Tablets." Therefore the sincere ones are in utmost joy and delight in the Paradise of Bliss, while the Covenant-breakers are in the flames of hell in extreme anguish and torment - a blessing for the righteous and a punishment for the wicked.

1 ای ثابتان ای راستخان آفتاب عهد بر شرق و غرب تجلّی نموده خاور و باختر روشن گشته کوکب مبارک میثاق بر آفاق پرتو افکنده افریک و امریک روشن گشته هاتف ملکوت ابری بشری لکم ایها الثابتون میفرماید و منادی ملأ اعلی طوبی لکم ایها الراسخون می‌شنواید جمال قدم و اسم اعظم از جبروت غیب جهان پنهان عهدی عهدی میثاقی میثاقی میفرماید سروش هوش هذا هو العهد الذی اخذه الله فی ظل شجرة انیسا فی جمیع الزّبر و الألواح ندا میکند لهذا مخلصین در جنت نعم در نهایت جذب و طربند و ناقضین در سعیر بحیم در غایه جرح و تعب نعمة للأبرار و نقمة علی الفجار

- 2 In brief, O ye steadfast ones, if all the powers of the world were to unite, they could not resist the Covenant of the Ancient Beauty. "Leave them to their idle fancies." This is why thou observest that day by day the Cause of God is ascending and the Covenant of God is ever rising higher. Ere long the Lamp of the Covenant of the Supreme Concourse will shine so brightly in the assemblage of the world that the darkness will be utterly dispelled and these foam-like doubts will be completely effaced from the face of the ocean of evident signs.

2 باری ای ثابتان اگر جمیع قوای عالم جمع شود مقاومت میثاق جمال قدم نتواند درهم فی خوضهم یلعون اینست که ملاحظه مینمائی که روز بروز امر الله رو بعلو است و میثاق الله رو بسمو عنقریب شمع میثاق ملاً اعلی در انجمن آفاق چنان جلوه و سطوع نماید که ظلمات حالکه هالکه گردد و این کف شبهات از وجه دریای آیات بینات زائل شود

YBN.060

## AB04075

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

*Date: 1905-Apr or <*

- 1 O herald of the Covenant! Today the greatest of all affairs is the teaching of God's Cause and the diffusion of the divine fragrances. Although books and treatises of proofs are a means of awakening souls, an expounder is needed. Mere books of proofs will not cause complete propagation. Souls must be raised up who are living books, who will present proofs and evidences, who will summon people to the divine law, and who must be characterized by such qualities as to become a magnet for spirits and an attractor of hearts through the grace of illumination. They must establish teaching gatherings and instruct souls in proofs and evidences, so that fresh youth may be educated and confirmed and arise to spread God's religion and draw souls to the divine law. This is the foundation and firm edifice of iron and steel. And upon you be greetings and praise.

1 ای منادی پیمان الیوم اعظم امور تبلیغ امر الله است و نشر نفحات الله کتب و رسائل استدلالیه هرچند سبب انتباه نفوسست ولی مبین لازم مجرد کتب استدلالیه سبب انتشار تام نگردد باید نفوسی مبعوث شوند که کتب مبین باشند و حجت و براهین بیان کنند و نفوس را بشریعه الهی دعوت نمایند و به صفات و اخلاقی متخلق شوند که قوه مغناطیس ارواح گردد و جاذب قلوب بفیض اشراق محافل تبلیغ تشکیل نمایند و نفوس را تعلیم دلائل و براهین کنند تا جوانانی نورسیده تربیت گردند و مؤید شوند و بنشر دین الله قیام کنند و نفوس را بشریعه الهیه کشند این تأسیس است و بنیان متین از زر حدید و علیک التحیة و الثناء

- 2 Now it becomes clear that the friends do not show sufficient effort in this mighty cause. You must certainly guide all with utmost dedication to this magnet of bounty. No endeavor receives confirmations like teaching, and no soul will succeed except the teacher. The end of all other matters is a mirage, while the bounty of guidance is cool and refreshing drink.

2 حال معلوم میشود که یاران در این امر جلیل اهتمام ندارند البتہ کل را بکمال همت بر این مغناطیس موهبت دلالت نمائید هیچ امری مانند تبلیغ مؤید نه و هیچ نفسی جز نفس مبلغ موفق نخواهد شد عاقبت جمیع امور سراب و فیض هدایت بارد و شراب

INBA89:162, BRL\_DAK#0146,  
AKHA\_088BE #05 p.01, AVK3.489.07,  
RRT.022, YIA.246

## AB04801

To: Muhammad Hasan Shirazi, in Nayriz

Date: 1905-Apr or <

- 1 O thou who hast attained to the sacred Threshold! Think not that I have forgotten thee - impossible, impossible! Rather, I lack the opportunity. I cannot write, I know not how to express the extent of my occupations. Wert thou present, thou wouldst observe with tearful eyes and burning heart, and wouldst be filled with regret. Thus it is better that thou dost not see and know.
- 2 Nevertheless, consider what fragrances are being diffused from India. Outwardly they are from India, but in reality they are from 'Akka, for the fountainhead is here.
- 3 In any case, thou wert here and didst witness the conduct and behavior of this servant, and the composure and forbearance of this lonely one, and didst observe the patience and resignation. Now the situation is reversed. While We are immersed in trials, those who rest upon the shore of ease and comfort have begun to wail and have raised the cry of "alas!" And "they came to their father in the evening, weeping" hath been fulfilled, and "they sold him for a paltry price, a few dirhams" hath become manifest. The loved ones have sold Us very cheaply and have begun to wail and lament.
- 4 And the Glory be upon thee.

1 ای فائز بترت مقدسه چنان مپندار که فراموش نمودم محال است محال بلکه عدم محال است تحریر نتوانم تقریر ندانم که کثرت مشغولیت بچه درجه است اگر حاضر بودی با چشمی گریان و دلی سوزان نظر میکردی و تأسف میخوردی پس بهتر آنست که نه بینی و ندانی

2 باوجود این ملاحظه کن که از هند چه روائح منتشر است بظاهر از هند است بحقیقت از عکاست چه که سرچشمه اینجاست باری تو در اینجا بودی و روش و رفتار این عبد و سکون و حلم این فرید وحید را مشاهده نمودی و صبر و تجمل ملاحظه کردی

3 حال قضیه برعکس شده است ما غرق بلا کسانیکه در ساحل راحت و رخا هستند آغاز ناله نموده‌اند و فریاد و اوایل بلند کرده‌اند و جاءوا اباهم عشاء یبکون تحقیق یافت و شروه بثن بخش دراهم معدوده ظاهر گردید احباً ما را بسیار ارزان فروختند و ناله و حنین آغاز نمودند

4 و البهاء علیک

INBA55:205, INBA72:134, MMK6#207

## AB04700

*To: Kashani, Ghulam Ali father of Mihdi*

*Date: 1905-Apr or <*

- 1 O thou homeless one! How happy wert thou when thou wert guided by the light of guidance and followed the party of the chosen ones. Thou didst attain the honor of meeting and didst hear the Great Call from the Divine Lote Tree. Thou didst enter beneath the shadow of favors and chose to wander in foreign lands. Thou didst honor thy son with service at the Holy Threshold and preferred travel to staying put day and night. Therefore in thankfulness for this bounty from the Lord of Creation, raise up thy hands of supplication to the court of the Incomparable Lord and say:
- 2 O Thou kind Beloved! In humble supplication and in the language of the Kingdom every limb and member of my body uttereth praise and thanks unto Thee. With every hair of my head I magnify Thy Name, and from every hilltop I raise my voice in proclaiming Thee. May my life be offered up for every veteran servant of Thine, and my being be made a sacrifice to Thy most sweet Call. Since Thou hast withheld from me physical sight in this mortal world, deprive me not of penetrating vision in the celestial realm, O Thou Who art forgiving and loving.

1 ای بی سر و سامان چه خوشوقت بودی که بنور هدی مهدی گشتی و بحزب اصفیا مقتفی بشرف لقاء فائز شدی و نداء کبریا را از سدره منتهی استماع نمودی در ظل الطاف داخل شدی و تغرب در بلاد اختیار نمودی پسر را بخدمت آستان مقدس مفتخر ساختی و شب و روز سفر را بر حضر ترجیح دادی پس بشکرانه این بخشش خداوند آفرینش دست نیاز بارگاه حضرت بی‌انبار مرتفع نما و بگو

2 ای مهربان جانان همه اعضا و اجزایم بزبان ملکوتی به شکر و ستایش ناطق و نیاز و نیایش پرداخته در بن هر موئی هوئی زخم و در سر هر کوئی نعرهائی برآورم جانم فدای هر بنده دیرینت هستم قربان آن ندای شیرینت چون از مشاهده بصر در عالم ناسوت محروم نمودی از ادراک بصیرت در جهان ملکوت مأیوس مفرما توئی بخشنده و مهربان

INBA21:014, INBA75:041x, ADH2\_1#29  
p.139x, MJM1.087x, MMG2#369 p.411x,  
MJH.034bx

## AB05970

*To: Mirza Muhammad Hasan Adib, in Tihiran*

*Date: 1905-Apr or <*

- 1 O thou herald of the Covenant! The verses of thy poem, each like unto a shining and luminous pearl, were perused. These lines were in truth of the utmost grace, lustre, and brilliance. The cry and complaint to which thy remoteness hath given rise touched me beyond all conception. It moved me to the depths of heart and soul and filled me with perplexity. But what recourse have we? Thy presence here would be contrary to caution in these days. Verily thy lamentations have the most

1 یا منادی الميثاق لثالی منظومه که هریک دری دری درخشنده بود ملاحظه گردید در نهایت لطافت و تئلاً و لمعان بود اما فریاد و فغان از هجران نچنان تأثیری بخشید که تصور توان نمود جان و وجدان متأثر گشت و حیرانی دست داد ولی چه توان نمود در این ایام در حضور محذور و ناله و حنین آنحضرت در نهایت تأثیر در قلوب و از این گذشته در این اوقات وجود آنحضرت در

profound effect upon the hearts, and at this time thy presence is most needed in those lands. Be assured that, as soon as circumstances permit, thou shalt be summoned here without a moment's delay, for I am most eager to meet thee. I cherish the hope that this may soon be made possible. Upon thee be salutations and praise.

- 2 A prayer has been written for Mulla Ali-Aqa and is enclosed with this letter.

آنصفحات لزوم قطعی دارد مطمئن باشید که در وقت امکان دقیقه‌ئی فتور نشود فوراً اخبار گردد زیرا اشتیاق من نیز در نهایت است امیدوارم که عنقریب میسر گردد و علیک التحیة و الثناء

- 2 مناجاتی بجهت جناب ملا علی آقا مرقوم گشت و در طی مکتوبست

BRL\_DAK#0449, TSQA2.049, MYD.456, SAHA.049

## AB05990

To: Muhammad Tahir Malmiri, in Yazd

Date: 1905-Apr or <

- 1 Praise be to God that through your intense firmness and steadfastness you have compensated for the slip and lukewarmness of your brother. Although that poor one is not really at fault - others guide and incite and encourage. If the dove were left alone it would sleep. If the center of lukewarmness were not so bold, no soul would ever become remote and separated from the shelter. This is simply the story of "Lord, we obeyed our leaders." But Abdul-Baha, despite these cruelties, says "Lord, guide my people for they do not know" and prays "Guide them to Your straight path" and utters "Remove evil from them, verily You are the All-Merciful, the Most Compassionate."

1 الحمد لله شما از شدت ثبوت و رسوخ تلافی لغزش و فتور اخوی نمودید اگرچه آن بیچاره قصوری ندارد دیگران دلالت و تحریک و تشویق مینمایند لو ترک القطا لنام اگر مرکز فتور چنین جسور نبود ابداً نفسی از ظل دور و مهجور نمی شد حکایت ربّ انا اطعنا سادتناست و بس ولی عبدالهّاء با این جفاها ربّ اهد قومی انهم لایعلون گوید و دلهم الی صراطک المستقیم دعا نماید و اکشف عنهم السوء انک انت الرحمن الرحیم بر زبان راند

- 2 Regarding what you wrote about coming to the Holy Threshold - in these days your presence is needed in those regions, and in the Holy Land turmoil is successive from all directions. Therefore we will summon you at the appropriate time.

2 در خصوص حضور باستان مبارک مرقوم نموده بودید این ایام وجود شما در آنصفحات لازم و در ارض مقصود فتنه از هر جهت متابع لهذا در وقتش احضار نمائیم

ANDA#81 p.44

**AB08070***To: Farsi Maryamabadi, Rustam Surush et al.**Date: 1905-Apr or <*

- 1 O two servants and one handmaiden of God! Praise be to the Lord that you are pure ones and free souls who have followed the path of your ancestors and revived anew the names of those who came before, indeed of the ancient ones.
- 2 The Persians today are those who dwell beneath the shade of the mighty divine Tree. They are the lamp of their forebears and a remembrance of the ancient ones. Soon you shall witness how the sun of the East, Iran, will illumine the Daylamites and Tajiks, nay even the Americans and Africans, and all that was the heart's desire and soul's repose of the ancients shall come to pass.
- 3 How blessed then are you, O Persians, that you have such a brilliant and radiant destiny. May your souls be gladdened!
- 1 ای دوبنده و یک کنیز حق ستایش پروردگار را که پاکانید و آزادگان پیروی نیاکان نمودید و نام پیشینیان بلکه پیش دادانیانرا دوباره زنده نمودید
- 2 فارسیانند که امروز در سایه درخت تنومند یزدانند چراغ نیاکانند و یادگار پیش دادانیان بنزدیکی خواهید دید که دیلم و تاجیک بلکه امریک و افریک را آفتاب خاور ایران روشن نماید و آنچه کلام دل و آرام جان پیشینیان بود حاصل گردد
- 3 پس خوشا بحال شما فارسیان که پابانی چنین درخشنده و تابان داشتید جانتان خوش باد

YARP2.129 p.148

**AB03383***To: James B Thornton Chase, in Chicago**Date: 1905-Apr-03*

O thou who art firm in the Covenant!

Your letter [...] arrived at this time and was read with great care. Its contents proved a source of gladness, for it indicated firmness.

Today firmness is of the greatest favors of the merciful Lord. How many a soul who traveled in one pathway and after a time wanting firmness (or constancy) went back; yea, followed the way again until he reached the same point (as before) and arrived at the first destination. Thus did he waste his life and endeavored to set the minds (of the people) uneasy and doubtful. The opportunity and portion of these souls became an evident loss.

Thank thou God that thou art firm and constant and art abiding at the threshold of servitude. I ask God to increase daily

thy faith and certainty, trust and firmness. Give thou the glad-tidings in a manner which shall set afire souls that are in lethargy, give life to them that are dead and sight to the blind.

Give greeting and praise from Abdul-Baha to all the friends of God, particularly to the maid-servant of God, the firm and steadfast Mrs... Tell her to "feel at rest; thou art ever in my mind, with me and present in the gathering. God willing, I shall ask thee to come."

TAB.338-339

## AB00740

*To: Rosa V Winterburn, in Berkeley, CA*

*Date: 1905-Apr-07*

- 1 O thou sincere and loyal handmaid of the Lord! I have read thy letter. Thou art truly attached to the Kingdom and devoted to the All-Glorious Horizon. I beg of God in His bounty to make thee to burn ever more brightly in the fire of His love, as each day passeth by.
  - 2 Thou wert, it appeareth, in doubt as to whether to write, or to teach the Faith. Teaching the Faith is essential, and for the present teaching is preferable for thee. Whensoever thou dost find an opportunity, loose thy tongue and guide the human race.
  - 3 Thou didst ask as to acquiring knowledge: read thou the Books and Tablets of God, and the articles written to demonstrate the truth of this Faith. Included among them are the Iqan, which hath been translated into English, the works of Mirza Abu'l-Fadl, and those of some others among the believers. In the days to come a great number of holy Tablets and other sacred writings will be translated, and thou shouldst read these as well. Likewise, ask thou of God that the magnet of His love should draw unto thee the knowledge of Him. Once a soul becometh holy in all things, purified, sanctified, the gates of the knowledge of God will open wide before his eyes.
  - 4 Thou hast written of the dear handmaid of God, Mrs. Goodall. That soul enraptured of God is truly serving the Faith at all
- 1 ای کنیز صادق الهی آنچه مرقوم نموده بودی ملاحظه گردید فی الحقیقه تعلق بملکوت داری و توجه باقی ابهی از فضل الهی خواهم که روز بروز بنار محبت الله بیشتر برافروزی

2 از قرار معلوم در نوشتن و یا تبلیغ نمودن متحیر بودی که بکدام پردازی تبلیغ لازمست در این ایام تبلیغ بهتر است هر وقت فرصت یافتی زبان بهدایت نوع انسان بگشا

3 در خصوص علم و معرفت سؤال نموده بودی کتب و الواح الهی قرائت نما و رسائل استدلالیه که در این امر مرقوم شده ملاحظه کن از جمله رساله ایقان که به انگلیزی ترجمه گردیده و همچنین رسائل آقا میرزا ابوالفضل و رساله بعضی از احباب و من بعد بسیاری از الواح و رسائل الهیه ترجمه خواهد گشت آنها را مطالعه کن و همچنین از خدا بخواه که بمغنایس محبت الله معرفت الله جذب گردد نفوس چون مقدس در جمیع شئون گردد و طیب و طاهر شود ابواب معرفت الهیه بر رخ گشوده گردد

4 در خصوص کنیز عزیز خدا مسیس گودال مرقوم نموده بودید آن منجذبه الی الله فی الحقیقه دائماً مشغول بخدمتست و بقدر امکان در نشر

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times, and doing whatever she can to scatter abroad the heavenly splendours. If she continue in this same way, very great results will follow in a time to come. The main thing is to remain staunch and firmly rooted, and persevere to the end. It is my hope that through the high endeavours of the handmaids of the Lord, those foothills and that ocean shore will grow so bright with the love of God as to cast their beams to the ends of the earth.

- 5 Thou didst ask whether, at the advent of the Kingdom of God, every soul was saved. The Sun of Truth hath shone forth in splendour over all the world, and its luminous rising is man's salvation and his eternal life – but only he is of the saved who hath opened wide the eye of his discernment and beheld that glory.
- 6 Likewise didst thou ask whether, in this Baha'i Dispensation, the spiritual will ultimately prevail. It is certain that spirituality will defeat materialism, that the heavenly will subdue the human, and that through divine education the masses of mankind generally will take great steps forward in all degrees of life—except for those who are blind and deaf and mute and dead. How can such as they understand the light? Though the sun's rays illumine every darkest corner of the globe, still the blind can have no share in the glory, and though the rain of heavenly mercy come down in torrents over all the earth, no shrub or flower will bloom from a barren land.
- 7 Convey my greetings to the dearly loved handmaid of God, Miss Goodall, and to her daughter. In their behalf I supplicate at the divine threshold for confirmation and assistance, that their gathering may grow ever brighter from day to day, and that their hearts may become yet more deeply attracted.
- 8 Should you meet Mrs. Anne Apperson Flint, convey to her my greeting and say: "You came to 'Akka, you heard my words, and the sweet fragrance of the Kingdom reached your nostrils. Assuredly, then, forget me not, but strive with heart and soul that you may likewise perfume the senses of your honoured husband with that same fragrance." And to all the handmaids of the Merciful convey, one and all, my loving greetings.

SWAB#160, BSW#16.13x, TAB.321-323, BWF.389-390x, BSC.457 #839x

انوار الهی کوشش مینماید اگر بر این منوال دوام حاصل شود من بعد نتایج عظیمه خواهد داشت اصل ثبات و استقامت و استمرار است از حق میخواهم که بهمت اماء رحمن دامنهء جبال سواحل بحر محیط بنور محبت الله چنان روشن گردد که پرتوش بافاق رسد

5 از مسئله ای که بظهور ملکوت الله کل نفوس نجات یافتند سؤال نموده بودید شمس حقیقت تجلی بر جمیع آفاق کرد این تجلی نورانی نجات و حیاست ولی هر کس چشم بصیرت گشود و آن انوار را مشاهده کرد او از اهل نجاتست

6 از غلبه روحانیت در این دور بهائی سؤال نموده بودید یقین است که روحانیت بر جسمانیت غلبه خواهد نمود و ملکوتیت بر بشریت غالب خواهد گشت و بریت الهیه نفوس من حیث المجموع در مراتب وجود ترقی خواهند کرد مگر نفوسیه که کور و کر و لال و مرده اند این نفوس چگونه ادراک نورانیت نمایند انوار آفتاب اگر جهان ظلمانی را بکلی نورانی نماید کور را نصیبی نه و ابر رحمت اگر در جمیع اراضی سیل انگیز گردد در زمین شوره گل و ریاحین نروید

7 کنیز عزیز الهی مسیس گودال و دخترش را تحت برسان من در حق آنان از درگاه الهی طلب تأیید و توفیق مینمایم تا محفلشان روز بروز روشنتر گردد و قلوبشان منجذبتر شود

8 اگر چنانچه مسیس آن ارسون فلینت را ملاقات نمودی از قبل من تحت برسان بگو شما به عکا آمدی و بیانات مرا شنیدی و بوی خوش ملکوت بمشامت رسید البته فراموش منما و بجان و دل بکوش که مشام قرین محترم را نیز معطر نمائی و سایر اماء رحمن را جمیعاً تحت برسان

MNMQ#159 p.294, MMK1#160 p.185

**AB03920***To: Mamie Agnew**Date: 1905-Apr-07*

O thou maid-servant of God!

Though thy letter was brief in words, it was ample in significance. It indicated that thy heart is illumined, thine inner sight is open and thine ear of understanding is familiar with the mystery. This is a gift from God, the Independent.

Thine expression of kindness to Miss ... is very acceptable. Be thou kind to all on the earth, a care-taker (or helper) to every sick person, an open treasure to every indigent one; offer thou salutary water to the athirst; bestow the bread (or food) of life upon the hungered; console thou the helpless, exhort the ignorant and seek forgiveness for the sinner.

If, hereafter, thou mayest write a letter to Miss ..., deliver unto her this my message:

“O Miss ...! The Tree of Life is full of blossoms, leaves and fruits!—shade thereof is a peace to the soul and a rest to the consciousness. Whosoever is under this Tree will certainly partake of fruit. But shade trees are many in the forest, which, though fresh and verdant, are, nevertheless, fruitless. This truth shall finally become clear and manifest unto thee.”

Kiss thou the face and hair of Ruhullah on my behalf.

TAB.126

**AB01432***To: Spiritual Assembly of Chicago, IL**Date: 1905-Apr-15*

- 1 O ye spiritual friends of Abdu'l-Baha! The letter ye had written hath been noted; its contents were most pleasing and bespoke your firmness and steadfastness in the Cause of God. 1 ای یاران روحانی عبداله‌آ آنچه مرقوم نموده بودید ملاحظه گردید مضامین بسیار دلنشین بود و معانی دلیل بر ثبوت و رسوخ بر امر الهی
- 2 That Assembly resteth in the sheltering shade of the Lord of all bounties, and it is my hope that, as beseemeth that body, it will be favoured and invigorated by the breathings of the Holy 2 آن انجمن در ظلّ حمایت ربّ ذو المنن است و امیدوارم که چنانچه باید و شاید مؤید بفیض

Spirit, and that day by day ye will love God in ever greater measure, and become more tightly bound to the Beauty that abideth forever, to Him Who is the Light of the world. For love of God and spiritual attraction do cleanse and purify the human heart and dress and adorn it with the spotless garment of holiness; and once the heart is entirely attached to the Lord, and bound over to the Blessed Perfection, then will the grace of God be revealed.

3 This love is not of the body but completely of the soul. And those souls whose inner being is lit by the love of God are even as spreading rays of light, and they shine out like stars of holiness in a pure and crystalline sky. For true love, real love, is the love for God, and this is sanctified beyond the notions and imaginings of men.

4 Let God's beloved, each and every one, be the essence of purity, the very life of holiness, so that in every country they may become famed for their sanctity, independence of spirit, and meekness. Let them be cheered by draughts from the eternal cup of love for God, and make merry as they drink from the wine-vaults of Heaven. Let them behold the Blessed Beauty, and feel the flame and rapture of that meeting, and be struck dumb with awe and wonder. This is the station of the sincere; this is the way of the loyal; this is the brightness that shineth on the faces of those nigh unto God.

5 Wherefore must the friends of God, with utter sanctity, with one accord, rise up in the spirit, in unity with one another, to such a degree that they will become even as one being and one soul. On such a plane as this, physical bodies play no part, rather doth the spirit take over and rule; and when its power encompasseth all then is spiritual union achieved. Strive ye by day and night to cultivate your unity to the fullest degree. Let your thoughts dwell on your own spiritual development, and close your eyes to the deficiencies of other souls. Act ye in such wise, showing forth pure and goodly deeds, and modesty and humility, that ye will cause others to be awakened.

6 Never is it the wish of Abdu'l-Baha to see any being hurt, nor will He make anyone to grieve; for man can receive no greater gift than this, that he rejoice another's heart. I beg of God that ye will be bringers of joy, even as are the angels in Heaven.

SWAB#174, BSW#15.11x, BSW#15.31x, TAB.022-023, BWF.365-366x

نفسه روح القدس گردد و روز بروز در محبت الهی و انجذاب بجمال باقی نیر آفاق بیفزاید زیرا عشق الهی و محبت روحانی انسان را طیب و طاهر نماید و بردای تقدیس و تنزیه مزین کند و چون انسان بکلی بحق دل بندد و بجمال مطلق تعلق یابد فیض ربانی جلوه نماید

3 این محبت جسمانی نیست بلکه روحانی محض است نفوسی که ضمیرشان بنور محبت الله روشن آنان مانند انوار ساطعند و بمثابة نجوم تقدیس در افق تنزیه لامع عشق حقیقی صمیمی محبت الله است و آن مقدس از اوهام و افکار ناس

4 احبای الهی هر یک باید جوهر تقدیس باشند و لطیفه تنزیه تا پیاکی و آزادگی و افتادگی در هر اقلیم معروف و شهر گردند از جام باقی محبت الله سرمست شوند و نشئه از خمخانه ملکوت گیرند و بمشاهده جمال اهی منجذب و مشتعل و سرگشته و سرگردان گردند اینست شأن مخلصین اینست صفت ثابتین اینست نورانیت وجوه مقربین

5 پس یاران الهی باید در کمال تنزیه بنهایت اتحاد و اتفاق روحانی قیام نمایند بدرجهئی که حکم یک روح و یک وجود حاصل کنند در این مقام اجسام را مدخلی نیست بلکه حکم در کف قدرت روحست چون روح محیط گردد اتحاد روحانی حاصل شود شب و روز بکوشید که بنهایت اتحاد را حاصل نمائید و در فکر ترقیات روحانی خویش باشید و چشم از قصور یکدیگر بپوشید باعمال طیبیه و حسن سلوک و خضوع و خشوع نوعی حرکت نمائید که سبب تنبه سائرین گردد

6 عبدالهآء ابدآء دل کسی را آزوده نخواهد و سبب حزن قلبی نشود زیرا موهبتی اعظم از آن نیست که انسان سبب سرور قلوب گردد و من از خدا خواهم که مانند ملائکه آسمان سبب بشارت نفوس شوید و علیکم التّحیّة و التّناء

MNMK#104 p.191, MMK1#174 p.197

## AB02417

To: Saichiro Fugita, in Fruitvale, CA

Date: 1905-Apr-20

- 1 O thou fresh plant in the garden of the Love of God! 1 ای نهال بوستان محبت الله
- 2 What thou hast written was considered. It was an evidence of following in the Pathway of Guidance, and a proof of the attraction of the heart to the Beauty of His Majesty, God. 2 آنچه نگاشتی ملاحظه گردید دلیل بر سلوک در سبیل هدی بود و برهان انجذاب قلب بجمال حضرت یزدان
- 3 Consider what bounty God has manifested for thee, whence thou art and from whence are we. Yet, nevertheless, such a candle of love is burning in the hearts that its light is radiating from the East to the West and from the West extending to the East. 3 ملاحظه نما که چه موهبتی خدا در حق شما نموده تواز کجا و ما از کجا باوجود این چنین شمع محبتی در دلها افروخته که نورش از شرق ساطع بغرب و از غرب متواصل بشرق است
- 4 Rest assured thy name is registered in the Book of God, and it is hoped that thou mayest enter the Paradise of the Kingdom and find stability; to reach that which is the cause of the progress of the world of humanity in the world and in the Kingdom, and with perceiving eye, attentive ear, eloquent tongue and radiant face may serve in the Vineyard of God and spread the Divine Glad Tidings. If thou art confirmed as thou oughtest to be, thou wilt certainly establish an eternal Kingdom. This Kingdom is greater than that of Mikado, for the sovereignty of the Emperor of Japan is for numbered days, but this sovereignty is lasting and will stand unto the Eternity of Eternities. 4 مطمئن باش در دیوان الهی نامت مثبت و امید چنین است که در جنت ملکوت داخل شوی و استقرار یابی و آنچه سبب علویت عالم انسانیت در ملک و ملکوت واصل گردی و با چشمی بینا و گوش شنوا و زبانی گویا و رخی روشن موفق بر خدمت در کرم الهی و انتشار بشارت رحمانی گردی اگر چنانکه باید و شاید بآن موفق شوی البته سلطنت ابدیه تشکیل نمائی این سلطنت اعظم از سلطنت میکادو است زیرا سلطنت امپراطور جاپون ایامی معدوده است اما این سلطنت باقی و برقرار الی ابدالآباد
- 5 That sovereignty can be hidden under one handful of dust, that is when Mikado goes beneath the handful of dust, he is entirely effaced and erased, but this Kingdom withstands the greatest revolution of the worlds, and will stand with perfect stability unto eternity. The former kingdom is established by the power of the sword, burning fire, devouring, and the shedding of blood, while this Kingdom is built upon freedom, glory, greatness and the love of God. Consider how much difference there is between them. 5 آن سلطنت را یک مشت خاک پنهان کند یعنی چون میکادو زیر یک مشت خاک رود بکلی محو و نابود گردد اما این سلطنت مقاومت اعظم انقلابات عالم کند و در کمال استقلال تا ابد باقی و برقرار ماند آن سلطنت بقوه شمشیر و آتشی سوزان و خونخواری و درندگی تشکیل شود و این سلطنت بازادگی و فرزاندگی و بزرگی و محبت الهی بنیان گردد بین چه قدر فرق در میانست و علیک التحية و التناء

JWTA.026-027

MKT4.105, MILAN.192

**AB04425***To: Kathryn Frankland, in California**Date: 1905-Apr-20*

O thou dear maid-servant of God!

What thou hast written hath caused joy and happiness, for it was an evidence of turning to the Kingdom and of seeking the bounty of heaven. I ask God to provide means whereby that which is thy utmost hope may be realized.

Concerning the young Japanese, the answer to his letter is enclosed herein. Perchance this youth may be the cause of guiding his family and people.

Concerning Mirza Asadu'llah about whom you wrote, at present he has no thought of coming to America. Perhaps in the future he will decide to come, and if he decides to come that way, he will certainly come to California and will be a guest in your home.

Convey my respectful greetings to Mrs. Winterburn and Mr. Winterburn, and likewise to the dear maid-servant of God who has truly arisen to serve in those parts, Mrs. Goodall and her honored daughter - convey to them my utmost respect. Know their worth, for they have been occupied in service for several years.

And upon thee be greetings and praise.

TAB.235

**AB09424***To: Richard Paul Dodge, in New York**Date: 1905-May-10*

<sup>1</sup> O child who supplicates unto God!

<sup>2</sup> The drawings and pictures which flowed from thy pen were presented through Mr. Abu'l-Fada'il and were observed, becoming a source of joy, for that tender plant in the rose-garden of the love of the All-Glorious is growing and developing and is occupied in acquiring spiritual and physical perfections. I

<sup>1</sup> ای طفل مبتهل الی الله

<sup>2</sup> نقوش و تصویریکه از قلم تو صادر بواسطه جناب ابی الفضائل حاضر و ملاحظه گردید سبب سرور شد که آن نونهال در گلشن سرای محبت ذو الجلال در نشو و نما و بتحصيل کالات روحانیّه و جسمانیّه مشغول است امیدوارم که این ننهال

hope that this sapling will become fruitful and attain endless freshness and grace. And upon thee be greetings and praise.

بارور گردد و طراوت و لطافت بی‌منتی یابد و  
علیک التحية و الثناء ع

LABC.008-009

DRM.007a

## AB08645

*To: Arthur P Dodge, in New York*

*Date: 1905-May-11*

...The most important matter is faith, certitude, service to the Cause of God, spreading the divine fragrances, and enkindling the fire of the love of God. Be engaged in thoughts of these, otherwise the affairs of this earthly life, whether of poverty or wealth, pass away like unto a mirage. That which is the cause of everlasting life in humankind and that which is permanent and lasting is the knowledge of God, the love of God, faith, certitude, steadfastness and constancy. Be engaged in these thoughts and counsel all people thus. When this is attained, everything is attained, and when this is not present, everything is futile....

...امر مهم ایمان و ایقان است و خدمت بامر الله  
و نشر نفعات الله و ایقاد نار محبت الله در فکر  
این باشید و الا امور حیات دنیا در هر صورت  
چه فقر و چه غنی مانند سراب میگذرد آنچه که  
سبب حیات ابدیه انسان است و باقی و برقرار  
معرفت الله است محبت الله است ایمان است  
ایقان است ثبوت و استقامت است در این فکر  
باشید و جمیع ناس را نصیحت کنید چون این  
حاصل همه چیز حاصل و اگر این نباشد همه چیز  
باطل...  
MMK3#088 p.058x

## AB01339

*To: Joseph H Hannen, in Washington, DC*

*Date: 1905-Jun-06*

- 1 O thou who art attracted to the Beauty of God! What thou didst write was noted. From the rose garden of meanings, the sweet fragrance of the love of God was inhaled. Well is it with thee that thou hast been freed from the darkness of ignorance, beheld the light of guidance, reached the desired goal, heard the divine call, and tasted the honey of God's love. Now is the time for thee to become a bird of this meadow, to spread thy wings and soar in this divine infinite atmosphere, to arise in service to the Truth and to sacrifice thyself in this path. Thou art accepted in the sacred court, praised among the friends of God, and thy name is recorded in the preserved tablet. Now

1 ای منجذب جمال الهی آنچه مرقوم نموده بودی  
ملاحظه گردید از گلشن معانی رائحه طیبیه  
محبت الله استشمام گردید خوشا بحال تو که  
از ظلمات جهل رهیدی و نور هدایت دیدی  
و بمنزل مقصود رسیدی ندای الهی شنیدی و  
از شهد محبت الله چشیدی حال وقت آنست  
که مرغ این چمن گردی و بال و پر بگشائی  
و در این فضای نامتناهی الهی برپری و بخدمت  
حق پردازی و در این سیل جانبازی در ساحت  
قدس مقبولی و در نزد احبای الهی محمود و در

engage in service to the Cause of God. God willing, the means for presence will be provided.

لوح محفوظ نامت مثبت حال بخدمت امر الله مشغول شو انشاء الله اسباب حضور فراهم آید

- 2 Convey my greetings to the dear maidservant of God thy mother Mary Virginia, and the maidservant of God thy wife Mrs. Pauline Hannen, and thy son Carl and Anthony Hannen, and the maidservant of God Amalie Knobloch, and the maidservant of God Fanny Alwin Knobloch, and Alma Sedonia Knobloch, and say to them that if at every breath you offer a thousand thanksgivings that you have been blessed with this most great guidance, you still could not fulfill the obligation of gratitude.

2 کنیز عزیز الهی والدهات ماری ویرجینیا و امه الله ضلع مسیس پولین هنن و فرزند کار و انتونی هنن را و امه الله امالی کوبلوک و امه الله فنی الوین کوبلوک و الما سدونیا کوبلوک کل را از قبل من تحیت برسان و بگو اگر در هر دم هزار شکرانه نمائید که باین هدایت کبری فائز گشتید البته از عهده شکر برنایید

- 3 O servant of God! Good deeds, whether the doer is aware or unaware, are acceptable unto God. For example, a tree has no knowledge of its fruit, yet its fruit is sweet. However, if one is aware it is perfect, otherwise it is imperfect. Therefore pray:

3 ای بنده حق اعمال خیریه خواه فاعل آن باخبر باشد خواه بی خبر عندالحق مقبول مثلاً شجر خبر از ثمر خود ندارد باوجود این میوه اش خوشگوار است لکن اگر باخبر باشد کامل است والا ناقص پس مناجات کن

- 4 O Lord! Awaken me and make me conscious. Make me detached from all else save Thee and enamored with the beauty of Thy countenance. Bestow upon me the breath of the Holy Spirit and cause me to hear the call of the Abha Kingdom. Grant me spiritual power and light the lamp of guidance in the glass of my heart. Free me from every bond and deliver me from every attachment, that I may seek naught but Thy good-pleasure, pursue none but Thy face, and walk in no other way but Thine. May I awaken the heedless souls and rouse the sleeping spirits. May I give the water of life to the thirsty and divine healing to the sick. Though I am abject, I am lowly, I am poor, yet Thou art my support and Thou art my helper and protector. Grant me such confirmation that all may be amazed. O God! Thou art the Mighty, the Powerful, the Bestower, the Generous, the All-Seeing.

4 ای پروردگار مرا بیدار کن هشیار نما از غیر خود بیزار کن و بحبت جمالت گرفتار نما نفعه روح القدس بخش و ندای ملکوت ابری بگوش رسان قوت روحانی عطا کن و سراج رحمانی در زجاج قلب برافروز از هر بندی آزاد کن و از هر تعلقی نجات ده تا جز رضای تو نطلبم و بغیر از روی تو نجویم و دون راه تو نهویم نفوس غافله را هشیار کنم و ارواح خفته را بیدار نمایم تشنگانرا آب حیات بخشم و مریضانرا شفای الهی دهم هرچند حقیرم ذلیل فقیرم اما پشت و پناهم توئی و معین و ظهیرم توئی تأییدی عنایت فرما که کل حیران گردند خدایا توئی مقتدر و توانا و بخشنده و دهنده و یبنا

BRL\_POAB#08x

BRL\_DAK#0111, BRL\_MON#08x,  
MMK2#158 p.118, MMG2#057 p.060x

**AB04430***To: Beatrice Davies, in Chicago**Date: 1905-Jun-11*

- 1 O thou rose of the Rose-Garden of the Love of God! His Holiness Christ-may my spirit be His sacrifice!—saith in the Gospel, “Many are called, but few chosen.” That is, many have been invited to faith, but few chosen for guidance. Praise be to God that thou wert of the chosen, realized the Day of the Lord, heard the divine Call and attained the Light of Reality!

1 ای گل گلشن محبت الله حضرت مسیح روحی له الفداء در انجیل میفرماید المدعوون کثیرون و المختارون قلیلون یعنی کسانی که دعوت بایمان گشتند بسیارند ولی برگزیدگان هدایت قلیل الحمد لله که تواز مختاران بودی و یوم رب را ادراک نمودی ندای الهی شنیدی و بنور حقیقت پی بردی

- 2 Endeavor and make an effort that certain souls may be trained, of whom His Holiness Christ said, “Ye shall know the tree by its fruits.” That is to say, every soul is known by (his) conduct, manners, words and deeds. Therefore, we must strive with life and heart that, day by day, our deeds may be better, our conduct more beautiful and our forbearance greater. That is, to cultivate love for all the world; to attain beatific character.

2 سعی و کوشش نما تا نفوسی تربیت شوند که حضرت مسیح میفرماید که هر درختی را از میوه آن درخت بشناسید یعنی هر نفسی را باطوار و احوال و گفتار و رفتار میشناسید لهذا باید ما بجان و دل بکوشیم که روز بروز اعمال ما بهتر و روش ما خوشتر و آمیزش بیشتر یعنی بجمع عالم مهرور و خوش رفتار گردیم

- 3 O maid-servant of God! Study Persian and acquire it more day by day, for by the study of this language great and boundless results are obtained. Convey greeting and praise to thy revered mother and also to all thy sisters. I hope that all may become bright as the candle through the light of the love of God.

3 ای امه الله درس فارسی بخوان و روز بروز این زبان را بیشتر بیاموز زیرا از آموختن این زبان نتایج کلیه بی پایان حاصل گردد و والده محترمه را تحیت و ثنا برسان و همچنین بتمام همشیره ها امیدوارم که جمیع مانند شمع بنور محبت الله روشن گردند

BRL\_ATE#073x, TAB.306-307, ADMS#203ax

BRL\_DAK#0688, ANDA#79 p.05x

**AB08178***To: Helen Ellis Cole, in St Augustine, FL**Date: 1905-Jun-11*

- 1 O cherished handmaiden of God! Your letter was received and we became apprised of its contents....

1 ای کنیز عزیز الهی تحریر مرسول واصل و بر مضمون اطلاع یافتیم...

- 2 ...the meaning of verse sixteen in chapter fifty-four of Isaiah is this: I have created a soul who, through intense heedlessness, has become proud and arrogant and prepares instruments of destruction, but these instruments will not demolish the divine

2 ...آیه شانزدهم که در کتاب اشعیا در فصل پنجاه و چهارم مذکور است معنی اینست که من نفسی را خلق نمودم که از شدت غفلت

edifice. Rather, that pickaxe will bring firmness to this foundation. As you observe, how many evil souls desired to overthrow the divine edifice, yet in the end they were disappointed and lost.

متعظّم و متکبر گشته و آلات خراب حاضر و  
مهیا مینماید ولی آن آلات بنیان الهی را بر باد  
نماید بلکه از آن کلنگ این بنیان متانت حاصل  
نماید چنانکه ملاحظه مینمائی که چه قدر نفوس  
شریره خواستند که بنیان الهی براندازند و عاقبت  
خائب و خاسر شدند...

- 3 ...Obligatory prayer causeth the heart to become attentive to the Divine kingdom. One is alone with God, converseth with Him, and acquireth bounties. Likewise, if one performeth the Obligatory Prayer with his heart in a state of utmost purity, he will obtain the confirmations of the Holy Spirit, and this will entirely obliterate love of self. I hope that thou wilt persevere in the recitation of the Obligatory Prayer, and thus will come to witness the power of entreaty and supplication.

... 3

YMM.364x

BRL\_IOPF#2.11x

## AB09814

*To: Beatrice Davies, in Chicago*

*Date: 1905-Jun-11*

- 1 O thou maid-servant of God! Acquire the Persian tongue, so as to learn of the meanings of the divine words and to know the divine mysteries, to develop an eloquent speech and to translate the blessed Tablets of Baha'u'llah. The Persian language shall become noteworthy in this cycle; nay, rather, the people shall study it in all the world.
- 2 Upon thee be greetings and praise.

1 ای امة الله لسان فارسی بیاموز تا آنکه معانی  
کلمات الهی بیابی و بر اسرار الهی آگاهی جوئی  
نطق فصیح بگشائی و الواح جمال مبارک ترجمه  
نمائی زیرا لسان فارسی در این دوره بسیار مقبول  
گردد بلکه عاقبت در جمیع جهان تحصیل نمایند

2 و علیک التّحیّة و الثّناء

TAB.306, LOG#1143x

PYB#265 p.51, PYB#266 p.07,  
ANDA#79 p.05

## AB00634

To: Muhammad Ali Khan Baha'i, in Tihiran

Date: 1905-Jun-13

1 O steadfast one in the love of God! Your letter dated 9 Rabi'ath-Thani 1323 arrived at a time when tribulations had encompassed from all directions and was read with utmost care. From what you had written that the friends are in the utmost spirit and joy, comfort of heart was obtained that praise be to God, souls are alive with the divine breath and hearts are occupied with the remembrance of God. This news was a great cause of gladness and joy, for these strangers have no purpose in the world of existence except that hearts become illumined and souls become spiritual, and that strife and contention and hatred and aversion be eliminated from among humanity. When this light shines forth, the darkness of tribulations and afflictions, no matter how severe, has no effect.

2 Now from amidst these waves of tribulation we call out and counsel all the friends with true counsels that they should all act according to the Sacred Tablets. Among these is that you should interact with all people with the utmost love and kindness and truthfulness and trustworthiness. Know all to be created by God, and in whatever country you reside, be in complete obedience to the government under the shadow of the Lord's mercy, and with perfect willingness and love and uprightness and integrity be under the protection of the center of sovereignty. Strive as much as you can that the government of that region have complete satisfaction and security from you. This matter is among the decisive commands in the Sacred Tablets in which not an atom of laxity is permitted.

3 The purpose of enduring these calamities and tribulations and hardships and afflictions is that perchance, God willing, estrangement may be removed from the human world and all human souls may conduct themselves with one another with the utmost kindness and love. May no one harass another and may no soul harm another soul. May they not make religion and faith a cause of hatred and enmity, and not make the path a means for the removal of truth. The Blessed Beauty addresses humanity saying "Ye are all fruits of one tree," meaning you are all fruits and leaves of the tree of existence. Therefore although there are differences among you, these differences should not

1 ای ثابت بر محبت الله نامه‌ئی که بتاريخ ۹ ربیع‌الثانی ۱۳۲۳ ارسال نموده بودی در وقتیکه بلایا از جمیع جهات احاطه نموده وارد بکمال دقت ملاحظه گردید از اینکه مرقوم نموده بودید که احباً در نهایت روح و ریحانند تسلی قلب حاصل که الحمد لله نفوس بنفس رحمانی زنده و قلوب بذکر خدا مشغول این خبر بسیار سبب فرح و سرور بود زیرا این غربا را مقصدی در عالم وجود نه جز آنکه قلوب نورانی گردند و نفوس روحانی شوند و نزاع و جدال و کراه و ملال از بین بشر زائل گردد چون این نور بدرخشد ظلمات بلایا و مصائب هرچند شدید باشد تأثیری ندارد

2 حال ما از میان این امواج بلا ندا میکنیم و جمیع احباً را بوصایای حقیقی وصیت مینمائیم که بمقتضای الواح مقدسه کل عمل نمایند از جمله آنکه بجمیع خلق در نهایت محبت و مهربانی و صداقت و امانت حرکت نمایند کل را مخلوق خدا بدانید و در ظل رحمت پروردگار در هر مملکتی که هستید بحکومت در نهایت اطاعت باشید و بکمال رغبت و محبت و راستی و درستی در تحت حمایت مرکز سلطنت باشید تا بتوانید بکوشید که حکومت آسمان نهایت رضایت و امنیت از شما داشته باشد این قضیه در الواح مبارکه اوامر قطعی است که ذره‌ئی فتور در آن جائز نه

3 مقصد از تحمل این مصائب و بلایا و مشقت و رزایا اینست که بلکه انشاءالله بیگانگی از عالم انسانی زائل گردد و جمیع نفوس بشر با یکدیگر در نهایت رأفت و محبت سلوک نمایند کسی را تعرضی بدیگر نماند و نفسی بنفسی ضرر نرساند آئین و مذهب را سبب بغض و عداوت نمایند و طریقت را وسیله زوال حقیقت نکنند جمال مبارک خطاباً بخلاق میفرماید کل باریک دارید یعنی شجره هستی را هر یک بار و برگید پس هرچند تفاوتی در میانست این تفاوت نباید سبب

be the cause of conflict and strife, rather they should lead to the utmost connection and harmony with one another. If someone becomes aware of a wisdom that another is ignorant of, the knower should explain it - the listener can decide for themselves. If they understand that wisdom, well and good, but if not the speaker should not be disheartened, rather they should carry out whatever is required by love and friendship towards that person.

- 4 In any case, we are now in the midst of waves and storms. Despite this, we call all to obedience and love and tranquility and kindness. Do not become sorrowful and dejected by what has occurred or may occur, and do not attribute these events to any particular source. The cause of all these calumnies and accusations is a brother - do not be saddened or disheartened by him either. Rather pray and supplicate that God may guide him and deliver him from this hatred and enmity. The envelope that you had previously sent inside your letter arrived. We ask God that heavenly confirmation may arrive and whatever is your ultimate desire and theirs may be fulfilled, so that the utmost joy and success may occur for them. Convey yearning greetings to all the divine friends. And upon you be greetings and praise.

نزاع و جدال باشد بلکه باید نهایت ارتباط و ایثار با یکدیگر یابد اگر چنانکه نفسی واقف بسر حکمتی گشت و دیگری جاهل آنشخص واقف باید بیان نماید سامع خود داند اگر منتبه آن حکمت گردد فبا و آلا نباید قائل از او دلگیر گردد بلکه باید آنچه از لوازم محبت و دوستیست در حق آن مجری دارد

4 باری ما حال در وسط امواج و طوفانیم باوجود این کل را باطاعت و محبت و سکون و رأفت میخوانیم و از آنچه وارد شده یا میشود محزون و مگدر مگردید و این وقوعاترا نسبت بجائی ندهید سبب جمیع افترا و بهتان اخویست از او نیز محزون مشوید و دلگیر مگردید بلکه دعا و عجز و نیاز نمائید که خدا هدایت نماید و از این بغض و عداوت نجات دهد پاکتی که در جوف مکتوب شما از پیش فرستاده بودید رسید از خدا خواهیم که تأیید آسمانی رسد و آنچه منتهی آرزوی شما و ایشانست حاصل گردد تا نهایت شادمانی و کامرانی برای ایشان رخ دهد جمیع یاران الهی را تحیت مشتاقانه برسان و علیک التحیة و الثناء

AVK2.081.17x, AVK3.274.08x, AVK3.249.01x, QT108.075-076

## AB12347

*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Ishqabad*

*Date: 1905-Jun-21*

- 1 O Amin of 'Abdu'l-Baha! Your letter dated 17 Rabi'u'th-Thani 1323 was received. A brief response was sent earlier, and now I write in detail. The matter of Jinab-i-Mulla Bahram brought great joy, for praise be to God, that honored person arose to pay his Huquq. This matter is a cause of great success for that joyful one. I hope it will be made possible. Regarding the matter of Jinab-i-Aqa Siyyid Nasru'llah, I wrote a response - no further response is needed. The point is that in the Holy Land affairs are very disordered, and this takes precedence over that.

1 ای امین عبدالهآء نامهات که بتاريخ ۱۷ شهر ربیع الثانی سنه ۱۳۲۳ بود رسید و مختصر از پیش جواب مرقوم شد حال مفصل مینگارم مسئله جناب ملا بهرام بسیار سبب سرور شد که الحمد لله آن شخص محترم بادای حقوق او قیام فرمود و این مسئله سبب توفیق عظیم بجهت آن سرور است امیدوارم که میسر گردد مسئله جناب آقا سید نصرالله را جواب نوشتم احتیاج بجدد نیست مقصود اینست که در اراض اقدس کار بسیار پریشان و این الزم از آن

- 2 Concerning the Mashriqu'l-Adhkar, you had written that from every place funds were received, they were sent to 'Ishqabad. This deed is most praiseworthy and acceptable at the Threshold of Oneness. Give importance to this matter. Truly the attracted maidservant of God, Fa'izih, made a mighty effort in selling her house and offering it for the construction of the Mashriqu'l-Adhkar. I hope that the maidservant of God, the widow of him who attained the meeting of his Lord, Mirza Mu'min, will also arise to this service.

2 در خصوص الأذکار مرقوم نموده بودید که از هر جا وجهی رسید ارسال به عشق آباد شد این عمل بسیار مبرور و در درگاه احدیت مقبول شما این قضیه را اهمیت بدهید فی الحقیقه امة الله المتجدد فائز همت عظیم نمودند که خانه خویش را فروخته تقدیم تعمیر مشرق الأذکار کردند امیدوارم که امة الله حرم من ادرك لقاء ربه ميرزا مؤمن نیز بهمین خدمت قیام نموده

- 3 And upon you be greetings and praise.

3 و علیک التّحیّة و الثّناء

AMIN.132-134

## AB02092

*To: Charles Mason Remey, in Washington, DC*

*Date: 1905-Jul-02*

O thou seeker of the Kingdom!

Thy letter [...] was received. Its contents became evident. Thou hast written concerning Baltimore—this caused me great joy.

The revered maid-servant of God, Miss ..., hath undergone great troubles. Praise be to God! that she hath arisen (and is confirmed) to serve (the Kingdom of God).

I hope that Mr. and Mrs... will become the cause of spreading (the teachings) and organizing gathering-places.

The news of Camp Mineola brought me utmost joy and fragrance. I pray to God that the power of the Word of God may become more evident and manifest day by day in those regions.

Convey my respectful greeting to the maid-servant of God, Mrs..., likewise to Miss ... I supplicate in their behalf that God may bestow upon them heavenly illumination.

In another letter [...] thou hast expressed sorrow and grief concerning the events in the Holy Land. On the contrary, (these events) must cause joy, happiness and exultation, for this is the day of trial and the occasion for the manifestation of the secrets of the soul and heart. Have the utmost joy about the incidents in the Holy Land and do not consider from any other viewpoint; for the deluge of affliction is surrounding always

the Holy Land and the sincere servant of the True One is like unto the enkindled lamp around about which the adverse winds blow. Therefore, you must engage in your own occupation, be familiar in spreading the fragrances of God and characterized in promulgating the Word of God. For instance, if you receive news that the Holy Land is entirely changed, you must not become relaxed at all; nay rather you must become firmer, more steadfast and more attracted and more engaged in the service of the Kingdom.

TAB.461-462

## AB04007

*To: Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said*

*Date: 1905-Jul-03+*

1 O true friend! A telegram was sent today but it was brief. The detailed version is this: Praise be to God, we are passing our days under divine protection and safeguarding, and we trust in the justice of His Majesty. You should be assured.

2 However, according to what has been heard, a detestable group of fugitives are in Egyptian territories. This rebellious and transgressing party are enemies of the government and seek sedition and corruption through various means. Perhaps rumors about us will spread in those regions, and those corrupt fugitives may come to you and express regret and affection. Beware, beware of meeting or associating with these corrupt souls, for they have no purpose except self and passion, and no intention except sedition and corruption. Each is afflicted with some ulterior motive and disease, heedless of God and captive to the commanding self full of transgression and wrongdoing. Certainly, absolutely be free from such a detestable group and occupy yourself with trade and business, and continually supplicate and implore at the divine threshold, and pray for our good. And upon you be greetings and praise.

3 'Abbas. Month of Jumada al-Awwal 1323

1 ای دوست حقیقی تلگرافی امروز ارسال شد ولی مختصر است مفصل اینکه الحمد لله در صون حفظ و حمایت الهیه ایامی میگذرانیم و اعتماد بر عدالت حضرت تاجداری داریم شما مطمئن باشید

2 ولی گروه مکروهی از قرار مسموع فراری در دیار مصریه هستند این حزب طاغی باغی بدخواه حکومتد و بانواع وسائل فتنه و فساد جویند شاید اراجیفی در حق ما در آنصفحات شیوع یابد و آن مفسدین فراری شاید نزد شما آیند و اظهار تأسف و مهربانی کنند زنهار زنهار باین نفوس مفسده ملاقات و معاشرت ننمائید زیرا مقصدی جز نفس و هوی ندارند و مرادی جز فتنه و فساد نخواهند هر یک بغرض و مرضی مبتلا و غافل از خدا و اسیر نفس اماره پر بگی و فحشا هستند البته صد البته از چنین گروه مکروه بیزار باشید و مشغول تجارت و کسب و کار و همواره بدرگاه احدیت تضرع و زاری نمائید و در حق ما دعای خیر کنید و علیک التحیة و الثناء

3 عباس شهر جمادی الأولى سنه ۱۳۲۳

ASAT4.358

**AB01590**

*To: Oscar S Greenleaf, in Washington, DC*

*Date: 1905-Jul-09*

O seeker of truth! What you have heard until now was imagination, not reality - narration, not vision. For it was description of the shining of the sun, but that description was at night. But today the light of truth has dawned and the world has become illumined. Therefore what you hear about the sun is based on vision, not narration. So open your eyes that you may witness the lights, and open your spiritual ears that you may hear the divine call. Free yourself from self and thoughts and imaginings that you may attain eternal life. Remember how many conceptions you had during your life which later proved to be imaginings, not reality. Now traverse the path of truth and seek the beauty of truth that the effulgent lights may encompass you and your spirit may find new life.

Become detached from Pharisaical imaginings lest they prevent you from believing in Christ, for the Pharisees, being heedless of the true purpose in the Holy Book and not understanding the meanings of the Torah, attacked Christ. One said "Christ must come from heaven, but this person came from Mary's womb." Another said "He must come from an unknown place, but we know he is from Nazareth." Another said "Where is Christ's sovereignty which we were promised?" Another said "Where is the rod of iron?" Another said "Where is David's throne and Christ's sitting upon it?" Another said "Where is the justice of Christ's days and the companionship of wolf and lamb, leopard and kid, serpent and suckling child?" In short, since they did not understand the meaning of the Holy Book, they rejected the Spirit of God (Christ), objected and shunned Him, nay, adorned Him with the cross and committed the utmost persecution.

Now too the heedless are like the Pharisees and, being unaware of the truth of the Holy Book, they object to and revile the Blessed Beauty. Soon this mighty Cause will illumine the world and transform the furnace of conflict, contention and war into a garden of love, harmony, peace and reconciliation. And upon thee be greetings and praise.

BSTW#144, BSTW#451

**AB06082***To: Mirza Buzurg Afnan Alai, in Shiraz**Date: 1905-Jul-26*

- 1 O servant of the Most Glorious Beauty! Your letter dated 23 Jumada al-Awwal 1323, which you had written to Jinab Aqa Siyyid Taqi, arrived. He had sent it from Egypt. It was read. There is no time for a detailed reply.
- 2 Briefly, this is to say that the enclosed letters arrived. We remember all the divine friends with the most wondrous and glorious greetings with utmost longing, and we beseech God that all may arise with perfect steadfastness to promote the Cause and engage in teaching.
- 3 Whatever befalls the Holy Land should not cause any slackening or shortcoming in teaching. The divine friends must each wave like a banner in some country with the holy fragrances and engage in service to the Cause. Indeed, the more the storms of trials increase in the Blessed Spot, the more the friends should advance in steadfastness and firmness.
- 4 And upon you be greetings and praise.
- 5 The receipts arrived.

۱ ای بندهٔ جمال اہبی مکتوب مورخ ۲۳ شهر جمادی الاولی ۱۳۲۳ کہ بجانب آقا سید تقی مرقوم نموده بودید رسید از مصر فرستاده بود مطالعه گردید فرصت جواب مفصل نہ

۲ مختصر اینست کہ مکاتیب جوف رسید جمیع احبابی الهی را بتحیت ابدع اہبی در کمال اشتیاق ذاکریم و از خدا خواهیم کہ کل بکمال استقامت بر امر قیام نمایند و بتبلیغ مشغول شوند

۳ و ہرچہ در ارض اقدس وارد گردد سبب فتور و قصور در تبلیغ نشود باید یاران الهی ہر یک مانند علی در کشوری بنفحات قدس موج زند و بخدمت امر پردازند بلکہ آنچه در بقعہ مبارکہ طوفان اضطراب بیشتر شود یاران قدم استقامت و ثبات پیشتر نہند

۴ و علیک التّحیّة و الثّناء

۵ قبوضات رسید

INBA87:330, INBA52:337

**AB00152***To: Ella G Cooper, in California**Date: 1905-Aug-19*

- 1 O thou who art attracted to the Kingdom of God! That which thou didst write on August 19, 1905, was noted, and its contents brought joy. Concerning thy respected husband, thou didst write that he had drawn somewhat nearer to the Kingdom. Assuredly thy spiritual attraction will cause him to enter fully into the Kingdom, for he will observe that this conduct and behaviour, this purity and faithfulness, are characteristics of the people of the Kingdom. Therefore say to him: The Sun of Truth hath dawned, the divine light hath shone forth, the gates of the Kingdom have opened, the divine springtime hath

۱ ای منجذبۂ ملکوت اللہ آنچه بتاریخ ۱۹ اگست سنہ ۱۹۰۵ مرقوم نموده بودی ملاحظہ گردید و مضمون سبب سرور شد در خصوص قرین محترم مرقوم نموده بودی کہ اندکی بملکوت نزدیک شدہ البتہ انجذاب روحی شما او را بکلی داخل ملکوت مینماید زیرا ملاحظہ خواہد نمود کہ این روش و سلوک و صفّا و وفا از خصائص اہل ملکوتست پس باو بگو شمس حقیقت اشراق نمود و نور الهی طلوع کرد و

arrived, the cloud of mercy hath showered eternal bounty, and the life-giving breeze hath begun to blow. Is it befitting that man should remain deprived of such a gift?

- 2 If thou asketh about the trials and afflictions of 'Abdu'l-Baha, they are like a boundless ocean, full of waves and storms. Yet 'Abdu'l-Baha is in perfect peace and composure, in utmost joy, gladness and exultation. Indeed it is like an adorned feast and a decorated banquet. I hope that the overflowing cup of martyrdom will be passed around at the height of this feast and banquet, and that I may become intoxicated with that wine. However, you must not look to the trials of 'Abdu'l-Baha. Show forth strength and power, and resist the whole world, and for the love of 'Abdu'l-Baha endure the taunts of enemies and the reproaches of foes. In all conditions, my heart and soul are with you, both in this world and in the world above.
- 3 O handmaid of God! Sow seeds as quickly as thou canst, for time passeth until the blessings of the Kingdom become manifest. Convey my loving greetings to Mr. and Mrs. Winterburn and tell them to strive that the fragrances of the divine rose-garden may be diffused in those regions. Convey my longing greetings to Mr. Fitzgerald and tell him that the appearance of the Kingdom of God must be proclaimed with the utmost eloquence and fluency. O handmaid of God! I beseech God that thou mayest arrange gatherings in San Francisco and speak about the Kingdom of God with the utmost eloquence and fluency, for until thou speakest clearly and openly, souls will not be attracted.
- 4 O thou handmaid of God! The heavenly glad tidings must be delivered with the utmost dignity and magnanimity. And until a soul ariseth with qualities which are essential for the bearer of these tidings, his words will take no effect.
- 5 O bondswoman of God! The human spirit possesseth wondrous powers, but it should be reinforced by the Holy Spirit. What thou hearest other than this is pure imagination. If, however, it be assisted by the bounty of the Holy Spirit, then will its strength be a thing to marvel at. Then will that human spirit uncover realities, and unravel mysteries. Turn thy heart fully to the Holy Spirit, and invite others to do the same; then shall ye witness wonderful results.
- 6 O handmaid of God! The stars in the sky do not exert any spiritual influence on this world of dust; but all the members and parts of the universe are very strongly linked together in that limitless space, and this connection produceth a reciprocity of

ابواب ملکوت باز گشت موسم ربیع الهی رسید ابر رحمت فیض ابدی مبذول داشت و نسیم جانپروار بهبوب آمد آیا سزاوار است که انسان از چنین موهبتی محروم ماند

2 و اگر از مصائب و بلاهای عبداله‌آ پرسش نمائی بحریست بیکران و پر موج و طوفان ولی عبداله‌آ در نهایت سکون و قرار و بغایت سرور و فرح و انبساط بلکه جشنی است آراسته و بزمیست زینت یافته و امیدوارم که جام لبریز شهادت در نهایت جشن و بزم بدور آید و سرمست آن باده گردم اما شما باید نظر ببلاهای عبداله‌آ نکنید قوت و اقتدار بنمائید و مقاومت جهانیان کنید و بجهت محبت عبداله‌آ تحمل شتمات اعدا و ملامت دشمنان بفرمائید در هر حال دل و جان من با شماست چه در اینجا و چه در جهان بالا

3 ای کنیز حق تا توانی بتعجیل تخم افشان زیرا وقت بگذرد تا برکت ملکوت ظاهر گردد مستر و مسیس وینتر بورن را از طرف من تحت محبتانه برسان و بگو که همتی نمائید تا در آنصفحات نفحات گلشن الهی انتشار یابد و بجنتاب مستر فیتزجرالد تحت مشتاقانه من برسان و بگو در ظهور ملکوت الله باید بنهایت فصاحت و بلاغت بشارت داد ای امة الله از خدا خواهم که در فرانسسکو محافل بیارائی و بنهایت فصاحت و بلاغت از ملکوت الهی بیان نمائی و تا واضح و آشکار بیان نکنی نفوس منجذب نگردند

4 ای امة الله بشارت الهیه را باید در نهایت وقار و بزرگواری انتشار داد و تا انسان بآنچه از لوازم بشارتست قیام ننماید کلام تأثیر نکند

5 ای کنیز الهی روح انسانرا قوت و قدرتی عجیب است ولی باید تأیید از روح القدس برسد دیگر آنچه میشنوی اوهاست اما اگر مؤید بفیض روح القدس شود قوتی عجیب بنماید و اکتشاف حقایق نماید و بر اسرار مطلع شود جمیع توجه را بروح القدس نمائید و هرکس را بلین توجه دعوت کنید پس مشاهده آثار عجیبه نمائید

6 ای امة الله نجوم افلاک را تأثیرات معنویه در عالم خاک نه اما اجزاء کائنات در این فضای نامتناهی با یکدیگر در نهایت ارتباط از این ارتباط

material effects. Outside the bounty of the Holy Spirit, whatsoever thou hearest as to the effect of trances, or the mediums' trumpets, conveying the singing voices of the dead, is imagination pure and simple. As to the bounty of the Holy Spirit, however, relate whatsoever thou wilt—it cannot be overstated; believe, therefore, whatsoever thou hearest of this. But the persons referred to, the trumpet-people, are entirely shut out from this bounty and receive no portion thereof; their way is an illusion.

تأثیر و تأثر مادی حاصل گردد و مادیون فیض روح القدس جمیع آنچه میشنوی از قوهٔ بیهوشتی یا شیپور آوازه‌خوانی مردگان اوهام محض است ولی از فیض روح القدس هرچه خواهی بگو و آنچه شنوی پذیر اما اشخاص مذکوره یعنی اهل شیپور از این فیض بکلی بی‌بهره و محروم این اوهامست

- 7 O handmaid of God! Prayers are granted through the universal Manifestations of God. Nevertheless, where the wish is to obtain material things, even where the heedless are concerned, if they supplicate, humbly imploring God's help—even their prayer hath an effect.

7 ای امة‌الله استجاب دعا بواسطهٔ مظاهر کلیه الهیه است اما بجهت حصول امور جسمانی غافلان نیز اگر تضرع و ابتهال نمایند و تضرع بخدا کنند باز تأثیر نماید

- 8 O handmaid of God! Although the reality of Divinity is sanctified and boundless, the aims and needs of the creatures are restricted. God's grace is like the rain that cometh down from heaven: the water is not bounded by the limitations of form, yet on whatever place it poureth down, it taketh on limitations—dimensions, appearance, shape—according to the characteristics of that place. In a square pool, the water, previously unconfined, becometh a square; in a six-sided pool it becometh a hexagon, in an eight-sided pool an octagon, and so forth. The rain itself hath no geometry, no limits, no form, but it taketh on one form or another, according to the restrictions of its vessel. In the same way, the Holy Essence of the Lord God is boundless, immeasurable, but His graces and splendors become finite in the creatures, because of their limitations, wherefore the prayers of given persons will receive favorable answers in certain cases.

8 ای امة‌الله هرچند حقیقت الوهیت مقدس و نامحدود است ولی مقاصد و حاجات عباد محدود فیض الهی مانند باران آسمانیست آب را هیچ شکلی و حدودی نه لکن در هر موضعی بحسب استعداد آن موضع حدود و صورت و شکلی حاصل نماید آن آب نامحدود در حوض مربع شکل مربع یابد و همچنین در حوض مسدس و مثمن آب را هندسه و حدود و شکلی نه اما بمقتضای مکان شکلی از اشکال حاصل نماید بهمچنین ذات مقدس حق نامحدود اما تجلیات و فیض در کائنات محدود گردد لهذا دعای اشخاص مخصوص در بعضی خصوص استجاب گردد

- 9 O handmaid of God! It is with the Lord Christ even as with Adam. Did the first human being who came into existence on this earth have a father or mother? It is certain that he had neither. But Christ lacked only a father.

9 ای امة‌الله مثل حضرت مسیح مثل حضرت آدمست انسان اولی که در اینجهان تکون یافت آیا پدر و مادر داشت یقین است که نه پدری و نه مادری اما حضرت مسیح بی‌پدر بود

- 10 O handmaid of God! The prayers which were revealed to ask for healing apply both to physical and spiritual healing. Recite them, then, to heal both the soul and the body. If healing is right for the patient, it will certainly be granted; but for some ailing persons, healing would only be the cause of other ills, and therefore wisdom doth not permit an affirmative answer to the prayer.

10 ای امة‌الله مناجاتهای که بجهت طلب شفا صادر شده شامل شفای جسمانی و روحانی هردو بوده لهذا بجهت شفای روحانی و جسمانی هردو تلاوت نمائید اگر مریض را شفا مناسب و موافق البتّه عنایت گردد ولی بعضی از مریضها شفا از برایشان سبب ضررهای دیگر شود اینست حکمت اقتضای استجاب دعا ننماید

- 11 O handmaid of God! The power of the Holy Spirit healeth both physical and spiritual ailments.

11 ای امة‌الله قوهٔ روح القدس امراض جسمانی و روحانی هردو را شفا دهد

- 12 O handmaid of God! It is recorded in the Torah: And I will give you the valley of Achor for a door of hope. This valley of Achor is the city of 'Akka, and whoso hath interpreted this otherwise is of those who know not.
- 13 O handmaid of God! Convey the greetings of Abdul-Baha to Mrs. Persons Floyd and say: Be patient under hardship, show forth steadfastness and perseverance. Turn thy face toward Akka and seek confirmation. Strive to transform thy companion and attract his heart. If thou dost manifest the divine teachings in word and deed, it will cause his heart to be attracted. Though thou art in a cage, I hope thou wilt be freed and soar in this infinite atmosphere. Be confident in God's grace and favor.
- 14 O handmaid of God! Convey Abdul-Baha's greetings to Mrs. Edith Cox Head and say: Serve the Kingdom to the extent of thy ability, that thou mayest attain eternal glory. Though thou art alone and solitary in that city, yet I am thy intimate companion. Be not disheartened and forget not God. Strive to guide souls to the Kingdom, create fellowship among the people, arrange teaching gatherings, and open the eyes of the blind.
- 15 O handmaid of God! I hope that another journey to this blessed spot will be ordained for thee and that thou wilt make great progress.
- 16 O handmaid of God! Buddha too was one of the Prophets, but His teachings have been distorted and altered. What the Buddhists now possess is contrary to the original foundation of Buddha's Law. And upon thee be greetings and praise.

12 ای امة‌الله در تورات میفرماید "درهء اکر را برای باب امید بشما خواهم داد" این درهء اکر شهر عکااست یقیناً و هرکس جز این تفسیر نماید جاهلست

13 ای امة‌الله امة الرحمن مسیسی اتی ابرسن فلویت را تحیت عبدالهء برسان و بگو تجل مشقت نما و صبر کن و قدم ثبات و استقامت بنما توجه بعکا کن و طلب تأیید نما جهدی کن تا قرین خویش را منقلب نمائی و قلب او را منجذب کنی و اگر تعالیم الهی را در گفتار و رفتار مجری داری سبب انجذاب قلب او شود هرچند در قفسی ولی امیدوارم که آزاد گردی و در این فضای نامتناهی پرواز کنی مطمئن بفضل و عنایت حق باش

14 ای امة‌الله امة‌الله ادیت کوکس هد را تحیت عبدالهء برسان و بگو تا توانی بخدمت ملکوت پرداز تا عزت ابدی یابی هرچند در آن شهر فرید و وحیدی ولی من همدم و همراز توام دلشنگ مشو و حق را فراموش منما بکوش تا نفوسی را متوجه بملکوت نمائی و الفتی در میان نفوس اندازی و محفل تبلیغ بیارائی و چشمهای کوران بگشائی

15 ای امة‌الله امیدوارم که بار دیگر سفر باین بقعهء مبارکه مقدر گردد و ترقیات عظیمه نمائی

16 ای امة‌الله بودا نیز شخصی از پیغمبران بوده ولی تعالیم او تحریف شده و تغییر یافته آنچه الان بودائیهای در دست دارند مخالف اساس اصلی شریعت بودا بوده و علیک التحیة و الثناء

SWAB#139x, BSW#15.15x, LOG#0924x, LOG#1761x, SW\_v08#08 p.097x, SW\_v08#18 p.230x, DLA.084, MAB.008b, BLO\_PN#026, BSTW#369a

BRL\_DAK#0227, MNMK#156 p.290x, MMK1#139 p.156x, MMK5#144 p.112x

**AB07528**

*To: Harriet Wise, in Paris*

*Date: 1905-09*

Paris, through Madame Daster, Harriet M. Wise: O thou who art turned unto the Kingdom! What thou didst write was considered.

Know that every mighty matter in the world of existence has a center, and the outpouring emanates from that center. For example, in the solar system, the sun is the center of light. Likewise, pure love has a true center, and that center has now appeared in this world and the lights of love are shining forth from that center to all horizons.

If thou receivest a ray from that center, thou wilt become independent of the world, thou wilt attain another state, thou wilt witness an exaltation beneath whose shadow lies all existence. Ask God that with all thy being thou mayest become one who acquireth the lights of love from that center.

And upon thee be greetings and praise.

SW\_v04#04 p.073, SW\_v08#12 p.144

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**AB10009**

*To: Aurelia Bethlen, in New York*

*Date: 1905-Sep-07*

O thou seeker of Truth!

Praise be to God! the essence of severance is manifest from this world and the star of love of God is shining, and kindness towards mankind is clear and evident. These divine gifts became manifest, spread and known in the world through the teachings of Baha'u'llah. I hope thou mayest abundantly partake of all these three benefits, so that thou mayest appear among people in the utmost spirituality and illumination.

TAB.623

## AB02383

To: Margaret B Peeke

Date: 1905-Sep-13

- 1 O thou dear sister! The letter arrived at a time when—praise be to God!—calamities and sufferings in the path of God have surrounded us from every direction and arrows and darts are flying from every bow. but, through the love of His Holiness Baha'u'llah, we, in this intense darkness, are like unto a shining torch, and while in this tempest of calamities, we are turning toward the Kingdom of the Almighty and engaged in remembering thee. We do not consider this calamity as billows of the sea of afflictions and sufferings; nay, it is the ark of deliverance and the shore of peace and security.
- 2 Praise be to God! according to the commandments and exhortations of Baha'u'llah, we are the well-wishers of all the governments and act toward all the nations of the world in peace and love. We have no intention but that which is good and no desire but the good pleasure of God. We mean well toward every people and seek to have sincerity and good-will toward every government. In return for arrows and swords, we present milk and honey and we heal the deadly poison with the swift healing antidote. Night and day we are in action and exertion, in order to dress the wounds and cure the pain (of the people), to care for the afflicted and comfort even the ill-natured one, so that, through the assistance and favor of God, this darkness of selfish prejudice shall vanish and the error of folly and ignorance shall be changed into divine guidance.
- 3 O thou dear sister! Whenever the daughters of the Kingdom are ready in the Presence, they become initiated into the mystery and are always companions and associates (with us).
- 4 Convey respectful greeting to the favored maid-servant of God, Mrs..., and tell her: "Be thou assured in the divine favors and rejoice in the glad-tidings of the Merciful One."
- 5 I hope the maid-servants of the Merciful will day by day increase in faith and assurance.
- 6 I send thee a few stones (of the Greatest Name).
- 7 All the holy leaves send greeting to thee.

1 ای خواهر عزیز نامه‌ات در وقتی وارد که الحمد لله بلایا و محن در سبیل الهی از هر جهت احاطه نموده و تیر و سنان از هر کان پُران ولی بحجت حضرت بهاءالله در این ظلمت شدید مانند مشعله روشنم و در این طوفان بلا متوجه بملکوت کبریا و مشغول بیاد شما این مصیبت را امواج دریای محن و آلام ندانیم بلکه سفینه نجات و ساحل امن و امان

2 الحمد لله بموجب وصایا و نصائح بهاءالله خیرخواه جمیع دولتم و با جمیع ملل عالم بصلح و محبت برخاستیم نیتی جز خیر نداریم و خواهشی جز رضای الهی ننمائیم حسن نیت با هر ملتی داریم و صداقت و خیرخواهی هر دولتی جوئیم تیر و شمشیر را بشهد و شیر مقابله نمائیم و سمّ نقیع را بدریاق سریع معالجه کنیم شب و روز بجوشیم و بکوشیم تا زخمی را مرهم نهم و دردیرا درمان کنیم و رنجوریرا پرستار شویم و بدخوئی را دلجوئی نمائیم تا بعون و عنایت الهیه این ظلمت اغراض نفسانیّه زائل گردد و ضلالت جهل و نادانی بهدایت ربّانی مبدل گردد

3 ای خواهر عزیز بنات ملکوت هروقت حاضر حضورند محرم رازند و همواره همدم و دمساز

4 کنیز عزیز الهی مسیس بریتینگهام را تحیت محترمانه برسان و بگو مطمئن بالطاف الهی باش و مستبشر ببشارات رحمانی

5 امیدوارم که اماء رحمان روز بروز بر ایمان و ایقان بیفزایند

6 چند نگین ارسال شد

7 ورقات مقدسه کل بشما تحیت میرسانند

**AB05606***To: Charles Mason Remey, in Washington, DC**Date: 1905-Sep-19*

O thou who art firm in the Covenant!

Thy letter, sent through the maid-servant, ..., hath been received. Thou hast written concerning the changing of names. A name hath no importance, for a name must needs have a bearer (i. e., deserving a high name). That is to say, consider (people's) morals and character, then consider the person himself and be attentive (to detect) one's manners and conduct and consider his faith and assurance. If a person is illumined with the light of the love of God, he is (like unto) the morning star, even though his name be dark; and if he is a captive in the darkness of error, he is gloomy even though his name be that of a shining star. Consequently, be thou intent thou that thou makest thy face illumined with the light of the love of God, through the divine assistance and favor. This attribute will make thee independent of every name!

Convey my loving greetings to all of the friends of God.

TAB.460-461

**AB08885***To: Ibn-i-Abhar, in Tihiran**Date: 1905-Oct-03*

- 1 O herald of the Covenant! Your letter of the 3rd of Sha'ban 1323 arrived, but the previous letter has not yet been received. Regarding what you wrote about the son of the preacher who read "The Frail Rope" from the pulpits and attributed the writer to the oppressed party - his previous writings are available where he severely disparaged the people of God and made all kinds of false accusations. The friends should show these writings to demonstrate that this person is a pure enemy who constantly spreads rumors and fabrications.

- 2 As for the letters that were addressed to His Excellency Atabek, they were absolutely not from this servant. If such things exist,

1 ای منادی پیمان مکتوب سیم شعبان ۱۳۲۳  
 واصل ولی مکتوب پیش از آن هنوز نرسیده از  
 پسر واعظ مرقوم نموده بودید که جبل الوهین را  
 بر سر منابر خواند و کاتبرا بحزب مظلوم نسبت  
 داد نسخ سابقه او در دستست از حزب الله  
 توهین شدید نموده و انواع مفتریات روا داشته  
 آن نسخ را باید احباً نشان دهند که این شخص  
 عدو محض است و همواره اراجیف و مفتریات  
 نشر نماید

2 اما در خصوص مکاتیب که بعنوان حضرت  
 اتابک رسیده است ابداً از این عبد نبوده اگر

they must be from the Covenant-breakers and are undoubtedly seditious and filled with fabrications. If Jenab-i-Bashir can obtain one of them, you will become aware of the truth of the matter. And inform those two known believers so they can explain the situation, that such mischief exists. If papers arrive containing fabrications or inappropriate contents, they will know their source.

چنین چیز است لابد از ناقضین بوده و حکماً فسادآمیز و مشحون بمفتریات جناب بشیر اگر ممکن شود یکی را بدست آورده واقف بحقیقت مطلب خواهید شد و آن دو مؤمنه معهودتین را اخبار نمائید تا کیفیت را بیان کنند که چنین فسادى در کار هست اگر اوراقی برسد محتوی بر مفتریاتی یا مندرجات ناموافق باشد بدانند که از کجاست

- 3 Regarding what you wrote about the Ambassador, that through Jenab-i-Shawkat he should be made to understand the truth of matters in detail - if Jenab-i-Shawkat can demonstrate to the Ambassador the reality of the situation, namely that obedience to government, goodwill toward kings, and loyalty to the throne are according to divine texts, and can explain the texts from the Blessed Beauty in this regard, as well as the prayers and remembrances that the Ancient Beauty (may my spirit be a sacrifice for His loved ones) made for His Majesty Sultan Abdul-Hamid Khan, showing him the exact words, and properly explain and clarify all that this servant has written until now regarding both the Supreme State and the government of Iran - this would be very appropriate.

3 در خصوص سفیر مرقوم نموده بودید که بواسطه جناب شوکت حقائق امور را بتفصیل باو تفهیم کند اگر جناب شوکت بتواند حقیقت حال را که آن اطاعت دولت و خیرخواهی پادشاهان و صداقت بسریر سلطنت بموجب نصوص الهی بر جناب سفیر مدلل دارند و نصوصی که از جمال مبارک در اینخصوص است بیان کنند و همچنین دعاها و اذکاری که جمال قدم روحی لأحبائه الفداء در حق اعلیحضرت سلطان عثمانی عبدالحمید خان نموده اند عین عبارت را باو بنمایند و آنچه تا بحال اینعبد در اینخصوصیات نوشته چه در حق دولت علیه و چه در حق دولت ایران درست تفهیم و توضیح نمایند بسیار موافقت

- 4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

BRL\_DAK#0193, YIA.259, YIK.401bx

## AB07997

To: Mirza Buzurg Afnan Alai, in Shiraz

Date: 1905-Oct-05

- 1 O thou who art firm in the Covenant! Your letter arrived and its contents were noted. Praise be to God, it indicated joy and happiness. There is no time for details, so I write briefly.
- 2 Convey greetings to the honored Standard-Bearer. I hope he is intoxicated from the overflowing cup of the love of God. Give hope in the bounty of the Self-Sufficing Lord to the honored Aqa Mirza Muhammad the Baker. In these days there are obstacles to presence in the Holy Land. God willing, permission

1 ای ثابت بر پیمان مکتوب شما رسید و بر مضمون اطلاع حاصل شد الحمد لله دلالت بر فرح و مسرت مینمود فرصت تفصیل نیست مختصر مرقوم میشود

2 جناب علمدار را تحیت برسان امیدوارم که از کأس سرشار محبت الله سرمست باشد جناب آقا میرزا محمد خیابار را بموهبت حضرت بی نیاز امیدوار کن در این ایام در حضور بارض

will be given at the proper time. O honored Afnan, convey the Most Wondrous, Most Glorious greetings to the honored father and brothers.

مقدس محذور انشاءالله در وقتش اجازه داده  
میشود حضرت افنان جناب والد و جناب  
اخوان را تکبیر ابدع ابی ابلاغ نما

INBA87:329b, INBA52:336

## AB07028

*To: Wife of Shaykh Kazim Samandar et al.*

*Date: 1905-Oct-26*

- <sup>1</sup> O blessed leaf! Give thanks to the Ancient Beauty and the Ever-Living Almighty that from the beginning of life you grew and developed under the shade of the Tree of Sinai, and drank the wine of the love of God from the hand of the Cup-bearer of guidance, and came under the protection and chastity of one who is the Herald of the Covenant and the Raiser of the Banner of Concord, who is the Lamp of the spiritual gathering and the Sign of the mercy of the Lord God.
- <sup>2</sup> Through the grace and generosity of the Worshipped Lord, it is hoped that that household and family will remain under the shade of the Blessed Beauty, the family of the Lord of Mercy, and raise their banner in the eternal world.
- <sup>3</sup> Convey greetings and praise to His Holiness Samandar of the fire of the Burning Bush and all his relatives, and upon you be praise.

<sup>1</sup> ایته الورقة المبارکه شکر کن جمال قدیم و حی  
قدیر را که از بدایت حیات در ظلّ شجره طور  
نشو و نما نمودی و جام صهای محبت الله را از  
دست ساقی هدی نوشیدی و در تحت عفت و  
عصمت شخصی در آمدی که منادی میثاقست و  
رافع رایت وفاق شمع جمع روحانیانست و آیت  
رحمت حضرت یزدان

<sup>2</sup> از فضل و جود ربّ مسجود امید چنانست  
که آن خاتمان و دودمان در ظلّ جمال مبارک  
خاندان حضرت رحمن باشند و در جهان  
جاودان علم افرازند

<sup>3</sup> حضرت سمندر نار سدره سیناء را با جمیع  
متعلقان تحیت و ثنا برسان و علیک الثناء

AYBY.398 #096, TRZ1.280

## AB11475

*To: Isabella D Brittingham, in United States*

*Date: 1905-Nov-15*

...Because of Abdu'l-Baha many a test will be visited upon you.  
Troubles will befall you, and suffering afflict you.

ADJ.042x

**AB02590**

*To: Jean B Masson, in Boston*

*Date: 1905-Nov-17*

O thou who art attracted to the Spirit of Truth!

In whatsoever matter man wisheth to engage, he must first acquire some capability, and make provisions and preparations therefor. In this day, whatever soul intendeth to raise the voice of the Kingdom, and to draw people under the Tree of Life in the ideal paradise, and to invite them to eternal life, must first be delivered from all attachments, must even shut his eyes to rest, quietude and to the mortal life of this world.

I hope thou hast abandoned all such (mortal) things, and when thou hast attained to this great bounty, that is, when thou art delivered from the attachments of this mortal world, and hast intended to endure all calamities in the path of God—in such wise that reproaches on the part of the enemy will seem to thee as praise and glorification, and the blame of the people of hatred will appear like unto admiration and applause, and the bitterness of afflictions will taste as the honey of favor and all hardships be as sweetness—then canst thou step into the path of the Kingdom and become the herald of God.

Consequently, do thou show a steadfast and firm footing in this station, engage in guiding the people and call them unto the Kingdom; then wilt thou find how the divine magnet—the power of the Word of God—will attract the hearts and bestow ecstasy and enthusiasm upon souls!

When thou reachest this station, there shall remain no obstacles and no veil shall intervene, and all that is thy highest wish shall be realized.

Send my greeting to Miss ... I hope she may be wholly attracted to the Kingdom of God.

As to the book that thou intendest to write: When thou hast written it (or if you write it), send it to the Holy Land (i. e., Acca) to be seen (or examined) so that thou mayest publish it afterward.

TAB.358-359, BSC.454 #833

**AB10062***To: Lilia Marie Helbig, in Washington, DC**Date: 1905-Nov-17*

1 O thou honorable one!

1 ای محترمه

2 Thank thou God that thou art instructed in music and melody, singing with pleasant voice the glorification and praise of the Eternal, the Living. I pray to God that thou mayest employ this talent in prayer and supplication, in order that the souls may become quickened, the hearts may become attracted and all may become inflamed with the fire of the love of God!

2 حمد کن خدا را که نغمه و آهنگ آموختی و  
بستایش و محامد حیّ قیوم در محافل و معابد بلحن  
خوشی مینوازی از خدا خواهم که این هنر را  
در نماز و نیاز بکاربری تا قلوب زنده گردد  
و نفوس منجذب شود و کل بنار محبت الهی  
افروخته شوند

3 And upon thee be greetings and praise.

3 و علیک التّحیّة و التّناء

TAB.512

DRM.009d

**AB02953***To: Annie Parmerton**Date: 1905-Nov-22*

O thou maid-servant of God!

Thy letter [...] was received; its contents were very sweet. The sweetness of the meanings was unlimited. I ask God that thou mayest find rest and comfort in the shelter of the holy Banner of Peace and Concord; become the means of spreading the love of God; attain boundless health and security; grow joyfully, day by day, through the glad-tidings; soar on high through ecstasy and delight; sing the melody and proclaim the call, "Ya Baha-ul-ABHA!"

O maid-servant of God! That call to which thou didst listen is from the Kingdom of ABHA. Therefore, praise and glorify the Possessor of that Call, so that the call may be repeated.

As to the interpretation of the vision, it is thus: Ascent from earth to heaven indicateth growth in the love of God and development in the knowledge of God. The more thou dost develop, the brighter and more spacious becometh the pathway to the Kingdom. The building in front of which thou didst stand is an edifice of divine edifices, a station of the spiritual stations.

I hope that thou mayest attain to that station, also to other stations which are the other edifices.

I supplicate and implore the Kingdom of ABHA in behalf of thine honored husband and all the family and the friends in Cincinnati. I pray that the heavenly blessings may descend, the divine bounties become possible and that thou mayest become a true caller of the Word of God.

TAB.232-233

## AB12175

*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihran*

*Date: 1905-Dec-03*

- 1 O my Bashir! Your letters dated the fifth of Shavval were received on the twentieth of Dhi'l-Hijjah 1323. I was filled with the utmost joy at the glad tidings of the well-being of the friends. Praise be to God that the divine friends are in the shelter of the Lord of Hosts with the utmost spirituality and joy.
- 2 You expressed concern about the storm and upheaval at the Holy Shrine. Although you are right - these events do disturb minds - yet this ship is always in the mighty ocean with continuous and successive waves, sometimes intense and sometimes mild. But calm and tranquility are impossible and unattainable. Rather, these are necessary aspects of the work and nothing new. Surely wandering birds will be surrounded by birds of prey, but these birds have such power of trust in God that they are cool in fire and dry in the sea. In the talons of the falcon they make joyful music, and in the beak of the hawk they sing the melody of the exalted paradise.
- 3 You should not be troubled and saddened by these events. A detailed letter was written and sent before explaining these matters, so we will be brief now and send a second copy of that letter for you to distribute in all villages and regions. In short, we are passing our time in the utmost joy, happiness and success, and we never give any importance to these events, for the Blessed Beauty is our support and shelter, and the Supreme Lord is our refuge and sanctuary. You too should be

۱ ای بشیر من مکاتیبی که بتاريخ پنجم شوال مرقوم نموده بودید در بیستم ذی الحجه ۱۳۲۳ واصل گردید از بشارت سلامتی وجود احباً نهایت بشاشت حاصل گشت الحمد لله که یاران الهی در پناه حضرت یزدان با روح و ریحانند

۲ از طوفان و انقلاب در بقعه مبارکه اظهار تشویش فرموده‌اید اگرچه حق با شماست امور واقعه تحذیر اذهان مینماید ولی این سفینه دائماً در محیط اعظم و موج و طوفان متواتر و مستمر گاهی شدید گردد و گاهی خفیف شود اما سکون و قرار ممتنع و محال بلکه از لوازم کار تازگی ندارد البته مرغان آواره محاط بطیور جارحه گردند ولی این طیور را قوت توکل بدرجه‌ئی که در آتش سردند و در دریا خشک در چنگ باز آهنگ شادمانی کنند و در منقار شاهین گلبنانک بلبل علین زند شما نباید از این وقایع مضطرب و غمگین شوید

۳ از پیش مکتوبی مفصل مرقوم شد و ارسال گردید و این امور مشروح گردید لهذا باختصار پردازیم و نسخه‌ئی ثانی آن مکتوب را ارسال داریم تا در جمیع قری و نواحی انتشار دهید مختصر اینست ما در نهایت سرور و شادمانی و کامرانی اوقات را میگذرانیم و ابداً اهمیتی باین وقایع نمیدهیم چه که جمال ابهی پشت و پناه ماست و حضرت

happy and pay no attention to these matters. Engage in your service and be devoted at the Sacred Threshold. God willing, we will raise our banner in the other world and pitch our tents next to each other, and what do we care about these pains and tribulations.

کبریا ملجأ و ملاذ ما تو نیز خوش باش اعتنا باین  
امور مکن بخدمت خود مشغول گرد و در آستان  
مقدس عبودیت نما انشاءالله در جهان دیگر علم  
افرازیم و خیمه بپهلوی یکدیگر زنیم و ما را چه  
غم از این آلام و محن

- 4 Convey the Most Great Abha greeting to all the divine friends. A receipt was sent before for Jinab-i-Shuja and now a second copy is being sent. Also a receipt for thirty tumans for Jinab-i-Aqa Siyyid Abu-Turab is being sent in this mail.

4 جمیع یاران الهی را تکبیر ابدع ایہی ابلاغ دار  
قبض وصولی از برای جناب شجاع از پیش  
ارسال شد و الآن نیز نسخهء ثانی فرستاده  
میشود و همچنین قبض سی تومان از برای  
جناب آقا سید ابوتراب در همین پوسته ارسال  
میگردد

BSHL053-054

## AB07477

*To: Juliet Thompson, in New York*

*Date: 1905-Dec-18*

O thou seeker after the Beauty of the True One!

What thou hast written was perused. It indicated thy yearning and advancement toward the Kingdom of God.

If thou standest steadfast and firm in this seeking and advancement, not becoming agitated by the trials, giving repose and composure to the mind, and freeing thyself from attachment to this ephemeral world, be thou assured that thou shalt become an enkindled lamp, spreading the lights of faith, assurance, knowledge and the love of God in every gathering-place.

We will give thee permission to stand before the Presence when it is a favorable and suitable time and not contrary to wisdom.

If thou seekest after the light of the Kingdom, hasten undoubtedly to the meetings of the believers, in order that the rays of truth may reflect in thy heart.

TAB.695

**AB03542**

*To: Charles Mason Remey, in Washington, DC*

*Date: 1905-Dec-19*

What thou hast written was read and its contents became known. In reality blessed days are coming. This is the time for the service of the Kingdom and the period of spreading the divine Call. I hope that thou and all of the friends will occupy their time in the service of the Kingdom at this moment when Abdul-Baha is involved in the greatest danger, so that this heart may become gladdened and that you may become strengthened by the Word of God, causing also the strength of others.

Concerning thy presence in the Land of Desire, for the present postpone (this matter) for some later time until the arrival of summer and the passing of frosty winter. At that time it will be acted upon according to the circumstances.

The petition concerning unity and harmony, signed by the majority of the believers of God, was received. We have written a detailed answer for it and it will be forwarded. This letter, which was signed by the majority of the friends, brought me great, great joy.

The book that thou hast written thou wilt send and, after its translation, it will be read.

Each letter that thou receivest from me, where in the ending there is the command for its spreading, thou oughtest to publish that letter and circulate it.

Endeavor so far as thou art able to create unity, harmony and loving-kindness among the believers of God.

TAB.462-463

**AB08174**

*To: Grace K Mann, in Baltimore*

*Date: 1905-Dec-21*

O thou maid-servant of God! The subject matter of thy letter is known to me. Happy is thy condition, for thou hast loved Jesus always and wept over His sufferings. Sufferings though they were intense in those days, yet they are more intense in these days and are more worthy of being wept over. But at present, one must not weep, but one must show forth firmness and steadfastness and withstand the tests. I beg of God that that maid-servant of God and all her family be blessed, remain firm and steadfast in love for His Holiness Baha'u'llah, and arise to do that which is befitting these days.

TAB.328

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**AB00372**

*To: Howard Macnutt, in Brooklyn*

*Date: 1905-Dec-29*

O thou bearer of the Glad Tidings of the Kingdom of God!

Your letter written four months ago was received. It contained the good news of the assemblage of the beloved ones in Mr. Dodge's house, of the meeting of Faithfulness which was held, the joy and fragrance obtained, the appearance of the traces of Union and Harmony, the rising of the Lights of the Love of the Beauty of Abha, and the good news that the breasts of the beloved ones were dilated (with joy). This news caused such a joy that Our afflictions, sufferings and calamities were wholly forgotten; a new carpet was spread and a joy attained with the utmost exultation! For 'Abdu'l-Baha serves with all devotion in order that union and affection may be created amongst the beloved of God, nay in the whole of the human world. My utmost hope and wish is to find that an assemblage has been arranged which has become the cause of love and affection in the world of humanity; which announces the Glad-tidings of the Kingdom of Abha, diffuses the Fragrance of the Love of God, sets the pillars of the world in motion through the Power

of Divine Guidance, and is quickening the dead through the Spirit of Divine Knowledge!

O dear friend! The darkness of error has encompassed the world; it is now the time to spread the Light of Guidance. The world has wholly become the tomb of the dead; it is now time that it shall be transformed into palaces of the living. The east and west have become a thorny desert of oppression; it is the time they should become a rose-garden of Faithfulness!

You had written concerning the feast of entertainment, which you had arranged after the Persian manner, at which Mr. Harris and Mr. Hutchinson engaged in serving the beloved ones like unto 'Abdu'l-Baha. This arrangement of festival and affection, chanting of Tablets, explaining realities and significances, and this inculcating of the teachings and exhortations of Abdu'l Baha—causes everlasting life and makes the hearers as Heavenly Angels. Whenever such an entertainment is arranged through spiritual sentiments, shining faces and merciful hearts, it is a "Lord's Supper". For the brilliancy of the Kingdom of Abha will shine and the spirituality of 'Abdu'l-Baha become manifest. And this is that "Divine Table" (or food) of which mention is made in the prophecies: "On that Day they shall gather together at the Divine Table" and "people shall come from the east and west and arrive in His Kingdom."

Convey loving greeting to his honor the dear Mr. Hoar and say: 'O dear one! The heart of 'Abdu'l-Baha greatly rejoices at the reading of the Tablets and Words which thou givest at the meeting of the merciful ones! I beg of God that in all meetings thou mayest cause joy unto the hearts of the friends, and bestow joy and fragrance.

Announce unto his honor Mr. Harris my love and longing (for him) and say: 'That Power which strengthened the Apostles, is now in full confirmation. I hope thou wilt receive an abundant portion from that confirmation.'

Announce the utmost love from 'Abdu'l-Baha to his honor Mr. Hutchinson and say: 'O my hearty friend! The Heavenly Food is needed successively; be thou a server of that Food, and direct thou the people of the world to present themselves at that Table, and guide them to partake thereof.'

Convey greeting and respect from 'Abdu'l-Baha to the esteemed maidservant of God Mrs. Brittingham and say: 'You are always in Our mind and art not forgotten even for a moment. I beg the Beauty of Abha for Confirmation in thy behalf. It is some time since, by the dint of calamities and occupation of mind, the correspondence has been delayed; but

there is no harm in that. For my heart is engaged in prayer, and I beg for Confirmation in thy behalf.'

Convey on my behalf, greeting and respect to the invoking maidservant of God Mrs. Magee (?), and say: 'Thank thou God, for thou hast arrived at the Holy City, and at the Heavenly Jerusalem, and found thy way to the Divine City and entered the Kingdom of Ahba.'

O thou real friend; O Mr. MacNutt! Seek not a single minute of rest, and do not keep still. Travel and move in cities and villages (or towns) and bear the Glad Tidings unto people and guide them. Strengthen the beloved ones (i.e. the believers), and open the eye of perception of the strangers (i.e. those not believing).

As to chanting supplications in the Oriental tune: This is very agreeable. His honor Mr. Kinney must exert his endeavor in this matter.

In reality the friends of God are always present in my society, and are associated with the friends of God, in the Sacred Spot, even though they be in the remotest lands of the world.

O thou real friend! Such entertainments are always necessary, for they cause the increase of love, unity and harmony in the friends of God. Bring you about (such entertainments) by all means!

TAB.420-423, LOG#0800x

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## AB09105

*Date: 1905-Dec-30*

If thou question regarding the trials and difficulties of Abdul-Baha—that is a sea boundless, full of storms and surging. But Abdul-Baha is in perfect peace and composure and in complete joy and happiness and tranquility; nay, it is for him a ready banquet and an adorned feast. I hope that at the end of this feast and banquet the overflowing chalice of martyrdom will come around to him, and then will he be intoxicated by that wine.

But as to you. You must not look at the catastrophes of Abdul-Baha. Consider power and strength, and withstand the world for the sake of the love of Abdul-Baha. Bear the persecution

of the enemies and the blame of those who oppose. Under all conditions My soul and My life shall abide with you in this world as well as the world above.

SW\_\_v12#16 p.254x

# Study guide to this volume

This volume gathers writings and utterances from the early months of 1905, one of the most crisis-laden years of ‘Abdu’l-Baha’s ministry. Mirza Muḥammad-‘Ali and his associates had submitted a petition of calumnies to the Ottoman court alleging sedition, and an Imperial Commission of Investigation had arrived in ‘Akka to examine the charges—an episode ‘Abdu’l-Baha described as plunging this captive into conditions “far worse than words can tell.” Running alongside these crisis letters are the pilgrim notes of Julia Grundy, subsequently published as *Ten Days in the Light of ‘Akka*, which preserve a series of compact responses to questions on the inner life, social ethics, and sacred history offered in informal conversation at ‘Akka around January 1905. The two streams—extended pastoral letters and intimate aphoristic utterances—give the volume its double character: outward siege, inward serenity. The same period produced a formal pledge of unity signed by American believers and sent to ‘Akka, which elicited from ‘Abdu’l-Baha one of the most expansive letters of the era, calling the friends to become “competent physicians” who would nurse an ailing world back to health. Together these materials illuminate the formation of the early Western Baha’i community at a moment when the institutional survival of the Faith itself was uncertain.

## A Covenant of Brotherhood: Unity, Service, and the Healing of the World

### Key Passages

O ye lovers of God! The world is even as a human being who is diseased and impotent, whose eyes can see no longer, whose ears have gone deaf, all of whose powers are corroded and used up. Wherefore must the friends of God be competent physicians who, following the holy Teachings, will nurse this patient back to health. Perhaps, God willing, the world will mend, and become permanently whole, and its exhausted faculties will be restored, and its person will take on such vigor, freshness and verdancy that it will shine out with comeliness and grace. — AB00027

O ye lovers of God! Be kind to all peoples; care for every person; do all ye can to purify the hearts and minds of men; strive ye to gladden every soul. To every meadow be a shower of grace, to every tree the water of life; be as sweet musk to the sense of humankind, and to the ailing be a fresh, restoring breeze. Be pleasing waters to all those who thirst, a careful guide to all who have lost their way; be father and mother to the orphan, be loving sons and daughters to the old, be an abundant treasure to

the poor. Think ye of love and good fellowship as the delights of heaven, think ye of hostility and hatred as the torments of hell. — AB00027

The more this compact is reinforced, the happier and the better shall all things be, for it will draw unto itself the confirmations of God. If the lovers of the Lord are hoping for grace to win as their friends the Company on high, they must do all they can to strengthen this compact, for such an alliance for brotherhood and unity is even as watering the Tree of Life: it is life everlasting. — AB00027

## Context for Study

Written at the precise moment when calumnies threatened to destroy ‘Abdu’l-Baha’s physical freedom, AB00027 is at the same time among the most outward-looking and practically demanding of his letters. The physician metaphor gathers several strands of thought simultaneously. In Islamic intellectual tradition, the Prophet is *ṭabīb al-arwāḥ*—physician of souls—and medicine and spiritual guidance occupy the same conceptual space in classical Islamic ethics. ‘Abdu’l-Baha extends this metaphor to the Baha’i community itself: the friends are to function as a distributed corps of healers, each attending to the society around them rather than to the drama unfolding at the Holy Land. The medical frame shifts the community’s self-understanding from passive recipients of guidance to active agents of transformation. The two-step treatment described—first guiding souls to the Cause, then training them in “heavenly attributes” such as truthfulness, conciliation, and care for the orphan—parallels the ancient distinction between cure of the immediate condition and restoration of long-term health. The social ethics enumerated (care for orphan, the old, the poor) are characteristically rooted in Qur’anic and biblical precedent, giving the Baha’i teaching a deliberately trans-traditional foundation. The “Tree of Life” image for the compact of brotherhood carries resonance from both Genesis 2 and Revelation 22, and from the Islamic cosmological tradition in which the Ṭūba tree is the axis of Paradise. The vision is one in which communal covenant and cosmic order are not merely analogous but continuous.

## Questions for Reflection

1. How does the physician metaphor reframe the relationship between personal piety and social responsibility? Where is this synthesis most demanding, and where most liberating?
2. Compare ‘Abdu’l-Baha’s enumeration of social obligations (orphan, poor, old, wandering) with the works of mercy in Matthew 25:35–36 and with the Islamic pillars of *zakāt* and *ṣadaqa*. What does the Baha’i teaching add to, or recast within, this tradition?
3. The letter was written under conditions of physical captivity and institutional siege. What does this biographical context contribute to the meaning of its social vision?
4. How does the image of the “compact” or covenant among the American friends relate to the broader Baha’i concept of the Covenant of Baha’u’llah? Is there a theological continuity between communal pledge and divine covenant?
5. In what sense is the cultivation of unity itself a form of healing, rather than merely a precondition for it?

## Affliction Transfigured: Joy in the Path of Sacrifice

### Key Passages

If thou asketh about the trials and afflictions of ‘Abdu’l-Baha, they are like a boundless ocean, full of waves and storms. Yet ‘Abdu’l-Baha is in perfect peace and composure, in utmost joy, gladness and exultation. Indeed it is like an adorned feast and a decorated banquet. I hope that the overflowing cup of martyrdom will be passed around at the height of this feast and banquet, and that I may become intoxicated with that wine. However, you must not look to the trials of ‘Abdu’l-Baha. Show forth strength and power, and resist the whole world, and for the love of ‘Abdu’l-Baha endure the taunts of enemies and the reproaches of foes. In all conditions, my heart and soul are with you, both in this world and in the world above. — AB00152

There are two kinds of suffering, one subtle, the other gross. The subtle suffering is hatred, anger, fear, and torment which follow evil actions of the soul. The gross suffering is imprisonment, chastisement, and physical pain of martyrdom. — ABU3404

Tests are either stumbling blocks or stepping-stones, just as we make them. — ABU3499

### Context for Study

The imagery of martyrdom as a feast is not rhetorical hyperbole but a deliberate transformation of meaning drawn from the depths of Persian mystical poetry and Shi‘i theology. In the tradition of the Shi‘i martyrology culminating in Karbala, the willingness to meet death in God’s path is the supreme proof of love—Imam Ḥusayn’s sacrifice is paradigmatically an act not of defeat but of cosmic consecration. ‘Abdu’l-Baha draws on this paradigm while simultaneously universalizing it: the “cup of martyrdom” is not reserved for catastrophic historical moments but is present at every moment of willing self-offering. The Sufi tradition of *fanā*’ (annihilation of self) in the fire of divine love provides another layer: the lover is “intoxicated” by the wine of self-dissolution, which is paradoxically the highest form of wakefulness. What distinguishes ‘Abdu’l-Baha’s formulation from quietist mysticism is the consistent redirection outward: even this letter, so personal in its affirmation of suffering, ends with an instruction to the recipient about what *she* must do—preach the Kingdom in San Francisco, arrange gatherings, speak clearly and openly. The parallel distinction between “subtle” and “gross” suffering (ABU3404) is philosophically sophisticated: it identifies the moral and spiritual wounds inflicted by one’s own vices as more truly painful than physical torment. This reversal is common to Stoic ethics (Epictetus: the only true harm is harm to the will), to Christian moral theology (mortal sin as the only real death), and to Buddhist analysis of *duḥkha* as rooted in craving rather than circumstance.

### Questions for Reflection

1. How does the language of feasting and intoxication in the context of martyrdom function theologically? What does it communicate about the relationship between suffering and love that more sober language cannot?

2. Compare 'Abdu'l-Baha's distinction between subtle and gross suffering with the Stoic claim that external circumstances cannot harm the virtuous soul. Where does this parallel illuminate Baha'i teaching, and where might it misrepresent it?
3. The letter ends with practical instructions even as it speaks of the desire for martyrdom. What does this juxtaposition reveal about the relationship between mystical aspiration and communal responsibility?
4. Paul writes "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). How does 'Abdu'l-Baha's account of his own equanimity resemble or differ from Pauline contentment?
5. How might the teaching that tests are "either stumbling blocks or stepping-stones, just as we make them" be applied to communities facing institutional opposition?

## Soul, Reason, and the Mirror of Action

### Key Passages

Moral life consists in the government of one's self. Immortality is government of a human soul by the Divine Will. — ABU3529

The soul is the Sanctuary of God; Reason is His Throne. — ABU3609

Sow the seeds of love in the heart and not the seeds of hatred. The reflection in the glass proves whether we are laughing or frowning. By our actions we reveal what is growing in the heart. Actions are mirrors of the soul. — ABU3384

Spirit is universal. Man is created in a potential degree of Spirit. Growth is from the mental station into the Spiritual, something like the development from soldier to Commander. God Himself cannot compel the soul to become spiritual. The exercise of a free human will is necessary. We can point the way and furnish the example. — ABU3262

### Context for Study

The Grundy pilgrim notes preserve a series of aphoristic utterances that compress entire philosophical traditions into a sentence or two. These four, taken together, articulate a philosophy of human nature in which soul, reason, will, and action form a coherent hierarchy. The identification of the soul as "Sanctuary of God" and Reason as "His Throne" draws on the classical Islamic and Sufi tradition of the *qalb* (heart) as the seat of divine self-disclosure, while elevating the rational faculty to a position of particular dignity—echoing the Aristotelian tradition in which *nous* (intellect) is the divine element in the human. The developmental image (soldier to Commander, mental to spiritual) reflects a teleological anthropology that runs from Aristotle's *eudaimonia* through Islamic philosophical accounts of the soul's ascent toward the Active Intellect. What is philosophically bold is the insistence that "God Himself cannot compel the soul to become spiritual": free will is

not merely a feature of human life but the precise mechanism through which spiritual development becomes possible. This position stands in creative tension with Calvinist doctrines of predestination, certain Sufi accounts of divine election (*kashf*), and the Buddhist notion that liberation arises through causes and conditions beyond individual control. The “mirror” metaphor for the relationship between action and soul-state inverts the usual moral order: rather than inner virtue automatically producing right action, actions are here treated as the diagnostic evidence of what is growing within. This is closer to William James’s pragmatist insight that belief is validated through its fruits than to a Kantian focus on intention alone.

## Questions for Reflection

1. What does it mean to say that moral life is “the government of one’s self”? How does this compare with Kantian moral autonomy and with Islamic concepts of *nafs* and its stages of discipline?
2. If God Himself cannot compel the soul to become spiritual, what role does prayer, community, or divine grace play in spiritual development? How might Augustinian and Pelagian positions illuminate the tension here?
3. The teaching that “actions are mirrors of the soul” suggests that moral self-examination should look outward at behavior as well as inward at intention. How might this practice change community life?
4. In what sense is Reason the “Throne” of God in the human being? How does this elevation of rational faculty sit alongside mystical traditions that counsel going “beyond reason”?
5. The image of spiritual growth as advancement “from soldier to Commander” implies a structured hierarchy of development. How does this compare with egalitarian modern assumptions about spiritual capacity?

## Sacrifice, Self-Renunciation, and the Logic of the Kingdom

### Key Passages

Giving up everything in the Cause of God and following His Will no matter where it leads. We must not have desire for anything else but God. We must entirely forget self. To be perfected we must give up everything in the cause of God, judgment, reason, will, everything. To hold back anything is to be imperfect. The thing we hold most dear is the thing to give. This is real sacrifice. — ABU3054

A lion, wolf, and fox went hunting. They captured a wild ass, a gazelle, and a hare. The lion said to the wolf, ‘Divide the spoil.’ The wolf said, ‘That is easy; the ass for yourself, the gazelle for me, and the hare for the fox.’ The lion bit off the wolf’s head saying, ‘You are not a good divider.’ Then turning to the fox, he said, ‘You divide!’ The fox said, ‘The ass, the gazelle, and the hare are yours!’ The lion looking at him, said, ‘Because you have accounted yourself as nothing, you may take all the prey.’ — ABU1867

These are precious and wonderful days in 'Akka. Each day is as a year. Your visit cannot be measured merely by the length of time you have been here. The real spiritual visit will be after you have gone. Some who remain but one day go away filled and enkindled with the Spirit of God. They are like the dry wood which bursts into flame as soon as it touches the fire. An awakened soul is like a precious pearl in the midst of a load of pebbles which have but little value. — ABU1854

## Context for Study

The teaching on sacrifice in ABU3054 reaches a remarkable philosophical depth: the faculties most celebrated by enlightened modernity—judgment, reason, will—are precisely the things that must be surrendered. This is not an anti-rational position but a claim about hierarchy: when the rational and volitional powers are consecrated to a purpose transcending self-interest, they become most fully themselves. The Sufi tradition of *fanā'* (annihilation of self) in divine love is the most direct parallel: the fox in the parable enacts this annihilation and receives everything in return. The same paradox governs Jesus' teaching that "whoever loses his life for my sake will find it" (Matthew 16:25), the Zen dissolution of the ego-self before enlightenment arrives, and Paul's "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). What distinguishes 'Abdu'l-Baha's version is the social context in which it is set: the sacrifice is not withdrawal from the world but increased capacity for service within it. The parable of the fox is drawn from Persian literary tradition (similar parables appear in Rūmī's *Mathnavī*) and its moral is precisely that the selfless divider inherits the whole. ABU1854 extends the theme in a different register: spiritual receptivity is not correlated with the duration of external contact but with an interior readiness—"the soul which possesses sight can see in a moment." This teaching about qualitative depth vs. quantitative duration has implications for both spiritual pedagogy and the philosophy of sacred experience.

## Questions for Reflection

1. How does the demand to surrender "judgment, reason, will, everything" sit alongside the Baha'i principle of the independent investigation of truth? Is there a tension here, and how might it be resolved?
2. Compare the parable of the fox's self-effacement with the parable of the prodigal son (Luke 15:11–32), where the younger son receives all upon returning from self-will. What do these parables share about the economy of divine generosity?
3. The Sufi doctrine of *fanā'* and Baha'u'llah's *Seven Valleys* address related territory. How does 'Abdu'l-Baha's formulation here extend or redirect those teachings toward social life?
4. The insight that "each day is as a year" and that "the real spiritual visit will be after you have gone" suggests that sacred experience is often recognized retrospectively. Where do you see this pattern in your own or others' lives?
5. What might it mean in practice to give up "the thing we hold most dear"? How does this teaching relate to Abraham's binding of Isaac as a structural type of divine vocation?

## Economic Vision: Labor, Wealth, and the Gradual Reform of Society

### Key Passages

It will not be possible in the future for men to amass great fortunes by the labor of others. The rich will willingly divide. They will come to this gradually, naturally, by their own volition. It will never be accomplished by war and bloodshed. The ruling power or government cannot treat the rich unjustly. To force them to divide their wealth would be unjust. In the future, proportionately about three-quarters of the profits will go to the workmen and one-quarter to the owner. This condition will prevail in about one century. It will certainly come to pass. — ABU3026

The Revelation of Baha'u'llah contains all the great laws and principles of social government. The basis of God's perfect laws is love for humanity and help for human needs. If all people followed this Revelation, the masses would be immeasurably uplifted and the Cause of God glorified. This development of humanity will be gradual, not sudden. It is impossible to swim against the current of Niagara. Teaching the Truth is like building bridges by which humanity may cross over the current which threatens. — ABU2368

### Context for Study

These remarks, recorded in January 1905 in informal conversation with Julia Grundy, represent 'Abdu'l-Baha's most specific quantitative statement on economic redistribution. Their specificity is striking: a predicted three-to-one ratio of worker to owner profits, a time horizon of roughly one century, and an insistence on voluntary rather than coercive change as the mechanism. The position deliberately distances itself from Marxist revolutionary theory (which 'Abdu'l-Baha elsewhere explicitly criticized) while simultaneously repudiating unlimited capital accumulation at the expense of labor. The philosophical grounding is organic: as a tree cannot flourish if the sap is extracted for the benefit of one branch alone, so a social organism cannot remain healthy when wealth concentrates beyond what the whole can bear. This organic metaphor for society recurs throughout 'Abdu'l-Baha's writings and connects to Baha'u'llah's teachings in the *Lawḥ-i-Dunya*. The intellectual context of 1905 makes these remarks especially resonant: this was the year of widespread Russian worker uprisings, of Max Weber's *The Protestant Ethic and the Spirit of Capitalism*, of vigorous American debates over trusts and labor organizing. The "bridge" metaphor for revelation connecting humanity across the flood of crisis is characteristic of 'Abdu'l-Baha's architectural imagination: the Cause does not dam the river of social change but builds a passage through it. ABU2368's emphasis on gradual rather than sudden transformation anticipates later Baha'i social teaching on the methodology of organic development rooted in changed consciousness.

### Questions for Reflection

1. How does 'Abdu'l-Baha's insistence on voluntarism as the mechanism of economic redistribution compare with liberal, socialist, and social democratic approaches to economic justice? What are the advantages and difficulties of each?

2. The prediction of a three-to-one ratio of worker to owner profits was made in 1905. How do you assess its historical trajectory in the century that followed? What does this reveal about the relationship between prophetic vision and institutional change?
3. How does the “bridge” metaphor for revelation illuminate the relationship between spiritual teaching and social transformation? Compare with Catholic social teaching (*Rerum Novarum*, 1891) and Islamic concepts of *zakāt* and *waqf*.
4. What does the claim that violent revolution can never achieve lasting economic justice imply about the role of consciousness change in social transformation? How does this relate to debates in political philosophy about reform vs. revolution?
5. How might these teachings speak to contemporary debates about automation, platform economies, and the changing nature of labor in the twenty-first century?

## Everlasting Life and the Unity of the Soul in God

### Key Passages

Everlasting Life is the Bounty of God. It is like the Sea of Reality. The believers are the waves of that Sea, one great Sea and a thousand waves as one. Again, Everlasting Life is like the rays of the Sun and the believers are windows; the Sun which produces the Light is One and the same. Into these soul-windows the same Light enters and various things within are illuminated. The Kingdom is like a garden. The flowers differ in color and perfume, yet they receive growth, beauty, and bounty from the one God and are developed by the same Divine Breeze. Truth is like the Light which is always the same. The souls of Believers are as mirrors which reflect the Light. Truth is like the light of a candle which does not vary, yet the candlestick which holds it may change.— ABU2267

There is no appointed length of life for man. Lengthen your life by living according to God's spiritual laws. Then you will live forever. This is the true longevity, the real life. The real life is eternal happiness and existence in the Knowledge of God. — ABU3372

If all the world should combine to overthrow the Covenant, it could not succeed. ‘Abdu’l-Baha loves all no matter how they turn away from Him. Whether they love or hate Him, go or come, He never changes in His love for them. The Blessed Perfection has left nothing undone. What He ordained can never be set aside. — ABU2880

### Context for Study

The cluster of images in ABU2267—sea and waves, sun and windows, garden and flowers, candle and candlestick—forms one of the most carefully constructed theological meditations in the Grundy notes. Each metaphor addresses the same philosophical problem: how can the One divine Reality manifest itself through an indefinite plurality of individual souls without either collapsing the distinction between God and creation (pantheism) or severing the connection between them (deism)? The wave-sea image is the most dynamic: the wave is genuinely distinct from other waves, rises and

falls, has its own shape, yet its substance is the ocean itself. The window-sun image emphasizes receptivity: different windows receive the same light differently depending on their orientation, material, and position, yet the sun is unaffected by the variety of receptions. These metaphors have deep roots in Islamic and Sufi thought—Ibn ‘Arabī’s doctrine of *waḥdat al-wujūd* (unity of being) operates with precisely these kinds of images—as well as in Christian mystical theology (Meister Eckhart on the soul’s spark as identical with God’s ground) and in Hindu Advaita Vedanta. ‘Abdu’l-Baha’s formulation preserves the distinction between Creator and creation more carefully than strict pantheism allows: the Light is always the same, the candlestick varies—God does not change, souls do. ABU3372’s equation of “true longevity” with existence in the knowledge of God shifts the horizon of hope from biological extension to qualitative depth, connecting to Platonic arguments that the philosophical life is the only genuinely living life and to John’s Gospel equation of eternal life with knowing the Father and the Son (17:3).

### Questions for Reflection

1. How do the wave-sea and window-sun metaphors address the problem of divine unity and human diversity? Where do these images succeed, and where do they strain under philosophical examination?
2. Compare ‘Abdu’l-Baha’s cluster of images with Ibn ‘Arabī’s doctrine of *waḥdat al-wujūd* and with Meister Eckhart’s teaching on the soul’s identity with the divine ground. How does the Baha’i formulation resemble and differ from these?
3. The claim that “true longevity” consists in “existence in the Knowledge of God” redefines what it means to live. How does this compare with Plato’s account of the philosophical life as the only genuinely living life, and with John’s equation of eternal life with knowing God (John 17:3)?
4. ABU2880 insists that the Covenant “cannot be set aside” regardless of opposition. What is the theological grounding of this confidence? How does it relate to analogous claims about the indestructibility of the Church in Christian ecclesiology?
5. How might these teachings on the unity of souls in God reshape the practice of interreligious encounter? What would it mean, practically, to encounter another person as a “window” receiving the same divine light?

### A Guiding Question for the Whole Volume

Volume 133 opens under conditions of institutional siege, yet it contains some of the most joyful, practically demanding, and philosophically ambitious utterances of the period. The contrast between exterior danger and interior serenity, between the formal crisis letters and the intimate aphoristic conversations recorded by Julia Grundy, poses a fundamental question about the relationship between circumstance and consciousness.

A guiding question for the whole volume might therefore be: How does this corpus propose that human beings transform not only their own suffering but the suffering of their society through the quality of interior life; and **what disciplines of sacrifice, discernment, love, and sustained**

attention does it require to become, in the language of its central letter, a “competent physician” to a diseased world rather than simply another patient within it?