



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 141:

Writings and Utterances of Abdu'l-Baha, 1909, part I
(Jan-Apr)



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

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

Index of sources

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

Introduction to volume 141

This 1909 volume is especially rich in philosophical and institutional materials, framed by the new freedom following the lifting of ‘Abdu’l-Baha’s confinement and by the consolidation of the Shrine of the Bab on Mount Carmel. AB01131 is among the most historically important items: it announces that on Naw-Ruz, after sixty years, the sacred remains of the Bab had finally been placed in their “firm and solid resting place” with joy, solemnity, and manifest glory. That event gives the volume a tone of culmination, while AB11734 and AB11763 show the simultaneous development of local communal infrastructure: a Spiritual Assembly, school, and pilgrim house are envisioned as institutions that would bring glory, comfort, and blessing to the friends. AB11906, on obligatory prayer, adds the devotional counterpart to this institutional consolidation, insisting that worship spiritualizes the human being and that love for the Beauty of the All-Merciful impels obedience to the divine command.

A major doctrinal cluster concerns ontology, interdependence, and the hierarchy of worlds. AB00538 gives one of the most explicit accounts of the three-worlds ontology: the world of God, utterly beyond name, attribute, imagination, or comprehension; the world of Command, identified with the Primal Will and the intelligible source of existence; and the world of creation, consisting of the innumerable forms that arise from that sea of Will. The same tablet sharply rejects pantheistic or incarnational readings of creation, and then distinguishes physical creation from spiritual creation, the latter being the “new creation” or second birth brought about through the Manifestations of God. AB00362 applies the law of interdependence to the Mashriqu’l-Adhkar: all beings live through mutual aid and interchange of forces, just as the organs of the body sustain one another, and therefore the friends of East and West should cooperate in building the American House of Worship as an outward expression of the unity of existence. AB00188 extends this metaphysical ladder with a particularly suggestive insight: each higher kingdom is hidden from the lower, so that the animal realm is, in relation to the vegetable, a kind of spiritual world; by analogy, the divine worlds beyond death remain inconceivable from within the womb of this life, though fully real.

The volume also contains notable political and social reflections. AB01216 argues that constitutional government belongs to the requirements of the age: absolute rule has become impracticable, government and people must “mix together like milk and honey,” and a durable covenant must define and protect the rights of both. The British constitutional monarchy is offered as an example of ordered strength, public freedom, and stability. AB00665 and related passages continue to insist that Baha’is remain apart from factional conflict, obey government, and become well-wishers of all sides; AB02205 gives the positive form of the same social teaching, urging believers to raise the banner of the Most Great Peace, abolish war and strife, and associate with all religions and peoples in love, sincerity, and trustworthiness. ABU3263, carried forward from the same developing discourse, helps clarify the practical boundary: Baha’is may support movements that benefit humanity, especially charitable work, while maintaining the nonpartisan spirit of service.

Several pilgrim notes and shorter tablets add intellectual and pastoral breadth. ABU2772 rejects absorption of the individual spirit into an undifferentiated whole after death, using the analogy of unity containing differentiated parts; ABU2377 compares the restless waves of the sea with the more powerful waves of the human mind, whose thoughts create motion in other minds; ABU3231 interprets Christ's post-resurrection eating of fish and honey symbolically, in keeping with the spiritual meaning of resurrection itself. ABU0367 gives a compact account of progressive revelation and law: the spiritual foundations of religion are changeless, while social laws and forms of worship vary according to the capacity of the age, like medicines prescribed by a physician. ABU0194 gives a strong account of the "sword" of this Dispensation as the divine fragrances that conquer hearts, then links the Universal House of Justice to the prevention of future division by providing an authoritative standard for resolving differences. ABU0949 and ABU1077 emphasize education as the means by which nations advance, children are trained, and divine knowledge is joined to the sciences.

The volume's final texture is pastoral, global, and anticipatory. ABU1623 contrasts the restrictions in Persia with the freedom available in America, where interreligious conventions and open proclamation are possible; ABU1556 praises the steadfastness of the Jewish Baha'is of Hamadan and notes their Mashriqu'l-Adhkar, college, and hospice; AB05059 directs the circulation of English translations and Baha'i books to Bombay and Rangoon, signaling the growing importance of India and Southeast Asia. AB03963 urges believers to master proofs and compose treatises in defense of the Cause, while AB10886 insists that good conduct and advice must be joined to explicit teaching, argument, and demonstration. Taken as a whole, the volume presents 1909 as a year of sacred emplacement, metaphysical clarification, constitutional reflection, and practical expansion: the Shrine becomes a fixed center, the Mashriqu'l-Adhkar becomes a global project of mutual aid, and the community is instructed to unite worship, learning, teaching, and public service in a world whose capacity has become evident through the very appearance of the Revelation.

Contents

AB02205 to Camal, Mr et al., in Chicago	1
AB05250 to Ruhiyyih daughter of Amidul-Atibba	2
AB11734 to Abdu'l-Mihdi Falah (Hai), in Iskenderun	2
AB11763 to Nimatullah Falah, in Iskenderun	3
AB03758 to Aqa Mirza Muhammad Hasan Tabib, in Mashhad	4
ABU0448 Words to Myron Phelps spoken around Jan. 1909 at the home of Mirza Asadu'llah	5
ABU0681 Words to Myron Phelps spoken around Jan. 1909 at the home of Mirza Asadu'llah	7
ABU2014 Words to Myron Phelps spoken around Jan. 1909 at the home of Mirza Asadu'llah	8
AB00546 to Ethel J Rosenberg, in London	9
ABU2772 Words to Miss Rosenberg, spoken on 1909-Jan-09	11
ABU2377 Words to Miss Rosenberg, spoken around 1909-Jan-09	11
ABU3218 Words to Miss Rosenberg, spoken around 1909-Jan-09	12
ABU3231 Words to Miss Rosenberg, spoken around 1909-Jan-09	12
AB02160 to Muhammad Husayin Mirza the Prince Muayyid	13
AB05797 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihran	14
AB02249 to Aqa Siyyid Hasan et al.	15
AB04745 to Yusif Vujdani, in Tihran	16
AB11906 to Muhammad Ali Mahallati, in Paris	16
AB12101 to Scott, Edwin et al.	17
AB00538 to Mahmud Zarqani, in Bombay	18
AB04122 to Rastigar, Masih et al., in Tihran	20
AB11223 to Bon Sinyouri	20
AB01278 to Baqiruf, Abdu'llah et al., in Tihran	21
AB12381 to Mashhadi Taqi Tabrizi, in Tihran	22
AB07078 to Muntasirud-Dawlih, in Tihran	23

AB08088 to Ali Ramiz Bayk Effendi (Izmir), in Smyrna	23
AB00362 to Baha'is of Iran et al.	24
AB10289 to Baha'is of the United States	26
ABU3024 Words spoken ca. Jan. 1909	27
ABU2971 Words spoken ca. Jan. 1909	27
ABU1686 Words spoken ca. Jan. 1909	28
ABU0739 Words spoken ca. Jan. 1909	28
ABU0949 Words spoken ca. Jan. 1909	30
ABU0194 Words spoken ca. Jan. 1909	31
ABU2223 Words spoken ca. Jan. 1909	34
ABU0367 Words spoken ca. Jan. 1909	35
ABU1214 Words spoken ca. Jan. 1909	37
ABU2434 Words spoken ca. Jan. 1909	38
ABU0948 Words spoken ca. Jan. 1909	38
ABU1545 Words spoken ca. Jan. 1909	39
ABU3466 Words spoken ca. Jan. 1909	41
ABU3463 Words spoken ca. Jan. 1909	41
ABU2584 Words spoken ca. Jan. 1909	41
ABU1683 Words spoken ca. Jan. 1909	42
ABU2155 Words spoken ca. Jan. 1909	43
ABU2067 Words spoken ca. Jan. 1909	44
ABU3474 Words spoken ca. Jan. 1909	44
ABU1547 Words spoken ca. Jan. 1909	45
ABU2849 Words spoken ca. Jan. 1909	46
ABU1264 Words spoken ca. Jan. 1909	46
ABU2600 Words spoken ca. Jan. 1909	47
ABU2249 Words spoken ca. Jan. 1909	48
ABU2839 Words spoken ca. Jan. 1909	48
ABU1077 Words spoken ca. Jan. 1909	49
ABU0708 Words spoken ca. Jan. 1909	50
ABU1615 Words spoken ca. Jan. 1909	51
ABU0616 Words spoken ca. Jan. 1909	52

ABU1735 Words spoken ca. Jan. 1909	54
ABU3121 Words spoken ca. Jan. 1909	54
ABU2722 Words spoken ca. Jan. 1909	55
ABU0910 Words spoken ca. Jan. 1909	55
ABU0856 Words spoken ca. Jan. 1909	56
ABU0852 Words spoken ca. Jan. 1909	58
ABU0669 Words to Charles and Mariam Haney spoken in Feb. 1909	59
ABU0803 Words to Charles and Mariam Haney spoken in Feb. 1909	61
ABU0957 Words to Charles and Mariam Haney spoken in Feb. 1909	62
ABU0958 Words to Charles and Mariam Haney spoken in Feb. 1909	64
ABU1041 Words to Charles and Mariam Haney spoken in Feb. 1909	65
ABU1137 Words to Charles and Mariam Haney spoken in Feb. 1909	66
ABU1270 Words to Charles and Mariam Haney spoken in Feb. 1909	68
ABU1330 Words to Charles and Mariam Haney spoken in Feb. 1909	69
ABU1565 Words to Charles and Mariam Haney spoken in Feb. 1909	70
ABU1556 Words to Charles and Mariam Haney spoken in Feb. 1909	71
ABU1623 Words to Charles and Mariam Haney spoken in Feb. 1909	72
ABU1646 Words to Charles and Mariam Haney spoken in Feb. 1909	73
ABU1764 Words to Charles and Mariam Haney spoken in Feb. 1909	74
ABU1856 Words to Charles and Mariam Haney spoken in Feb. 1909	75
ABU2284 Words to Charles and Mariam Haney spoken in Feb. 1909	76
ABU2653 Words to Charles and Mariam Haney spoken in Feb. 1909	76
ABU3226 Words to Charles and Mariam Haney spoken in Feb. 1909	77
ABU3173 Words to Charles and Mariam Haney spoken in Feb. 1909	77
AB12806 to Helen S Goodall, in California	78
AB07771 to Ali Quli Khan, in Washington, DC	79
AB00720 to Amirihi, Mulla Muhammad Hashim et al., in Sirjan	79
AB04478 to Naraqi, Mirza Abbas son of Muavin (Naraq) et al.	81
AB00052 to Haji Ghulam-Husayn, in Tihiran	81
AB00665 to Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran	86
AB02689 to Ali Akbar the martyr, in Nayriz	88
AB04168 to Ali Quli Mirza (Anturih), in Aintureh	89

AB03972 to Yunis Afrukhtih, in Beirut	90
AB03991 to Cecilia Harrison, in Chicago	91
AB10092 to Mirza Muhammad Hasan Adib, in Tihran	91
AB05369 to Karim, Nayib et al., in Astanih	92
AB06987 to Mulla Bahram Akhtar Khavari	93
AB07331 to Muhammad Ali Khan Baha'i, in Tihran	94
AB00859 to Mirza Muhammad Baqir Khan Shirazi	95
AB12405 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz	97
AB04913 to Mihraban Rustam et al., in India	97
AB04663 to Parsi, Khusraw et al., in India	98
AB05682 to Husaynabadi, Jamshid Bahram (Anvari) et al.	99
AB07057 to Rustami Mihraban et al.	99
AB08105 to Hurmuzdyar Khudabakhsh (Pilgrim)	100
AB09361 to Khusraw Mihraban et al.	100
AB10041 to Gul Bahram	101
AB09944 to Khurshid wife of Hurmuzdyar Khudabakhsh	101
AB10035 to Shirin Bahram	102
AB09993 to Suhrab Hurmuzdyar (Bombay)	102
AB10577 to Marzban Bahram	103
AB10493 to Nushiravan Mihraban	103
AB01897 to Margaret B Peeke, in Washington, DC	104
AB02517 to Mutamans-Saltani Sabzivari Mustashar Daftar, in Khurasan	105
ABU0581 Words to the friends, spoken around 1909-Feb-20	106
ABU0585 Words to Mr and Mrs Hannen, spoken on 1909-Feb-22	108
ABU1577 Words to Mr and Mrs Hannen, spoken on 1909-Feb-22	110
ABU1785 Words to Mr and Mrs Hannen, spoken on 1909-Feb-22	110
ABU2954 Words spoken on 1909-Feb-22	111
ABU2363 Words to Mr and Mrs Hannen, spoken around 1909-Feb-22	112
ABU0687 Words to Mr and Mrs Hannen, spoken on 1909-Feb-23	113
ABU2089 Words to Mr and Mrs Hannen, spoken on 1909-Feb-23	114
ABU2609 Words to Mr and Mrs Hannen, spoken on 1909-Feb-23	115
ABU2773 Words to Mr and Mrs Hannen, spoken on 1909-Feb-23	115

ABU2886 Words to Mr and Mrs Hannen, spoken on 1909-Feb-23	116
ABU3064 Words to Mr and Mrs Hannen, spoken on 1909-Feb-23	117
ABU3189 Words to Mr and Mrs Hannen, spoken on 1909-Feb-23	117
ABU3387 Words to Mr and Mrs Hannen, spoken on 1909-Feb-23	118
ABU1517 Words to Mr and Mrs Hannen, spoken on 1909-Feb-25	118
ABU2764 Words to Mr and Mrs Hannen, spoken on 1909-Feb-25	119
ABU2919 Words to Mr and Mrs Hannen, spoken on 1909-Feb-25	119
ABU2419 Words to Mr and Mrs Hannen, spoken on 1909-Feb-26	120
ABU2528 Words to Mr and Mrs Hannen, spoken on 1909-Feb-26	121
ABU2654 Words to Mr and Mrs Hannen, spoken on 1909-Feb-26	121
ABU3512 Words to Mr and Mrs Hannen, spoken on 1909-Feb-26	122
ABU2378 Words to Mr and Mrs Hannen, spoken on 1909-Feb-28	122
AB00188 to Aqa Abdu'l-Ali Quchani (Ishqabad)	123
AB00753 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihran	125
AB06602 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihran	127
AB00715 to Aqa Siyyid Ruknud-Din Asadabadi	128
AB02420 to Ardishir Jamshid Farsi Hizari, in Kirman	129
AB12353 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz	130
AB01972 to Bahman Khudamurad et al., in Yazd	131
AB02283 to Baha'is of Husaynabad	132
AB06673 to husband of Mrs. Goodall, in United States	133
AB07161 to Ali Khan	134
AB04838 to Shafi Khan	134
AB03368 to Biman Bahram Khurramshahi, in Bombay	135
AB07698 to Rustam Bihmard et al., in Bombay	136
AB00512 to Baha'i Temple Unity Convention Delegates, in Chicago	136
AB07815 to delegates for first National Baha'i Convention, in Chicago	138
AB10321 to Farid, Mirza Aqa Hakim et al., in Shiraz	138
AB05755 to Ella Bailey	139
AB01758 to Vaiz Qazvini, in Tihran	139
AB01239 to Fadlullah Naraqi (Muavinut-Tujjar)	141
AB01804 to Khalil Rahmani Farani	142

AB03963 to Muhammad Tahir Malmiri, in Yazd	143
AB04694 to Abdu'llah Sahihfurush, in Tihran	144
AB05282 to Mirza Muhammad Hasan Adib, in Tihran	145
AB07059 to Spiritual Assembly of Tihran	145
AB10886 to Muhammad Ali Faridani	146
AB08825 to Mary M Rabb, in Portland, OR	146
ABU0360 Lesson given to I. D. Brittingham, Apr. 1909	147
ABU1461 Words to I. D. Brittingham spoken in Apr. 1909	149
ABU3602 Words to Dr. O. F. Fischer spoken around Apr. 1909	150
AB01131 to Spiritual Assembly of Tihran	150
AB02542 to Qaini, Ahmad son of Nabil-i-Qain, in Mashhad	152
AB04230 to Siyyid Hasan (related to Amu Ali Askar) et al., in Tihran	153
AB05988 to Darvish Ghulam-Husayn, in Baku	154
AB06141 to Hidayatullah Khan (Mashhad), in Hisar	154
AB07999 to Kuchak Alizadih Qadimi, in Ishqabad	155
AB08012 to Muhammad Rida Qaini, in Mashhad	155
AB02775 to Muhammad Ali Khan Baha'i, in Tihran	156
AB05244 to Crolin Weinman, in California	157
AB11160 to Muhammad Tahir Malmiri, in Yazd	157
AB04805 to Rev Hartly, in Chicago	158
AB08210 to Helen M Ingalls	159
AB12134 to Azizullah Varqa, in Tihran	159
AB05341 to Gul-Surkh Khanum Imami Azami (Faizih), in Tihran	161
AB06710 to Doctor Habibullah Muayyid son of Khudabakhsh, in Beirut	161
AB10628 to Spiritual Assembly of Tihran	162
AB01688 to Haji Muhammad Ali Shirazi, in Sarvistan	162
AB03378 to Haji Mirza Muhammad Yazdi Alaqihband, in Tihran	164
AB11727 to Mardiyiyh wife of Mir Muhammad Bayk et al., in Faran	164
AB06065 to Abdu'l-Majid Furughi, in Tihran	165
AB07854 to Muhammad Taqi Arif	166
AB09935 to Abu'l-Qasim Bayda	166
ABU3401 Words to Rev. Allen, spoken around 1909-Apr-12	167

AB02974 to Ibn-i-Abhar, in Tihran	167
AB03264 to Baha'is of Marv	170
AB02996 to Ibn-i-Abhar, in Tihran	171
AB01974 to Mihtar Mavandad Firaydun et al., in Shiraz	172
AB01216 to Jinab Fadil	173
AB03971 to Haji Muhammad Ali Shirazi, in Sarvistan	174
AB05663 to Jinab Bahram et al.	175
AB05997 to Jinab Fadil et al., in Tihran	175
AB06690 to Isfandiyar Bihmard, in Tihran	176
AB07445 to Muhammad Husayn son of Muhammad Hasan Khayyat Muttahid, in Shiraz .	177
AB08384 to Rustam Bihmard, in Tihran	177
AB00483 to Wife of Haji Kalbali et al., in Najafabad	178
AB01388 to Mirza Muhammad Baqir Khan Shirazi	180
AB06629 to Aqa Rustam Shah Jahan	181
AB02410 to May Maxwell, in Washington, DC	182
AB09213 to Rafi Kashani, in Chicago	183

Study guide to this volume	185
-----------------------------------	------------

AB02205

To: Camal, Mr et al., in Chicago

Date: 1909-Jan-01

¹ O Lord! Make these pure and holy souls the children of the Kingdom, and make these illumined faces the lamps of the Merciful. Fill these living hearts to overflowing with the wine of Thy love, and grant these free spirits infinite joy and delight through the glad-tidings of the Kingdom. Make their tongues speak Thy praise and their eyes bright with beholding the lights of Thy Kingdom. O Lord! Bestow heavenly bounty and grant eternal life. Make these souls successful through a divine power, a heavenly gift, merciful characteristics, divine bestowals, heartfelt attraction, spiritual gladness and Holy Spirit confirmations. Thou art the Powerful, the Mighty, the Able, and Thou art the All-Knowing, the All-Informed, the All-Seeing.

² O divine friends and children of the Kingdom! The photograph of all your radiant faces was observed and brought the utmost joy and gladness. Praise be to God that your faces are illumined with the light of guidance and your hearts are attracted to the love of God. The lights of faith, certitude and divine bounty are manifest upon all your brows. Therefore thanks were offered at the threshold of the Lord that He has guided such illumined souls in that vast region who shine like bright candles with the light of the love of God. Such gatherings are most acceptable and the sight of their photograph brings joy and gladness. Through the grace of the Lord I hope you will be enabled to become the cause of guidance to all on earth, raise the banner of the Most Great Peace, and become the cause of love, harmony and unity among all mankind. Deal with all peoples and religions with the utmost love, friendship, sincerity and trustworthiness, so that the foundation of war and strife may be demolished and the standard of the oneness of the world of humanity, universal brotherhood, affinity and unity may wave in all regions. And upon you be the Most Glorious Glory.

¹ ای پروردگار این نفوس طیّه طاهره را ابناء ملکوت فرما و این وجوه نورانی را سراجهای رحمانی کن این قلوب زنده را سرشار از باده محبت فرما و این جانهای آزاد را بشارات کبری فرح و مسرت بی‌منتهی بخش زبانها را بذکرت ناطق کن و دیده‌ها را بمشاهده انوار ملکوت روشن فرما ای پروردگار فیض آسمانی بخش و حیات ابدی کرم فرما و این نفوس را بقوت ملکوتی و موهبتی آسمانی و اخلاقی رحمانی و مواهبی سبحانی و انجذاب قلبی و بشارتی روحی و تأییدی روح القدس موفّق و مؤید فرما توئی مقتدر و عزیز و توانا و توئی عالم و واقف و بینا

² ای احبابی الهی و پسران ملکوت عکس روی دلجوی شما جمعاً ملاحظه گشت نهایت سرور و حبور حاصل شد الحمد لله رخها بنور هدایت روشن و قلوب بجمبت الله منجذب انوار ایمان و ايقان و موهبت رحمان از جبین کل آشکار لهذا شکر بدرگاه پروردگار گردید که در آن اقلیم وسیع چنین نفوس نورانی هدایت فرمود که مانند شمعهای روشن بنور محبت الله ساطعند چنین جمعیتها بسیار مقبول و مشاهده فتوغرافش سبب سرور و حبور از فضل پروردگار امیدوارم که شما را موفّق بر آن فرماید که سبب هدایت من علی الأرض شوید و اعلام صلح اکبر گردید و سبب محبت و مودّت و اتحاد بین عموم بشر شوید و با جمیع طوائف و امم نهایت محبت و مودّت و صدق و امانت رفتار کنید تا بنیان جنگ و جدال برافتد و علم وحدت عالم انسانی و عمومیت بشری و الفت و یگانگی در جمیع آفاق موج زند و علیکم البهاء الأبهی

MMG2#155 p.174

AB05250*To: Ruhyyih daughter of Amidul-Atibba**Date: 1909-Jan-01*

- 1 O cherished handmaiden of God! Your letter arrived. The effect of your pen was truly the sweetest musk, for the flowers of its meanings were fragrant. O assured leaf! You are near to the threshold of Truth and accepted at the Divine Court. Be confident and joyful in every way, for you are embraced by favors and beheld by the glance of Him of wondrous attributes.
- 2 For your kind spouse Ahmad-Quli Khan I seek endless bounties and desire him to be honored in both worlds. Convey most glorious greetings to the enkindled handmaiden of God, the mother, and give joyful tidings overflowing with felicity to the assured leaf Hajir Khatun, and say I hope that Mirza Jalal will gain the light of beauty and the prosperous house will be filled with abundant grace. And 'Abbas-Quli Khan - 'Abdu'l-Baha has boundless kindness for him.
- 3 That entire household is encompassed by the glance of favors and blessed with the aid and care of the King of justice and fairness. They must rest in utmost joy and adorn their gatherings with the mention of God. And upon them be the Most Glorious Beauty.
- 1 ای کنیز عزیز الهی نامه رسید اثر خامه فی الحقیقه مشک اذفر بود زیرا گلهای معانی معطر بود ای ورقهء موقه در درگاه حق مقرب و در آستان الهی مقبول از هر جهت مطمئن و مسرور باش که مشمول الطافی و منظور نظر حضرت بدیع الأوصاف
- 2 قرین مهربان احمد قلی خان را موهبت بی پایان جویم و عزیز دو جهان خواهم امة الله المنجذبه والده را تحیت ابدع ابهی ابلاغ دار و ورقهء مطمئن هاجر خاتون را بشارت بفلک مشحون ده و بگو امیدوارم میرزا جلال پرتو جمال گیرد و بفیض موفور بیت معمور گردد و عباسقلی خان را عبدالبهاء ینهایت مهربانست
- 3 جمیع آنخاندان مشمول نظر الطافند و محظوظ به عون و عنایت ملیک عدل و انصاف باید در نهایت سرور پیاسایند و محافل بذکر حق بیارایند و علیم البهاء الأبهی

MKT5.101

AB11734*To: Abdu'l-Mihdi Falah (Hai), in Iskenderun**Date: 1909-Jan-01*

- 1 O servant of God! The detailed letter which you wrote before - due to numerous occupations there has been a delay in responding to it. God willing it will be sent later.
- 2 Now the writing of this letter has become urgently necessary, and that is this: His Honor the Hand of the Cause Jenab-i-Ibn-Abhar, upon him be the Glory of God, has written that there it has been conceived, nay rather determined, to establish a spiritual assembly and a school and a pilgrim house. If this
- 1 ای بنده حق نامه مفصلی که از پیش مرقوم نمودی از کثرت مشاغل تأخیر در جواب شده انشاء الله من بعد ارسال میشود
- 2 حال سریعاً نگارش این نامه لازم شد و آن اینست که حضرت ایادی جناب ابن ابهر علیه بهاء الله مرقوم نموده اند که در آنجا تأسیس محفلی و مکتبی و مسافرخانهئی تصور بلکه تقرر یافت

arrangement becomes established it will be very beloved and acceptable.

- 3 And regarding sending a teacher from Tehran, it was written to them about this, and it is hoped that these establishments will become the cause of the manifestation of evident signs, and that souls will day by day attain new confirmation and success and will show great firmness and steadfastness.

- 4 Convey the Most Glorious Greetings to all the friends and beloved ones of the All-Merciful, especially to the devoted leaf, the honored mother. And upon you be the Most Glorious Glory.

اگر چنانچه این قرار استقرار یابد بسیار محبوب و مقبول

3 و در خصوص ارسال معلّم از طهران بایشان مرقوم گردید و امید است که این تأسیسات سبب جلوه آیات باهرات گردد و نفوس روز بروز تأیید و توفیق جدید یابند و ثبوت و رسوخ عظیم بنمایند

4 جمیع یاران و احبابی رحمان را تحیت ابدع ابهی ابلاغ دارید علی الخصوص ورقهء مبتله والده محترمه را و علیک البهاء الأبهی

YIA.282-283

AB11763

To: *Nimatullah Falah, in Iskenderun*

Date: 1909-Jan-01

- 1 O descendant of that illustrious person! Praise be to God, news of the health, wellbeing, comfort and steadfastness of that dear one arrived, bringing the utmost joy and delight. The receipt for the honey was sent.

- 2 His Eminence the Hand of the Cause of God, Jinab Ibn-i-Abhar, had written that in that region the establishment of a spiritual assembly, a school for the young saplings of the divine garden, and a pilgrim house of the All-Merciful has been decided upon. If this is carried out as it should be, it will become the cause of glory, comfort and blessing for the loved ones of God.

- 3 Regarding sending a teacher, it was written to His Eminence Ibn-i-Abhar to send one from Tehran.

- 4 Convey to all the friends, especially the near handmaiden of God, the mother, the Most Wondrous, Most Glorious greetings.

1 ای سلیل آن شخص جلیل الحمد لله خبر صحت و سلامت و راحت و استقامت آن عزیز رسید نهایت فرح و مسرت حاصل شد و قبض غسل ارسال گردید

2 حضرت ایادی امر الله جناب ابن ابهر مرقوم نموده بودند که در آن سامان تأسیس انجمن روحانی و مکتب نونهالان باغ الهی و مسافرخانهء رحمانی مقرر است اگر چنانکه باید و شاید اجرا شود سبب عزّت و راحت و نعمت احبابی الهی گردد

3 در خصوص ارسال معلّم بحضرت ابن ابهر محرّر گردید که از طهران ارسال دارند

4 جمیع یاران را علی الخصوص امة الله المقربّه والده را تحیت ابدع ابهی ابلاغ دارید

YIA.383

AB03758

To: Aqa Mirza Muhammad Hasan Tabib, in Mashhad

Date: 1909-Jan-07

- 1 O thou who hast acquired the light of guidance from the Tree of Sinai! A letter which was in truth a musk-perfumed missive was received. A fragrant breeze from the garden of inner meanings reached the nostrils, serving as clear proof that the garden of the heart had become verdant and flourishing through the outpourings of the cloud of grace, and that the glass of the heart had been illumined by the lamp of guidance.

۱ ای مقتبس نور هدی از شجرهٔ سینا نامه‌ئی که فی‌الحقیقه نافهٔ مشک بود وصول یافت از حدیقهٔ معانی نفحهٔ معطری بمشام رسید و دلیل جلیل گردید که روضهٔ قلب از رشحات ابر عنایت سبز و خرم شده و زجاجهٔ دل بسراج هدی روشن گشته
- 2 Therefore, thanks were offered at the threshold of the one true God that He had brightened those eyes and illumined that divine heart with heavenly grace. This bounty is now hidden like pearls of light in the shell of contingent being, but ere long it shall adorn the crown and diadem of every king of kings - that is, the kings of reality, not earthly monarchs. Those kings are those blessed souls who shall be established upon the throne of everlasting sovereignty.

۲ لهذا شکرانه بیارگاه خداوند یگانه گردید که آن دیده را روشن و آن قلب رحمانرا بفیض الهی نورانی فرموده اینو هبت حال مانند لثالی نور در صدف امکان مستور ولی عنقریب جلوهٔ افسر و تاج هر ملک الملوک گردد یعنی ملوک حقیقت نه پادشاه مجاز آن ملوک نفوس مبارکی هستند که بر سریر سلطنت ابدیه استقرار یابند
- 3 Give thanks likewise that the honored mother has acquired illumination from the realm of mysteries, and that the respected wife has attained seeing eyes and hearing ears and received bounties from the divine bestowals.

۳ و همچنین شکر نما که والدهٔ محترمه اقتباس انوار از ملکوت اسرار نمود و همچنین قرینهٔ مکرمه که دیدهٔ بینا یافت و گوش شنوا جست و استفاضه از مواهب کبریا کرد
- 4 The verses were like crystal-clear water, in the utmost eloquence and excellence, but if they had been solely a mirror reflecting the servitude of 'Abdu'l-Baha, the sweetness of their words and delicacy of their meanings would have remained forever sweet upon this servant's palate.

۴ اشعار مانند ماء زلال بود و در نهایت فصاحت و بلاغت ولی اگر صرف آئینهٔ عبودیت عبدالبهاء بود حلاوت منطق و شیرینی مضمون در کام اینعبد الی‌الأبد حلاوت بخش بود
- 5 Convey to the dear handmaiden of God, the loving mother, and to the attracted leaf, the respected wife, the Most Glorious and Most Wondrous greetings. And upon thee be the Most Glorious Glory.

۵ بکنیز عزیز الهی مادر مهرپرور و ورقهٔ منجذبه حرم محترمه تحیت ابدع ایهی برسانید و علیک البهاء الأبهی

MKT9.179

ABU0448

Words to Myron Phelps spoken around Jan. 1909 at the home of Mirza Asadu'llah in Akka
Question/topic: Will animal and vegetable ever become human?

Question: "Will animal and vegetable ever become the human?"

Answer: "The spirit will not become human spirit, nor will vegetable spirit become animal spirit. Existence is one, as it appears in every grade, according to the exigency of that grade. Existence in the mineral grade takes the form of the mineral; in the vegetable; the vegetable form, and in the animal kingdom the animal form. In the human kingdom it appears as a human being. As existence is limitless, therefore it appears in limitless forms. This is a new philosophy, but it is plain and evident.

This lamp is one and the same lamp; it has cast its light upon the wall, upon the floor and on this glass, but its manifestation on the mirror is very superior to that on the wall. The manifestation of that light in the eye is not witnessed in the ear; but the light is the same. Mind is a universal power but it appears in every man according to his capacity.

Perfect souls are like mirrors, and the light of the mind becomes most effulgently manifest in them. Imperfect souls are like the stones, - the light of the mind reflected in them is only a semblance (of the light in the mirror), but the light is the same.

Bickerings, etc., among nations must be done away with. Consider plants - how harmonious are all their elements. Those revolving stars which have inter-communication through the attraction of gravitation, how good and beautiful that is!

When we study beings in general, we discover that there is a tendency (propensity) for the lasting of life, or for continuous living, so that whenever these elements unite to form a composition, the resultant compound makes it possible to live - e.g. - certain elements have united in a composition, forming this leaf; likewise, certain elements have agreeably united and composed, the resultant being known as man. Likewise in the stone - we find that in this formation certain elements have come together.

Therefore it is most evident that composition or organization and union are perpetuation of species. When the composition, or rather, compound is subjected to a flaw in the agreement (of the elements) separation and dissolution result. Therefore, it is plain and evident, that agreement and union among men are

productive of life results. Every movement which aims at separation, causes disagreement and produces dissension amongst men, is to be condemned and rejected.

“Consider the animals; - those which are tame associate with each other agreeably; they live in companies. The sheep are loving to each other, hence they live in company as a flock. Tame birds are to be found in flocks, but birds of prey and ferocious animals live separately - such as the lion, tiger, bear, dog - all of these live separately, in solitude, and do not form companies. Likewise, vultures and birds of prey live solitary.

“If agreement and union obtain in a home, there will be up-building and prosperity therein; the honor and virtue of that home consists in its unity and harmony. Enlarge this condition, if the inhabitants of a village should be united, how much this unity and agreement will conduce to the happiness of that village. Enlarge this circle yet again - the people of a city if united and agreed, how much this would be the cause of rest and composure and well-doing in that city. Still widen the circle, the people of a country, if in the utmost unity and solidarity know this will become (conductive) to the welfare and advancement! Therefore, consider if all the inhabitants of the earth become united, what great results and what immense happiness will obtain.

“BAHA’OLLAH has hoisted the tent of Unity of mankind. He has addressed men thus: ‘Ye are all the leaves of one branch and fruits of one tree.’ No matter how many are the flowers in yonder garden, - even though their lines and colors and the forms of the leaves and the shapes of the plants differ, yet we know that the same rain falls upon them - how delightful, how magnificent! All of them receive heat and light from the same sun, one cloud showers its bounty upon all, the same sunshine and the same zephyrs animate them, - all of them are refreshed by one breeze!

“Look at these people, how they are negligent and inadvertent, how superstitious! The exposition of Reality is evident and plain. All the nations are inimical to us, - they persecute us because of this; They speak evil of us because of this; when they cannot do anything else against us, they lie about us. In order that this animosity may be suppressed and hidden, we forbear everything. Pray that, GOD willing, you may be confirmed. The Blessed Perfection has said that if any religion or faith is productive of hate and enmity, it must be abandoned.”

PN_unsorted p053, BLO_PN#070

ABU0681

Words to Myron Phelps spoken around Jan. 1909 at the home of Mirza Asadu'llah in Akka

It is a certain fact, absolutely established, that people whether righteous or wicked, the people of light or darkness, pious or mischievous, live on after the death of the body and physical dissolution and disintegration. But the life of the wicked in comparison with the existence of the believers is as non-existence. This is why Christ speaks of this life (of faith) as everlasting Life. He says: 'If you follow me, you will attain Life eternal, and whosoever believes not on me is deprived of the Life eternal.' The meaning of Christ's saying was not that the unbelievers become absolutely annihilated; the meaning of Christ is that the life of those, who reject Him is as non-existent, compared with the life of those who accept Him.

The mineral has existence, the vegetable has existence, but the existence of the inferior kingdom as compared with the existence of the human kingdom is as non-existence. Even the mineral is living in relation to its own kingdom: but the mineral kingdom in comparison with the vegetable kingdom is non-existent, and the vegetable with the animal is non-existence. The ignorant with the knower is dead; the rejected compared with the accepted is dead. The imperfect compared with the perfect is dead.

Here the Master took up a photograph of a Virgin and Child, by Raphael and said: "Many babies at the time of the childhood were living, but Jesus was more alive than they. It is not meant that the wicked after death will absolutely perish; this was the belief of the ancient Greek philosophers. They believed, that whosoever did not attain any distinction or power of function on this plane of being, perished. That is why Christ speaks of the righteous entering the Kingdom of heaven; and the wicked being cast into hell. This problem was not solved in any dispensation until it is solved in this dispensation for the people ask "Where is this kingdom in which the righteous dwell?" - The kingdom was spoken of by the prophets as Heaven, it being said that man after death could ascend into heaven. Then afterwards it was found there was no such place as Heaven; the stars and planets are in truth all in motion and are not stationary, and they are all material. It was then asked 'Where is hereafter?' Existence must be visualized, must be made tangible, else it is non-existence. Any existence which is not realized on the material plane is only a figment of the

mind therefore, existence must be externally realized. In response to the question: 'Where is hereafter?' Since we do not see it, we will say that as the mineral and vegetable belong to this world and are utterly ignorant of the human kingdom— one might question the mineral - find it utterly ignorant of the vegetable, one might even find that it denied the existence of the plant— that if one questioned the embryo in the womb about the human kingdom, it would know nothing of it, and would even deny its existence; even so the realities of the Kingdom of Heaven are not to men."

The fact is certain that there is a world of God, and that it is above this human world; therefore, it can not be apprehended in the human world. The human world is ignorant of this Kingdom. It is called the Heavenly body, and this is what is meant by Christ, when He says, that after leaving this body man enters the Kingdom; It is beyond the human Kingdom. This is what is meant by Baha'U'llah when He says: 'The Supreme Concourse welcomes you'. This problem was never solved until this dispensation.

PN_unsorted p051, BLO_PN#070

ABU2014

Words to Myron Phelps spoken around Jan. 1909 at the home of Mirza Asadu'llah in Akka
Question/topic: What is the relation of the mineral and vegetable with the human spirit?

Question: "What is the relation of the mineral and vegetable with the human spirit?"

Answer: "All are connected by the bond of existence. What greater bond is there than this? Furthermore, none of these can continue to exist independently of the other; for interrelation and solidarity make their existence possible. For example, from the plant a certain element is exhaled which gives life to the animal. We call this the fiery element and you call it oxygen. And from animated beings a certain watery element is given, which you call hydrogen, and that promotes plant life and its growth and evolution. So there is a connection, and the growth and evolution of each are dependent and contingent upon the other. So are all the other beings (connected) making the world of existence as one person - a great person. Just as the members and parts of man co-operate and work together, likewise the parts and members of the world co-operate with

each other and are interdependent. This chain of interrelation is continuous throughout all existence. Not a single one of the parts of the chain can be loosened; if it were loosened the organization of existence would be faulty.”

PN_unsorted p052, BLO_PN#070, BLO_PN#112

AB00546

To: *Ethel J Rosenberg, in London*

Date: 1909-Jan-09

- 1 O esteemed maidservant of God! Your letter sent through Mrs. Stannard arrived, and she also mentioned your talks. That talk was very beneficial. I hope that henceforth you will deliver eloquent talks, explain and elaborate on the Baha'i teachings, and help the listeners understand.
 1 ای کنیز عزیز الهی نامه‌ئی که بواسطه‌ء مسس استنارد Mrs. Stannard تقدیم نموده بودی رسید و همچنین ذکر نطقهای شما را نمود آن نطق بسیار مفید بود امیدوارم که من بعد نطقهای بلیغ نمائی و تعالیم بهائی را شرح و تفصیل دهی و تفهیم مستمعان کنی
- 2 Convey the Most Glorious greeting to Mrs. Criddle and tell her that 'Abdu'l-Baha prayed in the Abha Kingdom for your child to receive divine confirmation. If this child receives a proper Baha'i upbringing, he will make great progress in the future.
 2 بمسیس کریدل Mrs. Criddle تحیت ابدع ابهی ابلاغ دار و بگو که عبدالبهاء در حق طفل تو بملکوت ابهی دعا نمود که تأیید یابد اگر این طفل چنانکه باید و شاید تربیت بهائی گردد در مستقبل بسیار ترقی خواهد کرد
- 3 As for Mr. Phelps, during his recent visit to 'Akka, detailed explanations were given to him and he wrote that these should be published. Regarding the translation of his book, Husayn Ruhi, the school teacher, is very busy and does not have time to translate. God willing, whenever we find a translator, we will have it translated and corrected and send it to be published.
 3 و اما مسٹر فلیس Phelps Mr. در سفر اخیر که به عکا آمد بیاناتی مفصل باو شد و مرقوم داشت باید آن را طبع و نشر کند و اما ترجمه‌ء کتاب او حسین روحی معلم مکتب است کار بسیار دارد فرصت ترجمه ندارد انشاءالله هر وقت مترجمی پیدا شود می‌دهیم ترجمه کند و تصحیح نموده آن را می‌فرستیم که طبع و نشر نماید
- 4 Regarding the statement written that the soul progresses with the assistance of the body - this means that when the body engages in service to humanity, such as nursing the sick, strengthening the weak, and being martyred and sacrificed in the path of God, this causes the soul's progress. Similarly, when the physical eye beholds the faces of the loved ones, and the physical ear hears the Blessed Beauty's counsels and heavenly call, this causes the soul's progress. The primary means of the soul's progress is faith, certitude and knowledge, and words and deeds
 4 و اما جمله‌ئی که نوشته است که روح ترقی میکند بمعاونت جسد مراد اینست که چون جسد بخدمت عالم انسانی پردازد یعنی مثلاً پرستاری مریضان کند و تقویت ضعیفان نماید و در سبیل الهی شهید شود و فدا گردد این سبب ترقی روح است و همچنین چشم جسمانی چون مشاهده‌ء روی احبّا کند و گوش جسمانی چون وصایا و نصایح جمال مبارک استماع نماید و

according to Baha'u'llah's teachings. After ascension from this body, the means of souls' progress are the prayers and supplications of friends, as well as the grace and bounty of the All-Merciful.

ندای آسمانی بشنود این سبب ترقی روح است و وسیلهٔ اصلیهٔ ترقی روح ایمان و ایقان و عرفان است و گفتار و رفتار بموجب تعالیم بهاءالله و اما بعد از صعود از این جسد وسیلهٔ ترقی ارواح دعای یاران و تضرع دوستان است و همچنین فضل و موهبت حضرت رحمن

- 5 Regarding the spirit, the Blessed Beauty revealed numerous Tablets, and likewise there are many letters from 'Abdu'l-Baha on the subject, but apparently Mr. Browne has not seen them. Request those Tablets and letters from Tehran through Mirza Yuhanna Davud and they will send them.

5 در خصوص روح جمال مبارک الواح متعدده نازل فرمودند و همچنین مکاتیب بسیار از عبداله‌آ ولی گویا جناب برون ندیده‌اند شما آن الواح و مکاتیب را بواسطهٔ میرزا یوحنا داود از طهران بخواهید ارسال مینمایند

- 6 Read in gatherings the translations of the Tablet of Tarazat, the Tablet of Tajalliyat, the Tablet of the Words [of Paradise], the Tablet of Bisharat, and the Tablet of Ishraqat, and explain them in detail. Likewise recite with utmost humility, submissiveness and conscientious feelings those blessed utterances that indicate the oneness of humanity and universal equality.

6 در محافل ترجمهٔ لوح طرازات و لوح تجلیات و لوح کلمات و لوح بشارات و لوح اشراقات بخوانید و شرح و تفصیل دهید و همچنین بیانات مبارک که دلالت بر وحدت عالم انسانی و مساوات عمومی دارد در نهایت خضوع و خشوع و احساسات وجدانی تلاوت نمائید

- 7 Tell Mr. Cutress that the tree of socialism has one fragrance from the leaves of this blessed tree, but this blessed tree contains every fruit. When one sits beneath this tree, one partakes of the fruits of all trees.

7 بمستر کتورس بگوئید که شجرهٔ سوسیالیست یک رایحه‌ای از اوراق این شجرهٔ مبارکه دارد ولی این شجرهٔ مبارکه هر ثمر و فاکهه‌ای در آن موجود انسان چون در سایهٔ این شجر آید اثمار جمیع اشجار تناول نماید

- 8 Convey my longing greetings to Mr. Criddle. Extend my kindness to Mrs. Hughes. Give my respectful greetings to Miss Holden and tell her that in the world of existence, the most luminous sun is the effulgence of the Kingdom. I hope you become like a mirror and receive an abundant portion of this divine bounty.

8 مستر کریدل Mr. Criddle را از قبل من تحیت مشتاقانه برسان و بمسس هوگس Mrs. Hughes مهربانی من ابلاغ دار مس هولدن Miss Holden را تحیت محترمانه برسان و بگو در عالم وجود آفتاب انور تجلی ملکوت است امیدوارم که مانند آئینه گردی و از این فیض الهی بهره و نصیب موفور گیری

- 9 O dear maidservant of God, Miss Rosenberg, know with certainty that I am with you in all gatherings and I ask God that the breathings of the Holy Spirit confirm you.

9 ای کنیز عزیز الهی مس روزنبرگ تو یقین بدان که در جمیع محافل با تو هستم و از خدا خواهم که نفثات روح القدس ترا تأیید نماید

- 10 Convey the Most Glorious greeting to Mr. and Mrs. Cheyne. I will pray for their son Bahram.

10 به مستر و مسس چینر تحیت ابداعی ابلاغ دار در حق پسر آنان بهرام دعا نمایم

- 11 Regarding my coming to those regions - a magnetic force must be generated in those regions that will attract 'Abdu'l-Baha to those countries. God willing, this will be achieved.

11 و اما آمدن من بآن صفحات باید یک قوهٔ جاذبه‌ای در آن صفحات حاصل گردد که عبداله‌آ را جذب بآن ممالک نماید انشاءالله حاصل خواهد شد

- 12 Convey my utmost kindness to Mr. Yuhanna Davud. I always pray for his confirmation and success. And upon you be the Most Glorious Glory.
- 12 بمسٹر یوحنا داود نہایت مہربانی من ابلاغ نما
ہمیشہ طلب تأیید و توفیق از برای او مینمایم
و علیک البہاء الأبہی

MKT3.439

ABU2772

Words to Miss Rosenberg, spoken on 1909-Jan-09 in Akka

Abdul-Baha said: “We know that the body or form has nothing to do with the spirit or spiritual conditions. When the spirit is disconnected from or leaves the body, that is no reason for thinking it can be re-absorbed or joined with the whole of spirit, as the drops of water are absorbed or lost in the sea.

The earth is one unit, yet how many beings and separate parts it contains! The body of man is one unit, yet it has an infinite number of separate and individual parts that compose it—such as eyes, fingers, etc.; so, in like manner, spirit is one, but consisting of many differentiated parts.”

SW_v07#11 p.108, PN_1909 p072, PN_1909 p104, PN_unsorted p022

ABU2377

Words to Miss Rosenberg, spoken around 1909-Jan-09 in Akka

While looking from the window, Abdul-Baha said: “We hear the murmur of the sea always continuing. It never ceases. Were it to cease, the world would be dead, stagnant, lifeless. But the waves of the mind of man are far greater than those of the sea; they also are ceaseless. They never stop for one instant. This movement is good. If these waves of the mind are few, the man is dull and quiet.

What pearls and jewels are contained in the depths of the sea! But the pearls and jewels hidden in the mind of man are the knowledge, virtues, capabilities, etc. These pearls can grow

and increase in lustre forever, but the pearls of the sea remain always the same.

These waves from our minds go forth and create movement and thought in other minds. From one strong thought of love what great results may be produced!"

SW_v07#11 p.107-108, SW_v08#02 p.024, PN_1909 p072, PN_1909 p104

ABU3218

Words to Miss Rosenberg, spoken around 1909-Jan-09 in Akka

Question/topic: What can be done to increase our numbers and make the work more effective?

I asked Abdul-Baha what could be done to increase our numbers and make the work more effective.

He said the one essential, the only thing to do was that the members of the little groups should love each other very much and be devoted friends. The more they loved each other, the more the meetings would attract and draw others, and the more they loved, the more their influence would be felt. He said we must consider all people—not only believers—to be good. He hoped every one would be good.

He added, "I say this for you in English. I do not often do that; but I say also in English, that you may understand how much I mean it, that love is the foundation of every thing and that all must be good."

SW_v07#11 p.107, PN_1909 p072, PN_1909 p104

ABU3231

Words to Miss Rosenberg, spoken around 1909-Jan-09 in Akka

Question/topic: What is the meaning of Christ's eating the fish and honey after His Resurrection?

A question sent by a Baha'i: "What is the meaning of Christ's eating the fish and honey after his resurrection?"

'Abdu'l-Baha answered: "All these things - the fish, the honeycomb etc, are symbols and were meant to be understood

spiritually, just as the Resurrection itself was a spiritual resurrection. But because the people who received these teachings from the first teachers were ignorant, they understood them literally.”

SW_v07#11 p.108, PN_1909 p072, PN_1909 p104, PN_unsorted p022

AB02160

To: Muhammad Husayin Mirza the Prince Muayyid

Date: 1909-Jan-14

- 1 With penetrating vision carefully observe: You are immersed in the ocean of grace and bounty, yet cry out “Thirst! Thirst!” You have entered the sublime garden of the Most Glorious Paradise, yet exclaim “This breeze of Thy favor, O my Merciful Lord!” You are right, for even the King of “Were it not for Thee” said “Lord, increase me!” It is clear then that you and I must at every moment raise the cry “Grant me mercy from Thy presence, O my Most Exalted Lord!”
 1 مؤیداً ببصر حدید دقت نما در دریای فضل و جود مستغرق و العطش العطش بر زبان رانی و در حدیقه انیقه جنت ابری داخلی و این نسیم عنایتک یا ربی الرحمن فریاد برآری حق با شماست زیرا ملوک لولاک ربّ زدنی میفرمود دیگر معلوم است من و شما باید هر دم ضحیح و صریح هب لی من لدنک رحمة یا ربی الأعلی برآریم
- 2 In any case, your attention is focused on the boundless outpouring, which indeed has no end. However, one must also consider somewhat the bestowals already received and “proclaim the bounty of thy Lord.” Consider how we, like all humanity, were in the realm of nothingness, yet by God’s grace we stepped into the realm of eternity. We were prisoners of the material world, yet received the grace of the Kingdom. We were mere dust, yet found our way to the pure realm. Eyes are asleep while these eyes await the appearance of favors; hearts are heedless while these hearts anticipate the manifestation of the greatest gift.
 2 باری نظر جناب عالی در فیض نامتناهیست و البته بیایان نرسد و لکن باید قدری نیز در مواهب حاصله ملاحظه نمود و اما بنعمه ربّک لحدث بیاد آورد ملاحظه فرما که ما مانند جهانیان در جهان عدم بودیم ولی بفضل حق در عالم قدم نهادیم اسیر ناسوت بودیم فیض ملکوت یافتیم مشتی خاک بودیم راه به جهان پاک پی بردیم دیده‌ها خوابست و این چشمها منتظر ظهور الطاف قلوب غافل و این دلها مترصد ظهور موهبت کبری
- 3 It is said that Muhammad Ghazali once entered the Friday mosque where someone was reciting this verse: “O My servants who have transgressed against their own souls!” Upon hearing this, Ghazali cried out “He attributed them to Himself!” and fell unconscious from intense joy and ecstasy, crying out “Here am I! Here am I!” in his unconscious state. Now compare, for then will the truth become apparent and you will thank your Lord morning and evening.
 3 گویند که محمد غزالی روزی به مسجد آدینه درآمد قارئی این آیه تلاوت مینمود یا عبادی الذین اسرفوا علی انفسهم تلاوت نمود غزالی فریاد برآورد اسندهم الی نفسه و از شدت فرح و سرور بیپوش شد و بیفتاد و در عالم بیپوشی فریاد لبیک لبیک میزد حال قیاس فرما عندذلک تظهر الحقیقه و تشکر ربّک بکرة و عشیّا
- 4 Great care must be taken regarding Jinab-i-Jalal and Hurmuz. I know you will not fail to exert every possible effort to arrange
 4 مراعات جناب جلال و هرمز بسیار لازم بقدر امکان بذل همت در مقامات عالیّه بجهت تمثیت

their affairs in elevated stations. From God's infinite favors, my hope is that He may increase you in bounty, generosity, understanding, vision, loftiness and ascent in this world and the next. And upon you be the Most Glorious Beauty.

STAB#126

امور ایشان لازم میدانم که قصور نمیفرمائی و از الطاف نامتناهی الهی امیدم چنین است ان یزیدک فضلاً و جوداً و ادراکاً و شهوداً و علواً و صعوداً فی الآخرة و الاولى و علیک البهاء الأبهی

MMK3#290 p.213

AB05797

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

Date: 1909-Jan-14

- 1 O herald of truth!
- 2 The new letter arrived on the day of the Christian feast and the joy and gladness of the Christians. It was clear evidence of your holding fast to the firm cord, and thus caused great joy. The letters you had requested have been written despite the lack of time and are enclosed with this letter - deliver them.
- 3 As for the matter of the lifting of the hands of oppression from your home and residence, this caused happiness, and "verily Our hosts, they surely are the victors" was fulfilled. "Leave them in their pastime to play."
- 4 Regarding the visitation tablet for one who has attained the presence of his Lord "in the seat of truth, in the presence of the potent King" - God willing, a complete version will be written later. You should hasten the construction of the fragrant shrine.
- 5 And as for the matter of the aforementioned person - if, as you wrote, he is occupied with raising doubts, certainly vigilance and protection of the Cause of God is necessary.
- 6 And upon you be the Most Glorious Glory!

1 ای منادی حق

2 مکتوب جدید در یوم عید مسیحیان و وجد و طرب عیسویان واصل گردید دلیل جلیل بر تشبث و توسل بحبل متین بود لهذا سبب فرح شدید شد مکاتیبیکه خواسته بودید باوجود ضیق مجال مرقوم گردید در طی این نامه است برسانید

3 و اما قضیه رفع ایادی ظلم از خانه و کاشانه آنحضرت سبب مسرت گردید و آن جندنا لهم الغالبون تحقق یافت ذرهم فی خوضهم یلعبون

4 در خصوص زیارت من ادرك لقاء ربه فی مقعد صدق عند ملیک مقتدر انشاءالله من بعد مکمل مرقوم میگردد شما در بنای مرقد معطر تعجیل نمائید

5 و اما در خصوص شخص معهود اگر چنین که مرقوم نموده بودید مشغول بالقاء شبهاتست البته ملاحظه و محافظه امر الله لازم

6 و علیک البهاء الأبهی

PYK.259

AB02249

To: Aqa Siyyid Hasan et al.

Date: 1909-Jan-15

1 O candles of the sanctuary of the love of God! Praise be to God that the gates of bounty are opened and the hearts of the people of enlightenment are expanded through the verses of guidance. The confirmations of the Abha Kingdom arrive continuously one after another and the lights of reality shine brilliantly from the horizon of heart and soul. The melody of the Supreme Concourse reaches the ears of the people of Baha and the call of the greatest bounty comes moment by moment to the hearing of consciousness. These diverse bounties and generousities from the Incomparable Lord are like oceans at the height of surge and motion. Therefore the hidden hand trains souls who are each like a cypress tree walking in the divine rose garden and a laughing hundred-petaled rose in the garden of the All-Merciful. In the gatherings of the denizens of the realm of might they are bright candles, and in the monasteries of the kingdom they are the beauty of the assembly.

2 Jinab-i-Amin has praised these precious friends with clear expression, saying that truly these youth are a new creation and these newcomers are those trained by the manifest light. Night and day they have not a moment's rest and seek no repose. They are always in conversation and constantly in search. They tread the path of truth, are enchanted by that captivating countenance, and speak of the mysteries of guidance. And since Jinab-i-Amin is a knowledgeable witness and trustee of the court, his praise of them brought comfort to heart and soul. The hand of supplication was raised to the court of the King of the Kingdom and boundless confirmations were sought from the divine threshold for these dear ones. It is certain that they will become manifestations of the favors of the All-Merciful and attain to great success and become the cause of the spread of the traces of the manifest light until the world becomes an eternal paradise and the musk-laden breezes of the Abha Paradise make the face of the earth fragrant and perfumed with ambergris.

3 And upon you be the Most Glorious Glory!

1 ای شمعهای شبستان محبت الله الحمد لله ابواب فضل مفتوح و صدور اهل فتوح بآیات هدی مشروح تأییدات ملکوت ابهی پی در پی متوالی و انوار حقیقت از افق جان و دل متلائی آهنگ ملأ اعلی بمسامع اهل بها میرسد و صلاهی موهبت کبری دمبدم بگوش هوش آید این فضل و جود گوناگون از حضرت بیچون مانند بحور در نهایت موج و هیجانست لهذا ید غیبی تربیت نفوسی میفرماید که هریک گلشن الهی را سرو روانند و حدیقه رحمانرا گل صدربرگ خندان در مجامع لاهوتیان شمع روشنند و در صوامع ملکوتیان شاهد انجمن

2 حضرت امین بیانی مبین ستایش از آن یاران نازنین نموده که فی الحقیقه این جوانان خلق جدیدند و این نورسیدگان تربیت یافته نور مبین شب و روز آتی فراغت ندارند و راحت نجویند همواره در گفتگویند و همیشه در جستجو راه حقیقت پویند مفتون آن روی دلجویند و اسرار هدایت گویند و چون جناب امین گواه آگاهست و امین درگاه ستایش ایشان سبب آسایش دل و جان گردید دست تضرع بدرگاه ملیک ملکوت مرتفع شد و عزیزانرا از درگاه الهی طلب تأیید نامتناهی گردید یقین است که مظاهر الطاف رحمان گردند و بفوز عظیم رسند و سبب انتشار آثار نور مبین شوند تا جهان خلد برین شود و نفعات مشکبار جنت ابهی روی زمین را معطر و عنبرین نماید

3 و علیکم البهاء الأبهی

INBA85:142, MKT8.229, MKT6.151b,
TSS.177

AB04745*To: Yusif Vujdani, in Tihiran**Date: 1909-Jan-15*

- 1 O Beloved of the horizons! Thanks be to Thee that eyes were brightened by beholding Thee, and heart and soul became the envy of rose garden and meadow from Thy holy fragrances. The sweet scents of intimacy wafted and the breaths of the Holy Spirit were diffused. The soul reached the Beloved and the heart found its way to the court and became aware of the hidden secret and the guarded mystery.
- 2 O Lord! Grant shelter in the protection of Thy safeguarding and bestow refuge and shelter in the cave of Thy providence.
- 3 O Kind One! If Thou shouldst favor, it is the essence of faithfulness and the reality of bounty, and if Thou shouldst consume, the people of error deserve torment and cruelty. Freely bestow that which befits Thy threshold and make easy that which is worthy of realities. Through pure bounty, make one who is abased mighty in the Kingdom, and through ultimate kindness make one who is lowly a manifestation of the bounties of the realm of might.
- 4 O Lord! Protect and preserve, lest the foot slip and reach the lowest depths. Thou art the Powerful, the Mighty and the Able, and Thou art the All-Knowing, the All-Seeing and the All-Wise. Verily Thou art the Forgiving, the Merciful.

1 ای دلبر آفاق شکر ترا که دیده بیدارت روشن گردید و دل و جان از نفحات قدست غبطهء گلزار و چمن شد نفحات انس مرور یافت و نفثات روح القدس منتشر شد جان بجانان رسید و دل راه بارگاه یافت و بسر مکنون و رمز مصون آگاه شد

2 ای پروردگار در صون حمایت مأوی ده و در کھف عنایت ملجأ و پناه بخش

3 ای مهربان اگر بنوازی جوهر وفا و حقیقت عطاست و اگر بگدازی اهل خطا مستوجب عذاب و جفاست آنچه شایان آستانست رایگان فرما و آنچه لایق حقایق است ارزان کن ذلیلی را بصرف موهبت عزیز ملکوت فرما و حقیری را بنهایت رأفت مظهر فیض لاهوت نما

4 ای پروردگار حفظ کن صیانت فرما تا قدم نلغزد و باسفل درجات نرسد توئی مقتدر و عزیز و توانا و توئی عالم و بینا و دانا انک انت الغفور الرحیم

BRL_DAK#0488, AKHA_123BE
#04 p.b, AKHA_133BE #11 p.255,
BSHN.140.463, BSHN.144.457, ADH2_2#24
p.134, MJMJ2.047, MMG2#151 p.169,
MHT1b.186

AB11906*To: Muhammad Ali Mahallati, in Paris**Date: 1909-Jan-15*

The Obligatory Prayers have been set down by the Pen of the Most High and have been mentioned in the Persian "Questions and Answers", which supplementeth the Kitab-i-Aqdas. They

are clearly binding, and without a doubt everyone must perform one of these three prayers....

Through worship man becometh spiritual, his heart is attracted, and his soul and inner being attain such tenderness and exhilaration that the Obligatory Prayer instilleth new life in him. This is why in the Tablet of Visitation it hath been revealed: "I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden." It is clear then that love of the beauty of the All-Merciful impelleth one to the worship of Almighty God.

BRL_IOPF#2.09x

AB12101

To: Scott, Edwin et al.

Date: 1909-Jan-15

- 1 O you two candles of the love of God! Praise God that the rays of the Sun of Truth have encompassed you and become the cause of illumination to your heart and sight. The darkness of vain imaginings has vanished and the light of the Kingdom has become manifest and evident. The call of Truth has reached the ear of the soul, and the soul and consciousness have become attracted to the countenance of the Beloved.

1 ای دو شمع محبت الله حمد کنید خدا را که
 پرتو شمس حقیقت شامل شد و سبب روشنائی
 دل و دیده گردید ظلمت اوهام زائل گشت و
 نورانیت ملکوت ظاهر و باهر شد ندای حق
 بگوش جان رسید و جان و وجدان منجذب
 روی جانان گردید
- 2 If at every breath you offer a hundred thousand thanksgivings at the threshold of the one God, you still could not fulfill the obligation of gratitude, for that which was the ultimate hope of the holy ones has been bestowed upon you. The clouds of vain imaginings have dissipated and the Sun of the horizons has shone forth in utmost beauty.

2 اگر در هر دم صد هزار شکرانه بدرگاه خداوند
 یگانه نمائید البته از عهده شکر برنمائید زیرا آنچه
 نهایت آمال مقدسین بود بشما عطا گشت سخاب
 اوهام زائل شد و نیر آفاق در نهایت جمال اشراق
 نمود
- 3 This is the great bounty! This is the manifest victory! This is the new spirit! And upon you both be the Glory of God the Most Glorious.

3 اینست فضل عظیم اینست فوز مبین اینست
 روح جدید و علیکما بهاء الله الأبهی

BRL_DAK#0492

AB00538

To: Mahmud Zargani, in Bombay

Date: 1909-Jan-16

- 1 O promoter of the divine fragrances! Your eloquent letter brought joy. Its contents indicated that you are awaiting the arrival of the respected Raja. This is very appropriate. You should always seek to guide prominent people inasmuch as once such a person is regenerated he is likely to bring about the quickening of a thousand souls. Thus the spirit of truth would flow forth unimpeded into the veins and arteries of a multitude.

۱ ای ناشر نفعات الله نامه بلوغ سبب سرور گردید
مضمون دلالت بر آن مینمود که راجه محترم
را منتظر ورودید بسیار موافق و همیشه در فکر
هدایت نفوس همه باشید زیرا چون یک نفر از
آنان زنده گردند سبب حیات هزار نفس شوند
و بسهولت روح حقیقت در عروق و شریان جم
غفیری سرایت نماید
- 2 You had written about the delicacy and purity of the hearts of the friends in Bombay. Truly their breasts are mirrors of the Supreme Concourse and their hearts are attracted to the Abha Kingdom. I too am completely pleased with the friends of that realm.

۲ از لطافت و صفای قلوب احبای بمبئی مرقوم
نموده بودید فی الحقیقه سینه آئینه ملاً اعلی است
و دلها منجذب ملکوت ابهی من نیز نهایت رضا
از احبای آن ولا دارم
- 3 You had asked about the purpose of creation. Know that creation is of two kinds: physical creation and spiritual creation. For in the world of existence, all beings benefit from the bounty of existence, and this existence is that by which things are realized - there is no entering in, no going out, no incarnation and no descent. It is sanctified beyond comparison or qualification, and holy beyond similitude or conception. What exists is that by which things are realized. Beyond this interpretation, every explanation is harmful and every expression causes loss.

۳ سؤال از مقصود آفرینش نموده بودی بدانکه
خلقت بر دو قسم است خلق جسمانی و
خلق روحانی زیرا در عالم ایجاد جمیع کائنات
مستفیض از فیض وجود است و این وجود ما
بتحقق به الاشیاست نه دخولی و نه خروجی و
نه حلولی و نه نزولی مقدس از قیاس و تکلیف
است و منزله از تمثیل و تصور آنچه هست اینست
که تحقق اشیاء بآنست جز این تعبیر هر بیان
زیانست و هر عبارت موجب خسران
- 4 However, the mystics imagine that this existence is like an ocean and all beings are like its waves. This metaphor and expression is deficient, for if you look at reality, it would necessitate that the Pre-existent descend to the realm of the contingent, the Absolute Rich take on the form of poverty, Pure Being adorn itself with non-existence, and Divine Light assume the form of worldly darkness. In short, in their view existence is limited to the Truth and creation with no third between them - its inner reality is the Truth, its outer form creation; the reality is the ocean and the form is the wave.

۴ اما حضرات عرفا را تصور چنان که این وجود
بمنزله بحر است و جمیع کائنات بمنزله امواج
این تشبیه و تعبیر ابر است زیرا چون بحقیقت
نگری لازم آید که قدیم تنزل بعالم حدوث نماید
و غنی مطلق تمثیل بهیکل فقر نماید و وجود بحت
حقیقت عدم بیاراید و نورانیت الهیه بصورت
ظلمات کونیّه درآید خلاصه در نزد آنان وجود
محصور در حق است و خلق و لا ثالث لهما باطنه
حق ظاهره خلق حقیقت بحر است و صورت
موج
- 5 But in the view of the Prophets it is not so. Rather, through proofs and evidences they established a third realm: the world of Truth [Haqq; also God], the world of Command, and the world of creation. As for Truth, it is the unknowable Essence that cannot be expressed in any way, for it is sanctified and holy beyond all attributes and qualities. It has neither name nor sign. 'The paths to Him are closed and the demand to

۵ و اما در نزد انبیا نیست چنان بلکه بدلیل و
براهین عالم ثالث اثبات نمودند عالم حق عالم امر
عالم خلق اما حق منقطع وجدانیست که بهیچ
تعبیر نیاید چه که منزّه و مقدس از جمیع اوصاف
و نعوتست نه نامی و نه نشانی السبیل مسدود و

attain Him refused. His proof is His signs and His affirmation bears witness to His existence.' The world of Command is the station of the Primal Will which is a universal reality that is resolved into infinite forms. This is the reality of existence that is comprehended and understood by the human world. As for the world of creation, it consists of the infinite forms of that sea of Will which is the world of Command.

- 6 Thus beings, insofar as their existence is concerned, have been made real through God, that is through His creative power: 'Were He to desire a thing and say "be," it shall exist.' As for spiritual creation, which is the station of the new creation, it is supreme guidance, eternal life, universal qualities, the acquirement of the all-inclusive divine perfections, and progress in all the stages of human endowments. This creation and existence is realized through the appearance of the Divine Manifestations in the contingent world. "Were We then weary with the first creation? Yet are they in doubt about a new creation." "Is he who was dead and whom We have raised to life, and for whom We have ordained a light whereby he may walk among men, like him who is in darkness?"

- 7 Similarly in the Gospel it states: "That which is born of flesh is flesh, and that which is born of spirit is spirit." From this explanation understand the reality of your questions, and know that the dependence of things upon God is a dependence of emanation, not of manifestation, not of incarnation, and not of acquisition. Thus the purpose of the world of creation is the realization of things through the bounty of existence, and this is among the requirements of divine grace and bounty, and the divine names and attributes necessitate it. And the purpose of spiritual creation, infinite divine bounty, new creation and second birth is progress in the stages of divine perfections, the education of human realities, and the dawning of divine lights. And upon you be the Most Glorious Glory.

COC#1822x, VUJUDE.145x, VUJUDE.174-175x

الطلب مردود دلیله آیاته و وجوده اثباته و عالم امر
مقام مشیت اولیه که آن حقیقت کلیه است که
منحل بصور نامتناهیست و این حقیقت وجود
است که مفهوم و مدرک عالم انسانیست و اما
عالم خلق صور نامتناهیست آن بحر مشیت است
که عالم امر است

6 پس کائنات من حیث الوجود بحق متحقق
گشته اند ای بایجاده اذا اراد لشیء ان يقول له
کن فیکون و اما خلقت روحانی که مقام خلق
جدید است آن هدایت کبری است و حیات
ابدیه و تعینات کلیه و اقتباس کالات جامعه
رحمانیه و ترقی در جمیع مراتب موهبت انسانی
این خلقت و وجود بظهور مظاهر الهیه در عالم
کونیّه تحقق یابد ا فعینا بالخلق الاول بل هم فی
لبس من خلق جدید ا فن کان میتاً فأحیناه و
جعلنا له نوراً یشی به فی الناس کنن کان فی
الظلمات

7 و همچنین در انجیل میفرماید المولود من الجسد
جسد هو و المولود من الروح هو الروح از این
بیان حقیقت مسائل خویش را ادراک فرما و
بدان قیام اشیاء بحق قیام صدور نیست نه قیام
ظهوری نه قیام حلولی و نه قیام حصولی پس
مقصود از عالم تکوین تحقق اشیاء بفیض وجود
است و این از لوازم فیض وجود است و اسماء
و صفات الهیه مستدعی آن و مقصود از ایجاد
روحانی و فیض نامتناهی الهی و خلق جدید و
ولادت ثانویه ترقی در مراتب کالات رحمانی و
تریت حقائق انسانی و اشراق انوار الهیست و
علیک البهاء الأبهی

BRL_DAK#0434, MKT2.139, VU-
JUD.139.14x, VUJUD.108x

AB04122*To: Rastigar, Masih et al., in Tihiran**Date: 1909-Jan-16*

- 1 O faithful friends! Your letter was a musk-scented fragrance from the divine rose garden and the melody and song of the nightingale of inner meanings, for it told of the outpouring of grace. It was clear evidence of steadfastness on the mighty path and proof of firmness on the straight way.
- 2 Although correspondence occurs rarely, yet communication is constant. Always one end of the wire is fixed in the hearts of the East and the other end fixed in the hearts of the West. Therefore East and West are intimate confidants, singing the same melody in harmony. This electric wire represents the bonds between hearts, and this communication represents the feelings of souls.
- 3 And when we enter a station more exalted than this, the far becomes near, separation leads to union, and there is no longer need for wire and cable. We yearn to attain this station and to dive deep into this ocean.
- 4 In any case, each of you is a candle in the gathering and present in the assembly. There is no separation that would bring anguish, and no remoteness or estrangement that would diminish the friendship. You are with me, before me, my intimate companions and confidants.
- 5 And upon you be the Most Glorious Beauty.

1 ای یاران باوفا نامه شما نفعه مشکین گلشن الهی بود و نغمه و آواز بلبل معانی زیرا حکایت از فیض عنایت میکرد دلیل جلیل استقامت بر منہج قویم بود و برهان ثبوت بر سبیل مستقیم

2 هرچند مکاتبه بندرت واقع ولی مخايره مستمر است دائماً یک سر سیم مرکوز در صدور شرق است و سری دیگر مرکوز در قلوب غرب لهذا شرق و غرب همدم و همرازند و هم نغمه و هم آواز این سیم برقی روابط قلوبست و این مخايره احساسات نفوس

3 و چون بمقامی ارفع از این درآئیم دور نزدیک شود فصل بوصل انجامد و بسیم و سلک احتیاج نماند آرزوی حصول این مقام داریم و خوض در عمق این طمطام

4 باری شما هر یک شمع محفلید و حاضر انجمن و مجلس فرقی نه تا حرقی بمیان آید و دوری و مهجوری نه تا فتوری در الفت حاصل گردد با منید پیش منید همدمید و محرمید

5 و علیکم البهاء الأبهی

TSS.176

AB11223*To: Bon Sinyouri**Date: 1909-Jan-18*

O precious soul at rest in the Kingdom of God! Know thou that the glad tidings of God's Kingdom have encompassed the horizons, and hearts are dilated, spirits are refreshed, and souls

ایها النفس النفیسة المطمئنة بملکوت الله اعلم ان بشارات ملکوت الله احاطت الآفاق و الصدور منشرحة و القلوب منتعشة و الارواح مستبشرة

are gladdened by the breaths of the Holy Spirit which have perfumed the minds of the people of the East.

من نفحات روح القدس التي عطرّت ادمغة اهل
الاشراق

INBA59:189b

AB01278

To: Baqiruf, Abdu'llah et al., in Tihiran

Date: 1909-Jan-23

- 1 O beloved friends of 'Abdu'l-Baha and handmaidens of the Merciful! It is sunset time and the sun of this earthly world is setting, but the Orb of Truth is dawning and shining from the eternal horizon, for in reality the Sacred Essence has neither rising nor setting, neither appearance nor concealment. The horizon of Truth has ever been illumined and the world of existence perfumed with its musk-scented breeze. Yet outwardly the Sun of Beauty becomes veiled by the cloud of Glory and the cry and lamentation of lovers reaches to the highest heaven.
- 2 The purpose is that you should be certain and confident that that family has been the recipient of tender favors in the days of the Manifestation, and until now that household has been and will forever be the object of gracious regard. Verbal utterances from the merciful lips have been revealed concerning them and divine writings from the Supreme Pen have been sent down. This fame and renown is worldwide and this nearness to the Court of Grandeur is known and celebrated.
- 3 Therefore offer a thousand thanks each moment and praise and glorify the peerless Lord that you have become the recipients of such new favors and the manifestation of such wondrous mysteries and the dawning-place of such exalted signs. Verily your Lord has distinguished you with this great bounty and has given you a gift from His Great Announcement and has chosen you for His abundant bestowal and has selected you for His favors among all peoples.
- 4 O my God, my God! This is a group steadfast in Thy Covenant, a company growing in the gardens of Thy Testament, a throng speaking Thy praise, a lineage submissive to Thy exalted grandeur, attracted by Thy fragrances, illumined by Thy lights, chanting Thy verses, raising Thy banners. O Lord! Protect them from arrows, guard them from spears, preserve them from the aggression of the oppressors, shield

1 ای یاران عزیز عبدالبهاء و اماء رحمن وقت غروبست و آفتاب جهان خاکدان رو به افول ولی نیر حقیقت از افق ابدی در اشراق و ظهور چه که فی الحقیقه ذات مقدس را نه طلوعی و نه افولی نه شروق و نه بطونی لمزل افق حقیقت منور است و عالم وجود از نفحهء مشکبار معطر ولی بظاهر شمس جمال بسحاب جلال مجلل گردد و ناله و فغان عاشقان باوج اعلی رسد

2 مقصود اینست که یقین نمائید و امین باشید که آن خاندان مشمول عواطف الطاف در ایام ظهور شده و الی الآن آن دودمان منظور نظر عنایت بوده و الی الأبد هستند در حقشان خطاب شفاهی از فم رحمانی صادر و کتاب ربانی از قلم اعلی وارد این صوت و صیت جهانگیر است و این مقربی درگاه کبریا شایع و شهر

3 پس هر دم هزار شکرانه نمائید و بدرگاه خداوند یگانه حمد و ثنا کنید که مورد چنین الطاف جدید شدید و مظهر چنین اسرار بدیع و مطلع چنین آثار منیع گشتید ان ربکم اختصکم بهذا الفضل العظیم و اتاکم موهبة من نیه العظیم و اجتباکم لعطائه الجزیل و اختارکم لألطافه بین العالمین

4 الهی الهی هذه عصبة ثابتة علی عهدک و ثلة نابذة فی ریاض میثاقک و زمرة ناطقة بثنائک و سلالة خاضعة لعلو کبریائک منجذبة بنفحاتک مقتبسة من انوارک مرتلة لایاتک رافعة لرایاتک رب احفظها من السهام و احرسها من السنان و اکلاها من عدوان اهل الطغیان و قها من شر الهزلة الخلدلة

them from the evil of the rejected and abased ones and from the dominion of the slanderers and fault-finders. Strengthen them with the hosts of Thy Kingdom and aid them with the armies of Thy might and power. O Lord! Give them the pure chalice and ordain for them an abundant portion and enable them to perform praiseworthy deeds and protect them lest they be suddenly overtaken by the people of vanity, so that all may envy them for their righteous deeds, and preserve them from every envious and malicious one. Verily Thou art the Mighty, the Forgiving, and verily Thou art the Powerful, the Compassionate. There is no God but Thee, the Single, the One, the Sovereign, the Dominant, the All-Glorious, the All-Holy.

و سلطة الهمزة اللّزه و ايدها بجنود ملكوتك و
انصرها بجيوش عظمتك و جبروتك رب انلها
الكأس الطهور و قدر لها الحظ الوفور و وقفها علي
العمل المشكور و صنبا ان ييغتها اهل الغرور حتي
يغبطها الكل في العمل المبرور و احفظها من كل
حقود و حسود انتك انت المقتدر الغفور و انتك
انت العزيز الرؤف لا اله الا انت الملك الفرد
المهيمن السبوح القدوس

BRL_DAK#1021, MKT5.193, KHSK.077-

078

AB12381

To: Mashhadi Taqi Tabrizi, in Tihiran

Date: 1909-Jan-23

- ¹ O My intimate companion! The Morn of Divine Unity hath broken forth; the Sun of Supreme Singleness hath arisen from the horizon of Divine Truth and illumined the world with the light of Divine Guidance. The darkness of error hath been dispelled and the six directions shine resplendently. The whole earth hath been wholly immersed in radiance. The souls have been awakened and praise be to God the lamp of the love of God hath been kindled in the hearts. My dearly loved friend, too, hath partaken of this grace. Therefore, it is incumbent upon thee to render complete thanks at the Divine Threshold, to be attached to the Truth and to be fully established in the ocean of knowledge and the divine outpourings.

¹ سوگلی یار غارم صبح احدیت آجلدی شمس
احدیت افق حقیقتدن دوغدی جهانی نور
هدایت ایله پارلادی ظلمت ضلالت داغدی
شش جهت پارلادی جهان سرتا سرنورائیت
غرق اولدی جانلر اویاندی گوکلرده حمد
اولسون سراج محبت الله یاقلدی و بنم سودیگم
عزیزم دخی او فیضدن بهره یاب اولدی بناء
علیه درگاه احدیت کمال شکرانیت تقدیم ایتک
واجب در و حقیقته تعلق و دریای معرفته تعمق
و فیوضات الهیه ایله تحقیق ایتک لازم در

- ² Thou art My friend, My helper, My beloved. Every bird of dawn can only fly with wings. Thy wings, however, are the good-pleasure of the Divine Caller. Separate not thyself from His good-pleasure that thou mayest finally attain His reunion and reach the Threshold of Divine Unity. May thou be eternally happy, may thou live long, may thou be free from sorrow, O My kind and loving friend.

² سن بنم یارم سین یاورم سین سوگلم سین هر مرغ
سحر بال و پر ایله آنجی اوچر سکا قناد ایه
رضای جناب دائی در آنک رضاسندن آیرله
تا نهایت وصلته نائل اوله سین و درگاه احدیت
واصل اوله سین باقی شاد اوله سین وار اوله سین
غمندن آزاد اوله سین سوگلی یار مهربانم

INBA85:022

AB07078*To: Muntasirud-Dawlih, in Tihran**Date: 1909-Jan-27*

- 1 My Lord, my Hope, the Ultimate Goal of my desire and the End of my aspiration! 1 ربّ و رجائی و منتهی املی و غایه منائی
- 2 Verily Your servant, the Victorious One, awaits the wonders of Your favors, supplicating to You, contemplating Your Cause, grateful for Your benevolence. The fire of Your love burns in his heart, his patience is exhausted from longing to attain Your presence, and his tears flow from yearning to witness Your beauty. 2 آن عبدک المنتصر منتظر لبدایع الطافک متضرّع الیک مفکر فی امرک متشکر من احسانک مضطرم فی قلبه نار محبتک منصرم صبره شوقاً للقائک و منسجم دمه توقاً الی مشاهدة جمالک
- 3 He seeks assistance from You, takes refuge in Your shelter, and seeks protection in Your proximity. He wishes for preservation and security, and seeks aid, safeguarding and tranquility, so that You may confirm him in achieving a life of comfort, joy and ease with each new day, that he may delight in the gardens of prosperity and trail the hem of abundance. 3 مستعین بک مستعید بفنائک مستجیر بجوارک یتّنی الحفظ و الأمان و یتّنی العون و الصّون و الاطمینان حتّی تؤیّده علی العیش الرّغید و السّراء و الرّخاء فی کلّ یوم جدید یتّنع فی ریاض الرّفاه و یرفل فی ذیل الغناء
- 4 O Lord! Assist him in that which You love and are pleased with, and make easy for him that which he desires. Verily You are the Generous, the Mighty, the Bestower, and verily You are the Giver without being asked, and verily You are the Munificent, the Generous. 4 ربّ ایّده علی ما تحبّ و ترضی و یسرّله ما یتنّاه انّک انت الکریم العزیز الوهاب و انّک انت المعطی بلا سؤال و انّک انت الجواد الکریم

INBA17:043

AB08088*To: Ali Ramiz Bayk Effendi (Izmir), in Smyrna**Date: 1909-Jan-27*

- 1 O longtime friend! The congratulations for the Festival arrived and became the cause of spiritual joy and delight. The utmost gratitude was obtained that, praise be to God, that spiritual friend is in the height of joy and gladness. But this wandering exile is sighing and lamenting with this Persian verse: 1 ای دوست قدیم تبریک عید رسید و سبب روح و ریحان گردید نهایت ممنونیت حاصل شد که الحمد لله آن یار روحانی در نهایت سرور و شادمانیست ولی این آواره و غریب بلین بیت فارسی در آه و ناله
- 2 It is the season of Festival, yet we are hopeless of seeing the Beloved 2 موسم عید است ما نومید از دیدار یار
- 3 3 عالمی در عیش و نوش ما و چشم اشکبار

- 3 While the world is in pleasure and delight, our eyes are filled with tears
- 4 In any case, we have always been and are remembering our visits and walks together, and I am hopeful in the mercy of the Lord that perhaps once again the cup of fellowship and intimacy may circulate in the gathering of reunion, and make up for what was lost. And upon you be greetings and praise, my effendi.

4 باری همواره بیاد دیدار و مشوار تو بوده و هستیم
و امیدوار بر رحمت پروردگارم و شاید دوباره ساغر
انس و الفت در محفل وصلت بدور آید و تلافی
مافات گردد و علیک التّحیّة و الثّناء افندم

MSHR5.137b

AB00362

To: Baha'is of Iran et al.

Date: 1909-Jan-29

- 1 O ye friends of the east and the west!
- 2 One of the greatest foundations of the religion of God, the significance of the Word of God and the duty of the believers of God is mutual assistance and co-operation. For the world of humanity, nay, rather, all the infinite beings exist by this law of mutual action and helpfulness. Should this law of joint interchange of forces be removed from the arena of life, the existence would be entirely destroyed.
- 3 When we pounder deeply upon the connection and interdependence of beings, we clearly realize that the life of every being draws benefit and sustenance from all the other innumerable existences. This mutual helpfulness is realized either directly or through mediation, and if for the twinkling of an eye, this confirmation and assistance does not descend upon the living being, that one will become non-existent, for all the existing things are linked together and draw help from each other. Therefore, the greatest foundation of the world of existence is this co-operation and mutuality.
- 4 Liken the world of existence to the temple of man. All the limbs and organs of the human body assist each other, therefore life continues. When, in this wonderful organism, there is a disconnection, life is changed into death and the parts of the body disintegrate. Likewise, among the parts of existence, there is a wonderful connection and interchange of forces, which is the

1 ای یاران شرق و غرب

2 از اعظم اساس دین الله و معانی کلمه الله و
تکلیف احبّاء الله تعاون و تعاضد است زیرا عالم
انسانی بلکه سائر کائنات نامتناهی به تعاون و
تعاضد قائم و اگر تعاون و تعاضد متبادله در بین
کائنات نماند وجود بکلی متلاشی گردد

3 و چون بنظر دقیق در ارتباط و تسلسل کائنات
امعان نمائید ملاحظه میکنید که وجود هر
کائنی از کائنات مستفیض و مستمد از جمیع
موجودات نامتناهی است و این استمداد یا رأساً
محقق و یا بالواسطه مقرر و اگر در این استمداد و
مدد طرفه‌العین فتور حاصل شود البته آن شیء
موجود معدوم و متلاشی گردد چه که جمیع
کائنات مرتبط بیکدیگرند و مستمد از یکدیگر
اعظم اساس حیات موجودات این تعاون و
تعاضد است

4 عالم وجود را هیکل انسان تصور نمائید جمیع
اعضا و اجزای هیکل انسانی معاونت یکدیگر
نمایند لهذا حیات باقیست و چون وقتی در این
انتظام خللی حاصل شود حیات مبدل بمات
گردد و اجزاء متلاشی شود پس بهمچنین مابین
اجزاء کائنات از جهت مدد و استمداد نیز

cause of the life of the world and the continuation of these countless phenomena.

- 5 When one considers the living beings and the growing plants, he realizes that the animals and man sustain life by inhaling the emanations from the vegetable world, and this fiery element is called oxygen. The vegetable kingdom also draws life from the living creatures in the substance called carbon. In brief, the beings of sensation acquire life from the growing beings and, in turn, the growing things receive life from the sensitive creatures. Therefore, this interchange of forces and inter-communication is continual and uninterrupted.

- 6 From this illustration, one can see that the foundation of life and existence is cooperation and mutual aid, whereas the cause of annihilation and deterioration is the cessation of aid and assistance. The higher the realm of existence, the stronger and more vital this weighty matter of cooperation and assistance doth become. In the realm of humanity, therefore, cooperation and mutual aid are in a greater degree of completeness and perfection than that which prevaileth in the other realms of existence-so much so, that the life of humanity dependeth entirely upon this principle. Among the friends of God, in particular, this strong foundation must be fortified in such wise that each soul may help the other in all matters, whether pertaining to spiritual realities and inner truths or to the material and physical aspects of life. Such is especially the case with regard to the founding of public institutions that benefit all people, and, in particular, the Mashriqu'l-Adhkar, which constituteth the greatest of divine foundations.

- 7 Consequently, the friends of God, with the utmost magnanimity, sincerity of purpose and self-abnegation, must help for the building of this supreme foundation. Now, in the regions of America, the believers of God have resolved to build the Mashrak-el-Azkar and, while choosing the land in a most beautiful spot, they are occupied in gathering contributions. Although they will build this Mashrak-el-Azkar with the utmost beauty and completeness, yet, for the sake of the communication between orient and occident, the increase of spiritual affection and love and the solidarity of the foundation of unity and concord, all the believers in the east must contribute according to their means, no matter how small the sum may be. God does not ask from any soul except according to his ability. This contribution must come from all cities and villages from

ارتباط عجیبی محقق که مدار بقای عالم و دوام این کائنات نامتناهیست

- 5 و چون نظر در کائنات ذی روح و موجودات ذی ثبوت یعنی نباتات دقت نمائید ملاحظه کنید که حیوان و انسان بواسطه استنشاق هوا از کائنات نباتیه ماده حیاتیه اکتساب نمایند و آن عنصر ناریست که بمولد الحموضه تعبیر میشود و همچنین کائنات نباتیه از کائنات ذی روح ماده حیات نباتیه عنصر مائی که بمولد الماء تعبیر میشود اکتساب مینماید مختصر اینست که کائنات حساسه اکتساب حیات از کائنات نامیه نمایند و کائنات نامیه اکتساب حیات از کائنات حساسه کنند و این تعاون و تعاضد مستدیم و مستمر است

- 6 پس اساس حیات و وجود تعاون و تعاضد است و سبب انعدام و اضمحلال انقطاع این امداد و استمداد و هرچه رتبه بالاتر آید این امر عظیم یعنی تعاون و تعاضد شدیدتر گردد لهذا در عالم انسانی تعاون و تعاضد اتم و اکثرا از سائر عوالم است قسمیکه بکلی زندگانی انسانی مربوط باین امر عظیم است علی الخصوص بین احبای الهی باید این اساس قوی در نهایت متانت باشد قسمیکه هر یک در جمیع مراتب مدد بدیگری رسانند چه در مراتب حقایق و معانی و چه در مراتب جسمانی علی الخصوص در تأسیسات عمومی که نتایجش راجع بکل افراد است و بالأخص در مشرق الأذکار که اعظم اساس الهیست

- 7 پس باید احبای الهی بنهایت همت و خلوص نیت و جانفشانی معاونت در این تأسیس ربانی فرمایند حال در اقلیم امریک احبای الهی مصمم بر تأسیس مشرق الأذکار گشتند و در بهترین نقطهائی زمینی مهیا نموده و مشغول بجمع اعانه هستند هرچند آنان این مشرق الأذکار را در نهایت متانت و رصانت اتمام خواهند نمود ولی محض ارتباط شرق و غرب و ازدیاد انعطافات حییه و تحکیم بنیاد اتحاد و اتفاق باید جمیع احبای شرق بقدر امکان معاونت نمایند ولو بمقدار جزئی مبلغی باشد لایکلف الله نفساً الا وسعها و این اعانه باید از جمیع شهرها و از

all the believers of God. They should send all contributions to this Holy Land, so that they may be forwarded from here to America through a confidential channel.

- 8 In brief, O ye friends of God, rest assured that in place of this contribution, your commerce, your agriculture and industries shall be blessed many times. Whosoever comes with one good act, God will give him tenfold. There is no doubt that the living Lord shall assist and confirm the generous soul.
- 9 O my Lord! O my Lord! Illumine the faces of Thy sincere and beloved ones. Assist them with the angels of Thy manifest victory; make them firm in Thy great path; open before them the doors of blessings through Thine ancient favor, for they give in Thy way whatever they have, protecting Thy religion, assured in Thy mentioning, sacrificing their souls for Thy love, giving what they have for Thy beauty, so that they may gain Thy good pleasure. O my Lord, destine for them inexhaustible compensation, never failing bounty and divine outpouring.
- 10 Verily, Thou art the Confirmer, the Assister, the Generous, the Giver, and the Merciful.

SWAB#235x, BRL_SOCIAL#130x, BSW#13.17x, BRL_MASHRIQ#22x, BPRY.084-085x, LOG#0836x, LOG#0840x, SW_v06#17 p.138-139, SW_v08#11 p.137-138, DWN_v5#09 p.007x

جميع احبائي الهى گردد و اعانات را باين ارض مقدس ارسال دارند تا از اينجا بوساطت امينى ارسال گردد

8 بارى اى احبائى الهى يقين نماييد كه در مقابل اين اعانت اضعاف مضاعف خير و بركت در زراعت و صنعت و تجارت حاصل گردد من جاء بالحسنة فله عشرة امثالها شبهه نيست كه حى قدير اهل انفاق را تايد شديد فرمايد

9 ربّ ربّ نور وجه احبائك المخلصين و ايدهم بملائكة نصرک المبين و تثبتهم على صراطک المستقيم و افتح عليهم ابواب البركة بفضلک القديم لانهم ينفقون ما خولتهم فى سيلک و يحافظون على دينک و يطمننون بذكرک و يذلون ارواحهم فى محبتک و لا يخلون باموالهم حباً بجمالک و طلباً لرضائک ربّ قدر لهم جزاءً موفوراً و نصيباً مفروضاً و اجراً محتوماً

10 انک انت الموفق المؤيد الباذل المعطى الکريم

COMP_MASHRIQP#22x, MKT4.128, MNMK#084 p.152x, MMK1#235 p.306x, AMK.057-058, AVK3.261.19x, MJMJ2.030ax, MMG2#327 p.365x

AB10289

To: Baha'is of the United States

Date: 1909-Jan

O friends, know that the believers of God must be the cause of union and love among all mankind, and until they attain to perfect harmony and agreement they will not become the remedy for the healing of this sick world.

From the very beginning of the Mashriqu'l-Adhkar in 'Ishqabad, Russia, day by day, everything has been in perfect harmony, until the believers there accomplished their aim, and it was built easily, for it was built by love.

Now I hope that in America it will be the same as in Russia, and the Mashriqu'l-Adhkar there be erected by the power of the union and love existing among the believers.

SW_v09#02 p.022

ABU3024

Words spoken ca. Jan. 1909 in Haifa/Akka

When we came to Akka there were severe hardships, but how wonderful it was - you don't know how sweet it was because it was in the path of God. In times of comfort, ease and abundance of blessings everyone is a servant of God. One's faith and certitude become evident at the time of trials and tests.

وقتی که ما آمدیم عکا زحمت های شدیدی داشت آما چقدر خوب بود نمیدانی چقدر حلاوت داشت که در سبیل الهی بود در ایام آسایش و راحتی و وفور نعمت فرح و مسرت هر کس بنده خداست ایمان و ايقان انسان در وقت بلایا و امتحان معلوم می شود.

KHH2.240

ABU2971

Words spoken ca. Jan. 1909 in Haifa/Akka

If we become characterized by these divine attributes, soon the ultimate goal, which is unity and oneness and kindness and fellowship among humanity, will be achieved. How the prophecies of Isaiah the Prophet have found their fulfillment today - the wolf and sheep graze together, how the lion and ox stroll together, and so forth.

اگر بلین صفات رحمانی متصف شویم عنقریب مقصد کلی که عبارت از اتحاد و یگانگی و رأفت و الفت در بین بشریت است حاصل گردد نبوات اشعیای نبی چگونه مصداقش امروز ظاهر شده گرگ و میش در یکجا می چرید شیر با گاو چه نحو میخرامند و قس علی ذلک.

KHH2.242-243

ABU1686

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: We are powerless. As David hath said: "O God, bring us not to the test; deal not with us according to Thy justice, but rather according to Thy bounty."

- 1 We proclaim this: Not only would no soul remain were God to deal with justice, as David stated, but the matter is that for holy souls tests are a bounty, while for weak souls whose faith is feeble, tests are a sudden calamity. Pure gold has never any fear or dread of the fire of tests - it is the false metal that fears the fire. One does not trust a friend without having tested him. When one sees a friend who has endured hardship, trouble, tribulation and misfortune for his sake, he places trust in that friend. Otherwise, at a table laden with delicacies and pleasant living, everyone claims friendship. Majnun has a verse that says:
- 1 ما این را می گوئیم نه تنها حضرت داود اگر خدا
به عدل رفتار کند نفسی باقی نمی ماند ولیکن
حرف در این است که از برای نفوس مقدسه
امتحان نعمت است لیکن از برای نفوس ضعیفه
که ایمانشان ضعیف است امتحان بلای ناگهانی
است هرگز طلای خالص از آتش امتحان خوف
و هراسی ندارد آن قلب است که از آتش میترسد
انسان اعتماد به دوست و یاری نمی کند که او
را امتحان نکرده باشد اگر دوستی ببیند که بجهت
او مشقت و زحمت و بلا و مصیبت دیده و تحمل
کرده اعتماد بآن دوست می کند والا بر سر
سفره میآید و عیش مینا هر کس دوست است
مجنون یک بیتی می گوید
- 2 "All claim union with Layla,
- 2 و کلّ بدعی و صلا بلیلی
- 3 But Layla acknowledges none of them."
- 3 و لیلا لا تقرّ لهم بذاکا
- 4 He means that all souls claim they have attained union with Layla - that is, each soul imagines it has reached the Truth and is firm and steadfast. But Layla does not accept or confirm this - meaning she does not confirm their claims. In other words, Truth does not accept anyone's faith and certitude merely on the basis of their claim.
- 4 می گوید جمیع نفوس ادّعی این را می کنند
که بوصول لیلا رسیدند یعنی هر نفسی گمان کند
که بحق رسیده است ثابت و راسخ است اما لیلا
قبول نمی کند تصدیق نکند یعنی تصدیق ادّعی
آنها را نمی کند یعنی حق ایمان و ايقان نفسی را
بمجرد ادعا قبول نمی کند

KHH2.249-250

ABU0739

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 The divine Prophets have ever been subject to tribulations and afflictions. These tribulations and afflictions in the path of God are the source of ultimate joy, gladness and exultation.
- 1 همیشه انبیای الهی در صدمات و بلیات بوده اند
این صدمات و بلاها در سبیل الهی نهایت سرور
و فرح و انبساط است
- 2 Regarding Khalil Pasha who threatened and harassed extensively and sent a telegram every day - I finally got hold of his

spiritual guide here and said to him: "I have a confidential message for Khalil which until now I have found no confidant for. Now since you are his guide, I tell you and send this message through you. Tell him: You write about me as 'Abbas the Baha'i' or 'Abbas the Iranian' thinking this is an insult to me, whereas it is my greatest pride, for you count me among those whom I ardently desire to be a servant of. They say 'Moses son of Imran', 'Abraham son of Terah' - not Ibrahim Pasha or Ibrahim Agha - 'Moses son of Imran', 'Jesus son of Mary', 'Muhammad son of Abdullah', 'Husayn son of Ali', 'Ali son of Abu Talib'. In truth, if you had called me 'Abbas Khan', 'Abbas Effendi', or 'Abbas Pasha', that would have been an insult to me. Therefore, I am most grateful to you in this regard.

2 من از برای خلیل پاشا که خیلی تهدید و اذیت میکرد و هر روز یک تلگراف میکرد بالاخره مرشدش را اینجا بدست آوردم گفتم من از برای خلیل پیغام محرمانه دارم تا بحال محرمی نیافتم حال چون تو مرشد او هستی بتو میگویم و پیام میفرستم بگو تو در حق من می نویسی مرا عباس بهائی و یا عباس ایرانی می نویسی و گمان میکنی که این در حق من توهین است و حال آن که مایه نخر من است زیرا تو مرا از کسانی می شماری که من در نهایت آرزو را دارم که بنده آنها باشم میگویند موسی بن عمران ابراهیم ابن تاریخ نه ابراهیم پاشا ابراهیم آقا موسی پسر عمران عیسی ابن مویم محمد ابن عبدالله حسین ابن علی علی ابن ابی طالب فی الحقیقه اگر از برای من میگفتی عباس خان عباس افندی عباس پاشا این از برای من توهین بود لهذا من از تو بسیار در این خصوص متشکرم

3 Furthermore, know that God has not created abasement for me. What God has not created for me, no one can execute against me. For what is the ultimate thing in this world? It is when an oppressor says of an oppressed one: 'Seize him! Bring chains! Place them around his neck! Guards, drag him! Beat him! Take him to the depths of prison!' This is the ultimate abasement, yet if inflicted upon me would be the greatest glory. If you execute such things against me, this is the greatest glory - it is my pride that praise be to God, in the path of God this foot is in fetters, this neck in chains. And what could be greater than to take one from prison to the gallows, then order a troop of soldiers to fire a volley of bullets? This is the ultimate blessing. No glory for me could be greater than this.

3 و دیگر آن که تو بدان که خدا از برای من ذلت خلق نکرده چیزی را که خدا از برای من خلق نکرده کسی نمی تواند او را از برای من اجرا کند زیرا اعظم در دنیا چیست این است که شخص ظالمی مظلومی را بگوید بگیرید زنجیری بیاورید بپندازید یگردنش فراشها بکشید بزنید ببرید توی قعر زندان این نهایت ذلت است اگر در حق من واقع شود اعظم عزت است اگر چنین چیزی در حق من مجری دارید این اعظم عزت است نخر من است که الحمدلله در سبیل الهی این پا در کمند است این گردن در زنجیر و اعظم از آن چیست بگیرید از زندان بیرون آوری پیاپی دار ببرید بعد بیک فوج سرباز بگوئید آتشی شلیک کنند گلوله بزنند این اعظم موهبت است عزتی از برای من اعظم از این نیست

4 The Bab, who is my Beloved, was suspended on the gallows and struck by a thousand bullets. God willing, may I one day see myself on the gallows struck by a thousand bullets, and may you be the cause of it. God willing, may I witness such a day, may such a blessing, such a bounty be my portion - perhaps through your efforts such a blessing may be attained.

4 حضرت باب که محبوب من است به دار زندان هزار گلوله زدند انشاءالله یک روز بینم مرا در سر دار هزار گلوله میزنند و سبب او هم تو باشی انشاءالله چنین روزی را بینم چنین موهبتی چنین نعمتی از برای من نصیب شود بلکه بهمت شما چنین موهبتی حاصل شود

5 I heard you wept during Muharram saying they oppressed the Prince of Martyrs. Oppression is oppression, whether against

5 باری شنیدم که در محرم گریه کرده ئی و گفته ئی به سید الشهداء ظلم کرده اند ظلم ظلم است

me or the Prince of Martyrs - you weep. Now with perfect freedom, hold nothing back. Do whatever lies within your power.

چه بر من چه بر سیدالشهداء گریه میکنی حال
بکمال آزادی هیچ کوتاهی نکن آنچه از دست
میآید بکن

KHH2.251-253

ABU0949

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 This school is of utmost importance. In all existence there is nothing greater than wisdom. It is knowledge and learning that cause the advancement of nations. It is knowledge and learning that guide humanity and bring illumination. It is knowledge and learning that bring prosperity and development. It is knowledge and learning that transform a wasteland into a rose garden. It is knowledge and learning that make a wilderness into a paradise. It is knowledge and learning that exalt abased nations. Therefore, in all existence, the most important of matters is knowledge and learning.
- 2 What is the distinction between man and animal - wherein lies the difference? It is in reason, knowledge and learning. Ignorant peoples and nations are lower than animals. It is ignorance that has caused the nations of Africa to fall to such a degree. Therefore the loved ones of God must exert their utmost effort so that the school in Hamadan may become so illumined that its fame may spread to all regions and the lights of knowledge and learning may shine forth to all directions.
- 3 In this school all branches of learning must be taught with perfect unity. Divine knowledge, which is recognition of God and teaching of His Cause, must be given the utmost promotion in that school, and likewise other sciences. The teachers of the school must be educators - they must both educate and teach the children. They must teach spiritual qualities and heavenly attributes, so that the children may become like brilliant candles, bestowing the lights of human perfections.
- 4 The matter of education is most important. This is among the greatest divine foundations. All the Prophets came to educate souls. The crooked branch becomes straight through education.

1 این مدرسه خیلی اهمیت دارد در عالم وجود
اعظم از دانائی چیزی نیست علم و دانش است
که سبب ترقی امم است علم و دانش است که
سبب هدایت و نورانیت انسان است علم و دانش
است که معمور و آباد می کند علم و دانش است
که مزبله را گلستان میکنند علم و دانش است
که جنگل را بوستان میکند علم و دانش است
که ملل ذلیل را عزیز می کند لهذا در عالم وجود
اهم امور علم و دانش است

2 فرق میان انسان و حیوان امتیازش چیست بعقل
و علم و دانش است امم و ملل جاهله از حیوان
پست ترند جهل است که امم آفریقا را باین
درجه ساقط نموده است لهذا باید احبای الهی
نهایت همت را مبذول دارند که مدرسه همدان
چنان نورانی گردد که شهرت بافاق نماید و انوار
علم و دانشش باطراف بتابد

3 در این مدرسه هم باید جمیع فنون درس تعلیم
شود بنهایت اتفاق علم الهی که توجید و تبلیغ
است باید نهایت ترویج در آن مدرسه بیابد و
همچنین سایر علوم باید معلمین مدرسه مربی باشند
اطفال را تربیت هم بکنند نه تعلیم تنها اخلاق
روحانی بیاموزند و سnochات رحمانیه تعلیم دهند
تا اطفال روحانی مانند شمع روشن انوار کمالات
انسانی مبذول دارند

4 مسئله تربیت بسیار مهم است این از اعظم
اساس الهی است جمیع انبیاء بجهت تربیت نفوس
آمده اند شاخه کج به تربیت راست شود

The wild tree becomes fruitful through education. The ignorant child becomes wise through education. The ill-tempered one becomes well-behaved through education. Therefore all the teachers of that school must be souls who are believing, assured, of good character, of good conduct, knowledgeable and educators. Only then will results be obtained from the children's school. Otherwise the result will be defective.

درخت جنگلی به تربیت میوه دار شود طفل نادان به تربیت دانا شود بد خلق به تربیت خوش خلق شود لهذا باید جمیع معلمین آن مدرسه نفوس مؤمن موقن خوش اخلاق خوش اطوار دانا و مربی باشند تا از مدرسه اطفال نتیجه حاصل شود والا نتیجه سلفط است

- 5 In any case, I greatly desire that the school in Hamadan achieve the utmost progress and surpass all other schools in Iran. A considerable amount of Huquq had been collected in Hamadan; I wrote that all of it should be spent on the children's school, and I pray and beseech confirmation from the Abha Kingdom.

5 باری من بسیار آرزو دارم که مکتب همدان نهایت ترقی حاصل نماید و بر جمیع مدارس ایران تفوق یابد مبلغ جسیمی از حقوق در همدان جمع شده بود جمیع آنرا نوشتم که صرف مدرسه اطفال کنند و دعا میکنم و از ملکوت ابی طلب تأیید میکنم.

KHH2.253-255

ABU0194

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: The penetrating power of the Word of God is sharper than the sword of Muhammad

- 1 Yea, in this Cause the sword is the divine fragrances. That sword killed, this one gives life; that one destroyed, this one builds; that one caused chaos, this one brings order. Great is the difference between that sword and this sword. But "God doeth whatsoever He willeth" and decrees as He desireth. At that time, such was required; now, this is what is needed. That sword conquered fortresses of stone and iron; this sword conquers fortresses and hearts. That sword spoke of divine wrath; this sword speaks of God's infinite mercy. That sword was the cause of separation and division; this sword is the cause of unity and harmony. But "God doeth whatsoever He willeth" and "He shall not be asked of His doings." That sword commanded "when ye meet the unbelievers, smite at their necks"; this sword commands "consort with all religions with joy and fragrance."

1 بلی در این امر شمشیر نفحات الهیه است آن شمشیر میکشد این جان می دهد آن خراب میکرد این آباد میکند آن بی سرو سامان می کرد این سر و سامان میدهد خیلی فرق است میان آن شمشیر و این شمشیر لکن حق یفعل مایشاء و بحکم ما یرید است آن وقت چنان اقتضا میکرد حالا چنین اقتضا می کند آن شمشیر قلاع را سنگ و آهک فتح میکرد این شمشیر قلاع و قلوب را مستخر می کند آن شمشیر حکایت از قهر الهی میکرد و این شمشیر از رحمت بی منتهای الهی آن شمشیر سبب فصل و تفریق بوده و این شمشیر سبب وصل و تألیف است لکن حق یفعل مایشاء است لایسئل عما یفعل آن شمشیر اذا رایتم الذین کفروا فاضربوا الرقاب این شمشیر عاشر و مع الادیان با الروح و الريحان

- 2 From the beginning of the world, whether in heavenly books or in history, until now in no dispensation of the Prophets has the divine call spread worldwide in such a brief time, nor has

2 از بدایت عالم چه در کتب سماوی چه در تاریخ ذکرش شده تا بحال در هیچ دوری از دوره های تنبیا ندای الهی در مدت قلیله جهانگیر

the fame of God's Cause been diffused throughout all regions. Now in this Manifestation, let reference be made to the holy books and it will become clear: this is due to the sharpness of this sword and the strength of that arm. Despite this, it is strange that the people of Iran are still heedless, still veiled, still in doubt and uncertainty, still wavering, still agitated. The divine call awakened the people of the West who are thousands of leagues distant, but in Iran, which is the homeland of Truth, many are still asleep and caught in slumber. Even the trumpet of Israfil did not awaken them. A day will come when God will awaken Iran.

نشده و آوازهٔ صیت امرالله در جمیع اقالیم منتشر نشده الآن در این ظهور رجوع بکتاب مقدسه شود واضح شود این از چه چیز است از برندگی این شمشیر است از قوت آن بازو با وجود این عجب است که اهل ایران هنوز غافلند هنوز محتجبند و هنوز در شبهه و ارتیابند هنوز متزلزلند هنوز مضطربند ندای الهی اهالی غرب را هزاران فرسنگ دورند بیدار نمود ولی در ایران که وطن حق است هنوز خفته بسیار و در خواب گرفتارند صور اسرافیل هم آنها را بیدار نکرد روزی خواهد آمد که ایران را خدا بیدار کند

- 3 Many Iranians are like spiders - whenever you tear away their web, they immediately weave another; whenever you dispel their doubts, they bring forth another doubt. Today I went to Khidr-Ilyas, which the Arabs call Elias. The Blessed Beauty spent three days there. He said that after Solomon, Jeroboam caused great corruption. He incited the people to petition Rehoboam, Solomon's son, saying "Since you have newly ascended the throne, reduce the burdens and taxes." Rehoboam took counsel. They said not to reduce them. The foolish ones said, "This is your first day of reign; if you do not stand firm, they will make such demands every day." Rehoboam said, "In Solomon's time the taxes were low; I will increase them."

3 بسیاری از ایرانیان مثل عنکبوت میمانند هر چه پرده شانرا میدری فوراً یک پردهٔ دیگر می سازند هر چه شبهاتشانرا دفع میکنی یک شبههٔ دیگر میآورند من امروز به خضر ایلیا که عربها می گویند الیاس رفتم جمال مبارک سه روز در آنجا تشریف داشتند فرمودند بعد از حضرت سلیمان یاربعام فساد بزرگی کرد کرد خلق را تحریک نمود که از راجیعام پسر سلیمان خواهش کنید که چون توتازه بر تخت نشسته ای در تکالیف و مالیاتها تخفیف بده راجیعام مشورت کرد گفتند تخفیف نده نادانان گفتند این اول یوم جلوس تست اگر پیش زوی هر روز اینطور خواهند کرد راجیعام گفت در ایام سلیمان مالیات کم بود من زیاد میکنم

- 4 This caused Jeroboam to separate the tribes from Rehoboam and create great corruption. Matters reached such a state that war broke out. They became two factions. For several hundred years there was discord until finally it led to idol worship. Now these souls who create discord do so in the name of truth, but later its results become clear. Jeroboam acted in the name of justice and fairness, but afterward the Children of Israel became idol worshippers. They made Baal, whose form was human with a calf's head, from copper and lit fires beneath it. Then a priest would come and place a child on this Baal where it would burn. In short, matters reached such a state that the Children of Israel became idol worshippers. Then Elijah appeared. The Prophet Elijah reestablished God's law. In this very cave, disciples would sit while he taught and instructed. They made this idol of copper and would light a fire beneath it. Then a priest would come and place a child on top of this Baal, and it would burn.

4 این سبب شد که یاربعام سبط را از راجیعام جدا کرد و فساد بزرگی کرد کار بجائی رسید که حرب در گرفت دو فرقه شدند چند صدسال اختلاف بود تا آخر منجر شد به عبادت اصنام حالا این نفوس که اختلاف میکنند اسم حق میگذارند بعد نتیجه اش معلوم می شود یاربعام اسم عدل و انصاف گذاشت و بعد بنی اسرائیل عیدهٔ اصنام شدند بعل که هیکلش هیکل انسان و سرش مثل سر گوساله و این لعل را از مس ساخته آتش زیرش روشن میکردند آن وقت کاهنی میآمد طفلی را آنجا سر این بعل میگذاشت میسوخت

- 5 Matters reached such a state that the Children of Israel became idol-worshippers. Then Elijah appeared. His Holiness Elijah re-established the Law of God. In this very cave his disciples would sit while he taught and instructed them. He was, in truth, a reviver of the Faith. Therefore, I love him very much. In every age, whenever certain souls wanted to raise the standard of opposition, they would make some righteous claim, pretending their purpose was truth. They would use this as a means to gradually gain influence, then little by little promote their own aims. A skilled thief first becomes a friend of the caravan, showing great benevolence and kindness, until he leads the caravan near the thieves waiting in the mountains. Then it becomes clear he was in league with the thieves, but by then it is too late - the caravan has been robbed.
- 6 The loved ones of God must be very vigilant and display the utmost wisdom and awareness. As soon as they see someone showing special familiarity and whispering concerns, they should know his purpose is to cause division. Whoever makes a new claim or raises objections, whatever the pretext may be, know that he has hidden motives and will cause discord.
- 7 In this Cause, the Blessed Beauty has established a standard that prevents and removes differences. For this reason, the House of Justice, by explicit text, is under the protection of the Blessed Beauty. That is, the Universal House of Justice which all Baha'is elect - whatever differences may arise, the ruling of the Universal House of Justice, by divine explicit text, is the ruling. Whatever it decides is the truth. Thus, no individual can make claims or arguments or try to exclude something. The House of Justice considers his claim - if accepted, blessed is the acceptance, if rejected, blessed is the rejection. Therefore no differences remain. Why? Because there is a standard, and that standard is the House of Justice. Even if a difference arises between two people regarding divine matters, the House of Justice rules and that is final. Therefore in this cycle there is hope that no differences will remain.
- 8 But this House of Justice - I repeat - is the Universal House of Justice, meaning Baha'is of East and West elect it through proper elections, not a local House of Justice. (On this subject,
- 5 باری کار بجائی رسید که بنی اسرائیل بت پرست شدند بعد ایلیا پیدا شد حضرت ایلیا شریعت الله را دوباره مجری داشت در همین مغاره تلامذه می نشستند تدریس میکردند تعلیم میداد و فی الحقیقت مجدد بود لهذا من خیلی او را دوست میدارم همیشه در هر دوری نفوسی که می خواستند علم خلاف بلند کنند یک عنوان حقی میگردند عنوان عنوان این بود که مقصودشان حق است این را وسیله میکردند تا این که در گوشها قدری داخل میکردند بعد مقاصد خودشان را کم کم ترویج میدادند دزد ماهر اول میآید رفیق قافله میشود و بسیار خیر خواه میشود مهربان میشود تا این که قافله را میآورد نزدیک دزدهای سر کوه بعد معلوم میشود که شریک دزد بود کار از کار گذشته قافله را دزد برده
- 6 احبای الهی باید بسیار هوشیار باشند در نهایت فطانت و ذکا باشند همین که ببینند کسی اظهار خصوصیت میکند و زمزمه دلسوزی بدانند که مقاصد این تفریق است هر کس عنوان جدیدی میکند و اعتراض بیان کند هر عنوانی باشد عنوان جدیدی بکند بدانید که مقصد سری دارد و سبب اختلاف میشود
- 7 در این امر جمال مبارک میزانی قرار داده اند که آن میزان دافع و رافع اختلاف است بجهت این بیت عدل بنص قاطع در ظل حمایت جمال مبارک است یعنی بیت عدل عمومی که جمیع بهائیان انتخاب نمایند هر اختلافی که واقع شود و بیت عدل عمومی بنص قاطع الهی حکم است آنچه حکم بکند حکم حق است در این صورت دیگر نمیشود شخص واحدی عنوانی بکند و استدلالی بکند و یک چیزی را خارج کند عنوان او را مجلس بیت العدل ملاحظه می کند قبول قبول مبارک است و رد مبارک است لهذا اختلاف نمی ماند چرا چونکه میزان در دست است میزان بیت عدل است حتی اگر در مسئله از مسائل الهیه در میان دو شخص اختلاف حاصل بشود بیت عدل حکم میکند همان است لهذا در این دور امید چنان است که اختلافی نماند
- 8 اما این بیت عدل تکرار میکنم بیت عدل عمومی است یعنی شرق و غرب بهائیان بقاعده انتخابات

in another place addressing Dr. Zia Baghdadi, He said the ruling of the House of Justice is the ruling of the Blessed Beauty, obedience to the majority is obligatory, and one cannot rely on conscience and intuition, for no two consciences are identical and in agreement.) For if it were local Houses of Justice, differences might arise between them - one House of Justice might say one thing and another House of Justice something else.

انتخاب میکنند نه بیت عدل خصوصی (باین مناسبت در جای دیگر خطاب بدکتر ضیاء بغدادی فرمودند حکم بیت العدل حکم جمال مبارک اطاعت الاغلبیه واجبته ولا يمكن الاعتماد علی الضمیر و الوجدان و انه لا یوجه ضمیران متساویان متفقان) زیرا اگر بیت عدل خصوصی باشد شاید میان بیت عدلها اختلاف حاصل شود یک بیت عدل بگوید چنین است و یک بیت عدل بگوید چنان است.

KHH2.256-261

ABU2223

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 [Thereupon, with His blessed hand, He graciously bestowed upon the travelers, one by one, an orange; and some kissed the hem of His blessed robe. He said:]
 1 بعد بدست مبارک به مسافرن یک یک پرتقال عنایت فرمودند بعضی دامن مبارک را بوسیدند فرمودند
- 2 The Blessed Beauty prohibited these kinds of actions. We are a new creation and must set aside old customs. In this Cause, kissing hands, kissing feet, and prostration are forbidden. We are all servants of the Blessed Beauty, brothers and sisters facing each other on thrones.
 2 جمال مبارک این گونه حرکات را نهی فرمودند ما خلق جدیدیم عادت قدیمه را باید کنار بگذاریم در این امر دست بوسی پا بوسی سجده کردن حرام است ما همه بندگان جمال مبارکم اخوان علی سرر متقابلین
- 3 When they go before Christians, they kiss hands. One person had his hand kissed so much that he put his sleeve cuff in front of his hand, and people would come and kiss his sleeve cuff instead.
 3 پیش نصاری که میروند دست می بوسند یکی از بسکه دستش را بوسیدند مچ عبایش را جلو دستش انداخت همین طور میآمدند مچ عبایش را می بوسیدند
- 4 In Baghdad, we rode out with a sheikh to a place about one and a half parasangs from Baghdad. This sheikh had had his hand kissed so much that whenever his mare saw someone from afar, it would immediately stop until that person came and kissed the sheikh's hand, then the mare would start moving again.
 4 در بغداد با شیخی سوار شدیم رفتم بیرون یک جائی یک فرسنگ و نیم از بغداد است این شیخ از بسکه دستش را بوسیده بودند مادیانش تا از دور کسی را می دید فوراً میایستاد تا آن شخص میرسید و دست شیخ را می بوسید فوراً مادیان راه میافتاد.

KHH2.261-262

ABU0367

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 The Law of God is of two kinds: one is the fundamental basis of the Religion of God, which pertains to spiritual matters; the other kind consists of secondary laws, which pertain to material things.

1 شریعت الله بر دو قسم است یک قسم اساس دین الله و آن تعلق بروحانیات دارد قسم دیگر فروع است و آن تعلق بجسمانیات دارد
- 2 That which constituteth the very essence of the divine religion, the foundation of the Law of God, and pertaineth unto spiritual realities, admitteth neither change nor alteration. It knoweth neither abrogation nor repeal. Unto this have all the Prophets of God been sent forth. This is that Law which changeth not and is not altered. It is truthfulness, it is the worship of the one true God, it is love and kindness, it is trustworthiness and fidelity, it is magnanimity and justice, it is patience and forbearance, it is purity and freedom, it is turning unto God, it is sanctity and holiness, it is purity of heart, gladness of spirit, divine love, and heavenly virtues. This is the foundation of the divine religion, which changeth not and is not altered. Such is the sacred Law of God, born of the fruits of faith and certitude.

2 آنچه که اصل دین الهی است و اساس شریعت الله و تعلق بروحانیات دارد تغییر و تبدیل نمی نماید ناسخ و منسوخ ندارد جمیع انبیای الهی بان مبعوثند این شریعتی است که لا یتغیر و لا یتبدل است آن راستی است حق پرستی است محبت و مهربانی است امانت و دیانت است مروت و عدالت است صبر و حلم است پاکی و آزادگی است توجه بخدا است تنزیه و تقدیس است طهارت قلب است بشارت روح است عشق الهی است اخلاق رحمانی است این اساس دین الهی است که لا یتغیر و لا یتبدل است شریعت مقدسه الهی این است که از نتایج ایمان و ایقان است
- 3 The other part, which pertains to physical matters, consists of laws, transactions, and forms and manners of worship. This part, which comprises the branches of God's Law, changes and transforms according to capacity and differing times. In subsequent Manifestations, these laws may be abrogated or retained according to the capacity of the time.

3 قسم دیگر که تعلق به جسمانیات دارد آن احکام و معاملات و طرز و کیفیت عبادات است این قسم که فروع شریعت الله است نظر باستعداد و اختلاف اوقات تغیر و تبدل حاصل می نماید بظهور بعد این احکام نظر باستعداد وقت شاید بعضی منسوخ می شود و بعضی ابقاء مییابد
- 4 In the time of Abraham, peace be upon Him, the world lacked the capacity for the laws of the Torah. In Noah's time, the world lacked the capacity for Abraham's laws. For example, all sea creatures were permitted in Noah's time, while some became forbidden in Moses' time. This relates to the capacity of the time and receptivity of the age. The laws revealed in Moses' time did not exist in Abraham's time. Why not? Because that time lacked the capacity. If the time had possessed the capacity, God would not have withheld them. Surely the laws are for the good of people. Why did God not reveal all laws at once? God is just, generous, merciful and compassionate. If the world of existence has the capacity and receptivity for laws, God does not withhold them - His mercy is all-encompassing. Thus these laws were not revealed in Abraham's time due to that era's capacity. When Moses came, the

4 در زمان حضرت ابراهیم علیه السلام عالم استعداد احکام تورا را نداشت در زمان نوح علیه السلام عالم استعداد احکام زمان ابراهیم را نداشت مثلاً جمیع حیوانات دریا در ایاتم نوح مباح بود بعضی در ایام موسی حرام شد این نظر باستعداد وقت و قابلیت زمان است احکامی که در زمان موسی نازل شد در زمان ابراهیم نبود چرا نبود؟ بجهت اینکه زمان آن استعداد را نداشت اگر زمان استعداد میداشت خدا بخل نمی کرد یقین است که حکام از برای خیر ناس است چرا خدا احکام را یکباره نازل نکرد خدا عادل است کریم است ورحمن ورحیم است اگر عالم وجود استعداد و قابلیت احکام را داشته باشد خدا بخل نمی کند رحمتش واسع

world had developed that capacity and these divine laws were revealed.

5 Furthermore, these physical laws are dependent on events. For instance, the Passover festival of the Torah came about when the Israelites were delivered from Egypt - those days became blessed and celebrated. Had that event not occurred, those days would not have become a festival. Similarly, the Feast of Tabernacles came about because when the Israelites left Egypt, they had no dwellings and made shelters - but this did not exist in Abraham's time.

6 Likewise, the physical laws and transactions of the Torah suited that time. They cannot be implemented now. There are ten death sentences in the Torah - can they be carried out? For instance, can someone who takes out another's eye have their own eyes removed? Can someone who throws a stone breaking another's tooth have their tooth broken with a stone? Can one who curses their father be put to death? Even before the time of the Messenger of God, the Israelites had suspended these laws. After the event of Nebuchadnezzar, when they saw that if they acted according to the Torah's law, they would have to kill these remaining survivors of Nebuchadnezzar. Now in all the world there is only one death sentence - that for a murderer. And even then, the whole world argues that it is not permissible to execute even a murderer. However, in Moses' time it was permissible.

7 The Law of God is like medicine - the physician treats a person according to what is required, not regretting why he treated the patient differently before. Today there may be bile requiring medicine for bile, tomorrow phlegm requiring medicine for phlegm, and the next day excess blood requiring bloodletting. The skilled physician treats the patient according to their condition and circumstances. When the patient has an acute illness, consumption, or fever, each time a different medicine is needed - and this proves the skill of that physician. For a nursing infant, food is first blood, then after birth blood becomes milk, and after teeth appear it becomes solid food. This reflects what is appropriate for the child's age.

است پس این احکام که در زمان حضرت ابراهیم نازل نشد نظربه استعداد آن زمان بود چون حضرت موسی آمد عالم آن استعداد پیدا کرد این شریعت الهی نازل شد

5 و دیگر که این احکام جسمانی تابع وقوعات است مثلاً عید فطر تورات چون بنی اسرائیل از مصر خلاص شدند آن ایام مبارک شد و عید شد اگر آن واقع نمی شد آن ایام عید نمی شد مثلاً ایام مظلّه یهیی عید میوه بندان چون بنی اسرائیل از مصر بیرون آمدند جا ز منزل نداشتند سایه بان ساختند اما در زمان ابراهیم نشد

6 و همچنین احکام جسمانی تورا و معاملات موافق آن زمان بود اگر حالا بخواهی اجرا بکنی ممکن نیست ده حکم قتل است در تورا ایا میشود اجرا کرد؟ مثلاً آیا می شود که یکی چشم یکی را بیرون بیاورد چشمانش را بیرون بیاورند یکی سنگی بزند دندان کسی را بشکند سنگ بیاورند و دندانش را بشکنند و یکی پدرش را فحش دهد کشته شود و این احکام قبل پیش از شریعت رسول الله بنی اسرائیل این را ساقط کردند بعد از واقعهء بخت النصر چون دیدند که اگر بموجب حکم تورا عمل کنند این باقی مانده بخت النصر را باید بکشند الان در جمیع عالم یک حکم قتل است و آن قتل قاتل است آنها همه عالم استدلال کنند که حتی قاتل را جائز نیست بکشند ممکن نیست اما در زمان حضرت موسی جائز بود

7 شریعت الله مانند طبابت است طیب انسان را بموجب مقتضای علاج کند نه اینکه نادم است که چرا قبل این طور معالجه کرده امروز صفرا است دواى صفرا فردا بلغم است دواى بلغم پس فردا خون زیاد است فصد کنند حکیم حاذق مریض را به مقتضای مزاج و مقام معالجه کند وقتی مریض مرضش محرقه است سل دق تب لازم هر وقتی دوائی لازم دارد و این دلیل بر خذافت آن طیب میکند غذا از برای طفل شیر خوار اول خون است بعد از تولد خون شیر شود و از دندان پیدا کردن اطعمه است این نظر باقتضای سن طفل است.

ABU1214

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 I am greatly fatigued today. The Mufti, the Consul and others came. How disagreeable it was! I became very tired. Association with people differs greatly - if one deals with the proud and haughty, hardness of heart results, but when one associates with the mindful, it increases one's spirituality.

1 من امروز خیلی خسته هستم امروز مفتی قنصل و دیگران آمدند چقدر بد گذشت خیلی خسته شدم بسیار همنشینی با انسان فرق میکند با متکبر مغرور رفتار کند قساوت قلب حاصل میکند وقتی که با شخص متذکر معاشرت کنند بروحانیتش می افزاید
- 2 How pleasant it was when we were in prison, when in times of hardship no one would come and we were at peace. I would write letters to the East and West. I planted a garden and built a wooden house within it in 'Akka. Someone thought they would cast us into the sea or send us to the Sahara of Fezzan, but I was resigned.

2 ای خوشا وقتی که در حبس بودیم و در هنگام سختی کسی نیامد آسوده بودیم مراسلات بشرق و غرب مینوشتیم باغ گذاشتم خانه چوبی توی باغ ساختم تنها در عکا یکی خیال میکرد ما را دریا اندازند یا بصرهای فیزان فرستند ولی من تسلیم بودم
- 3 I planted trees, and they laughed at me saying I was taking needless trouble. I told them an apposite tale: They say that Harun ar-Rashid one day came upon a ninety-year-old man planting trees. He asked, "What tree is this?" The man replied, "A date palm." He asked, "How many years until it bears fruit?" The man said, "Twenty years." He said, "O foolish one! You plant now for twenty years hence?" The man replied, "O Caliph, others planted and we ate; what harm is there if we plant and others eat?" Harun ar-Rashid was pleased with these words and gave him a hundred dirhams. The old man prostrated himself. The Caliph asked, "Why do you prostrate?" He replied, "People plant and eat the fruit later, but I planted just now and have already eaten its fruit!" The Caliph gave another hundred dirhams. The old man prostrated again, saying "They plant and eat one fruit, but I planted and have eaten two fruits!" Harun ar-Rashid said, "Let us leave, for if we stay another hour, we shall have to give this old man the entire treasury."

3 درخت میکاشتم بر من می خندیدند که بی جهت این زحمت را میکشی حکایت مناسبی از برای ایشان میگفتم میگویند هارون الرشید؟ روزی بر پیر مرد نودساله گذر کرد دید درخت میکارد گفت این درخت چیست گفت درخت خرما گفت چند سال دیگر ثمر میدهد گفت بیست سال گفت ای احمق تو حالا میکاری از برای بیست سال دیگر گفت یا خلیفه مردم کاشتند ما خوردیم حال چه ضرر دارد ما میکاریم دیگران میخورند هارون الرشید را این سخن پسند آمد صد درهم باو انعام داد پیر سجده کرد گفت چرا سجده میکنی گفت مردم می کارند بعد ثمرش را می خورند من حالا کاشتم و ثمرش را خوردم خلیفه صد درهم دیگر داد پیر مرد سجده کرد گفت میکارند یک ثمر میخورند من کاشتم دو ثمر خوردم . هارون الرشید گفت برویم اگر یکساعت دیگر بمانیم باید تمام خرینه را باین پیر مرد داد
- 4 Now, praise be to God, we have reaped the fruit of these trials and tribulations. How wonderful it is for one to be under chains and commune with God.

4 حال ما بحمدالله ثمره این زحمات و بلایا را چیدیم چه خوش است انسان در زیر زنجیر باشد و مناجات کند

KHH2.265-267

ABU2434*Words spoken ca. Jan. 1909 in Haifa/Akka*

- 1 Nebuchadnezzar also inflicted many calamities upon the Children of Israel. Because the Children of Israel were wavering, doubts would continually arise for them. These doubts cast them into such afflictions.
- 2 One must be steadfast, must be firm, must have strength of heart, must not be agitated. If the Children of Israel had possessed steadfastness, neither the events of Nebuchadnezzar nor the events of Titus would have occurred.
- 3 One must possess stability and capacity, even in worldly and physical matters. How excellent a power is stability and constancy - for example in commerce, agriculture and crafts, how excellent is stability.
- 1 بخت النصر هم خیلی به بنی اسرائیل مصیبت داد از بسکه بنی اسرائیل متردد بودند متصل از برای آنها شبهات حاصل میشد شبهاتینها را باین بلایا انداخت
- 2 انسان باید ثابت باشد راسخ باشد قلبش قوت داشته باشد مضطرب نباشد اگر بنی اسرائیل ثبات داشت باینجا نمیرسید و نه وقوعات بخت النصر نه وقوعات طیطوس واقع میشد
- 3 انسان باید تمکین و استعداد داشته باشد حتی در امور دنیوی و جسمانی تمکین و استقرار چه قدرت خوبی است مثلا در تجارت و زراعت و صناعت تمکین چقدر خوب است

KHH2.267-268

ABU0948*Words spoken ca. Jan. 1909 in Haifa/Akka*

- 1 As for this plot of land that you purchased, you must not change your intention, for in this Cause there exists no prejudice. We love all humanity, and when we consider that God has created all and bestowed upon them various bounties and blessings, we too must follow His way and conduct, and treat all people with the utmost love and kindness. Otherwise, we will have opposed God.
- 2 For example, if a king shows favor and bestows a gift upon someone, and we harm that person, we have surely opposed that king. Similarly, when God grants someone wealth, glory, fortune and children, if I were to harm that person, it would be as though I were instructing God that this person is not worthy or deserving of His favor. This is opposition to God.
- 1 این قطعه زمین را که خرید بودی باید نیت خود را تغییر ندهی زیرا در این امر تعصب نیست ما جمیع خلق را دوست داریم و چون ملاحظه کنیم خدا همه را خلق کرده و بانواع الطاف و نعمت ها متّعم ساختن ما نیز باید روش و سکوک او را تعلیم کنیم و با خلق بنهایت محبت و مهربانی رفتار کنیم والا معارضه با حق نموده ایم
- 2 مثلا اگر پادشاهی به شخصی اکرام و انعامی نماید و ما او را اذیت کنم البته معارضه با پادشاه کرده ام در این صورت خداوند بشخص دولت عزت ثروت اولاد عطا فرماید اگر من او را اذیت کنم مانند آنست که خدا را تعلیم دهم که این شخص لایق و قابل احسان نیست این معارضه با حق است

- 3 Furthermore, in this Most Great Revelation all prejudices have been completely abandoned, and just as God deals with all, we too must take example from Him and associate with all people. One day a person entered Abraham's house. His Holiness prepared food, and when they sat at the table and were about to begin, the idolater uttered the name of an idol. His Holiness became distressed. Then came the divine address: "O Abraham! This person has lived ninety years, and I have borne with him for ninety years. Could you not bear with him for one hour?"
- 4 Tell all the Muslims in those regions that we love everyone, and if they wish to build a mosque or church anywhere, we will assist them. Just as in these regions, whenever any people wish to build a house of worship and seek our help, we assist them, for Baha'u'llah has removed such prejudices.
- 5 And if those people, after much insistence has been made to them, proceed to build a mosque on your land, then tell them, "When I insisted, you did not act, therefore I am compelled to build something myself." Then build whatever you wish.
- 3 و از ایم گذشته در این ظهور اعظم تعصبات
بکلی متروک گردیده و همان قسمی که خداوند
با کل رفتار میفرماید ما نیز باید سر مشق از
او بگیریم و با خلق بیامیزیم روزی شخصی وارد
خانه ابراهیم شد آن حضرت غذائی مهیا نمود و
چون بر مانده نشستند و شروع خواستند شخص
بت پرست نام بتی را بر زبان راند آن حضرت
مکدر شد خطاب رسید ای ابراهیم این شخص
نود سال دارد و من او را نودسال متحمل شدم
تو توانستی یک ساعت او را تحمل نمائی
- 4 بجمع مسلمین آن صفحات بگو که ما کل
را دوست داریم و اگر در جائی مسجدی
یا کلیسائی بخواهند بنا کنند معاونت مینمائیم
چنانکه در این صفحات هر وقت هر ملتی
معدی بسازد و از ما معاونت بطلبد آنها را
کمک کنیم زیرا حضرت بهاءالله این گونه
تعصبات را از میان برداشت
- 5 و اگر چنانچه حضرات در بنای مسجدی در
زمین شما اقدام نمودند پس از اصرار زیاد که
بآنها شده باشد آن وقت بآنها بگو که من آنچه
اصرار بشما نمودم اقدام نکردید لهذا مجبورم که
خود محلی بسازم آن وقت آنچه میخواهی بساز

KHH2.268-270

ABU1545

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: How vast the difference between My husbandry and the husbandry of others!

- 1 [One of the friends said, "How great is the difference between my husbandry and the husbandry of others! Abdu'l-Baha replied:]
- 2 "The divine Husbandman soweth seed in fertile fields. Some of that seed falleth upon salt-ridden soil, and there it is effaced and lost; but that which falleth into the pure and sanctified soil of hearts putteth forth flowers and sweet herbs. 'Their likeness in the Torah and their likeness in the Gospel is as a seed which sendeth forth its shoot, then strengtheneth it, and it groweth
- 1 شخصی از دوستان می گفت که زراعت من و
زراعت اغیار چقدر فرق دارد فرمودند
- 2 دهقان الهی تخی می باشد در اراضی طیبیه بعضی
از آنها در اراضی شوره زار میافتد و آنها محو و
نابود می شود و آنها که در اراضی طیبیه مقدسه
قلوب میافتد گل و ریاحین انبات می نمایند مثلهم
فی التوراة و مثلهم فی الانجیل کزرع اخرج شطاه

thick and standeth firm upon its stalk, delighting the sowers.' The seed that springeth up in goodly soil sendeth forth its ear, tall and straight and filled with grain, in such wise that when the sower beholdeth it he rejoiceth, and 'it delighteth the sowers.'"

- 3 Again He said: "The true Husbandman hath, in this age, planted such a crop as shall yield mighty fruits. A time shall come when there shall be no government, that is, there shall remain no need for government. No task will be left for rulers to perform. The rights of every soul shall be gathered and delivered unto him, insomuch that the people of a place shall scarcely know the government at all, for there will be nothing for it to do. Men will commit no crime that punishment should attach to it, nor perpetrate any offense that would require authority to intervene."
- 4 He further said: "Today I spoke to Arastu regarding that piece of land which had been purchased with the intention of building a mosque thereon. Let him tell the Muslims to come and erect the mosque. They will not do so. Yet the result of this course is that enmity and hatred will not remain between them. Had he himself built it, it would have become a cause of hostility. Once he inviteth them and they build it not, then afterward he himself may build it."
- 5 He also said: "Some time ago I was conversing with a Christian, and there was one matter to which he had no answer. I said to him: 'You say that the Muslims are fanatical, whereas we are not. Very well then, what fanaticism do the Muslims show toward Christ and toward Moses? They believe in them, and mention their names with the utmost praise and reverence. They hold them to be Prophets sent from God and call them noble and exalted. Indeed, if in Islam anyone were to utter an offensive word concerning Jesus, under Islamic law he would be deemed impure and an infidel, and even were he to repent a thousand times, his repentance would not be accepted. Now judge fairly: who then are the fanatics, they or you, seeing that you ascribe evil things to the Prophet, calling him an impostor, a murderer, and the like? If only you would likewise regard the Prophet as a noble personage, as they do your own, what harm would come of it? Have we injured our tongues by speaking thus? Were you to think and speak well of him in the same manner, would your tongue be harmed?'"
- 6 He said: "He was left utterly without reply."

فارزه فاستغلظ فاستوی علی سوقه یعجب الزرع
تغنی که در ارض طیبه انبات شود سنبله می
زند بسیار بلند و راست و پردهانه بقسمی که زارع
وقتی مشاهده می کند مسرور میشود و یعجب
الزراع

3 باز فرمودند دهقان حقیقی در این عصر زرعی
فرموده که اثمار عظیمه خواهد کرد وقتی خواهد
شد که حکومتی نباشد یعنی احتیاج بحکومتی
نباشد برای حکومت کاری باقی نماند هر نفسی
حقوق او را جمع کرده برسانند حتی مردم محل
حکومت را ندانند چه که کاری نمی کنند که
محتاج شوند جرمی نمیکند تا جنایت تعلق گیرد

4 فرمودند من امروز بجهت ارسطو گفتم در
خصوص زمینی که به نیت مسجد خریده بود
یه مسلمانها بگویند بیائید مسجد بنا کنید آنها
نخواهند کرد ولی نتیجه این عنوان این است
که عداوت و بغضا در میان نمی ماند و اگر
میساخت سبب عداوت میشد وقتی گفت و
نساختند بعد خودش میسازد

5 فرمودند چندی پیش من با شخص مسیحی
صحبت داشتم یکی بی جواب ماند باو گفتم شما
میگوئید که مسلمانها متعصبید و ما متعصب
نیستیم خوب مسلمانها چه تعصبی دارند بحضرت
مسیح و حضرت موسی معتقدند و بی نهایت با
ستایش و ادب اسم ایشانرا ذکر میکنند و آنها
را از جانب خدازند پیغمبر میدانند و بزرگواری
میخوانند حتی اگر کسی در اسلام کلمه در
باره حضرت عیسی بزشتی برد در شریعت
اسلام او را نجس و کافر میدانند هر گاه اگر
هر قدر توبه نماید توبه او قبول نمی شود حال
انصاف دهید آنها متعصب هستند یا شما که
پیغمبر را نسبتهای بد می دهید و کذاب و قتال
و غیره می دانید حال شما اگر پیغمبر را شخص
بزرگواری بدانید مثل آنها چه ضرر دارد آیا ما چه
زبان بردیم اگر شما هم چنین بدانید و خوب
بگوئید زبان نمی بینید؟

6 فرمودند بکلی لا جواب شد

KHH2.270-272

ABU3466

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: The myriad delights which the loved ones of God enjoy today were not, in that day, attained by the people of the world.

Yes, today is the Day of the Ancient Beauty and the age of the Greatest Name. It is the day of the wedding feast, the springtime. After this will come the days of summer, autumn and winter.

بلی امروز یوم جمال قدم و عصر اسم اعظم
است روز عروسی است ایام بهار است بعد
ایام تابستان و خزان و زمستان میرسد.

KHH2.273a

ABU3463

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: As to the Most Great Peace which the Blessed Beauty, exalted be His remembrance, hath promised: will there first occur an upheaval, and thereafter peace be established?

- 1 This peace will come about after great upheavals and events take place. 1 این صلح بعد از انقلابات و حوادث عظیمه است که رخ می گشاید
- 2 [He was asked whether it would occur in this century. He replied:] 2 عرض کرد در این قرن واقع می شود فرمودند
- 3 Yes, in this very age and century in which we now find ourselves. 3 بلی در همین عصر و قرن که در او داخلیم.

KHH2.273b

ABU2584

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: Commentary on Joshua 10:12-14

- 1 [Jinab-i-Hakim asked: "May I be thy sacrifice! That which is recorded in the Torah, namely that Joshua said unto the sun, 'Stand still,' and it stood still—what doth this signify?" Abdu'l-Baha said:] 1 جناب حکیم عرض کرد قربان این که در تواره است حضرت یوشع بافتاب گفت بایست ایستاد یعنی چه؟ فرمودند

- 2 “You should interpret this in accordance with established principles; such a thing is not beyond the power of God. Yet these passages possess an inner meaning. For were they to be taken in their outward sense, then all the peoples of the world and all the chronicles of history would have borne witness to so tremendous an event. The meaning, rather, is this: that the Sun of Truth, with all the force and influence it wielded, was setting for that people, and Joshua became the cause that that Sun of the Cause of God did not set. Had Joshua not arisen, the sun of the Cause of Moses would swiftly have declined; but through the assistance he rendered, that sun did not go down.”

2 شما این را تطبیق کنید به قواعد از قدرت الهی بعید نیست ولیکن اینها معنی دارد چه که اگر بظاهر باشد جمیع طوایف عالم جمیع تواریخ عالم خبر میدادند همچو امر عظیمی را اما مقصد این است که شمس حقیقت در آن نیرو و نفوذی که داشت بجهت آن حزب غروب میکرد یوشع سبب شد که آن شمس امرالچله غروب نکرد اگر یوشع نبود آن آفتاب امر موسی زود غروب میکرد اما او به جهت آن نصرتی که کرد شمس غروب نکرد

KHH2.276

ABU1683

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 [Jinab-i-Hakim asked, “Why then does it say thirty-six hours?” Abdu'l-Baha replied:]
- 2 “The purpose is not the numerical value - twelve hours is a lot, meaning six months were added to the illumination. In the heavenly Books, each day equals one year. Now twelve hours means half a day, that is, six months were added to the victory of Moses's Cause through Joshua. Regarding Abraham, Islam mentions that the sun stood still - this is what is meant. For example, the splitting of the moon - if one who saw it had believed because of it... These things have meanings, but Islam absolutely will not accept this interpretation. Now these people are the same way.
- 3 “Consider - if the kings who were fighting had seen this, they would not have continued fighting. Think about it - if today a general were to stand and say ‘Sun, stand still!’ and the sun stood still, would the opposing side dare to continue fighting? All these things have meanings, but it is not that they are beyond divine power.
- 4 “In God's sight, forced belief is not acceptable. Consider - is a forced friendship acceptable to you? If you tell someone ‘If you don't believe, I will kill you’ and they believe, this is not faith. Faith must be through recognition, through insight, through

1 عرض کردند چرا می گویند سی و شش ساعت

2 قصد از عدد نیست دوازده ساعت زیاد است یعنی ششماه بر نورانیت افزود در کتب سماوی هر روز یکسال است حال دوازده ساعت عبارت از نیم روز یعنی ششماه بر نصرت امر حضرت موسی بواسطه یوشع امتداد حاصل شد در مسئله حضرت ابراهیم اسلام ذکر میکنند که آفتاب ایستاد مقصد همین است مثلاً شق القمر اگر همین که میدید ایمان میآورد اینها معنی دارد اما اسلام ابداً زیرش نمیروند حالا اینانهم همینطور

3 شما ببینید اگر این ملوکی که جنگ میکردند این را می دیدند دیگر محاربه نمی کردند فکر کنید امروز سرداری بایستد بگوید آفتاب بایستد و آفتاب بایستد دیگر طرف مقابل جرئت محاربه دارد ؟ اینها همه معانی دارد اما نه این است که از قدرت الهی بعید است

4 عندالله ایمان اجباری مقبول نیست شما ملاحظه کنید دوست اجباری پیدش شما مقبول است ؟ شخصی را بگوئی اگر ایمان نیاوری ترا می کشم و ایمان آورد این ایمان نیست ایمان باید به معرفت

guidance, through the diffusion of divine fragrances, through the dawning of lights. If it is other than this, it will be like the conversion of the Jews of Hamadan and Mashhad."

باشد به بصیرت باشد بهدایت باشد به نشر نفحات
باشد باشراف انوار باشد اگر غیر این باشد مثل
مسلمان شدن یهودیهای همدان و مشهد خواهد
بود

KHH2.276-277

ABU2155

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: Are those persons whose deeds are praiseworthy though they possess not faith accepted in the sight of God?

- 1 [Aqa Mirza Khan, the photographer, submitted the question: "Are these persons, whose deeds are praiseworthy yet who possess not faith, accepted in the sight of God?" He said:] 1 آقا میرزا خان عکاس عرض کردند این اشخاص که اعمالشان پسندیده است ولی ایمان ندارند مقبول هستند؟ فرمودند
- 2 They have no station in the realm of the Kingdom, yet in relation to other people it is evident that they are distinguished. Their charitable deeds do not go without fruit within their own sphere. We do not call these people enemies - all are friends. The Blessed Beauty removed enmity. 2 در حیز ملکوت مقامی ندارند ولیکن بالنسبه بخلاق معلوم است آنها از دیگران ممتازند اعمال خیریه که دارند بی ثمر نیست در حیز مقام خودشان ما اینها را دشمن خطاب نمیکنیم جمیع دوست هستند جمال مبارک دشمنی را برداشتند
- 3 If someone were to deny a king's sovereignty yet act according to his commands, would this be acceptable? No, but still it is better than being rebellious. Whatever the case, they have obeyed the command, even though they do not recognize Him. 3 پادشاه را اگر کسی انکار سلطنتش را بکند لکن بموجب اوامرش عمل کند مقبول است ؟ نه لکن باز بهتر از عاصی است باز هر چه هست امر را اطاعت کرده است ولو این که نمی شناسد
- 4 In this divine Dispensation, that distance, that aversion, that avoidance, that hatred, that opposition, that enmity - all these things have passed away. These things are never considered. 4 در این کور الهی آن تقرب آن کره آن اجتناب آن بغض آن ضدیت آن عناد و این چیز ها رفته است ابدًا نظر باین چیز ها نمی شود
- 5 For example, now this person who has sent this gift [referring to an American woman who, after one meeting, became so enchanted that despite her lack of belief, she sent a gift which was a barometer] - she is not a believer but she is well-behaved. She seeks to be of service, educates orphans, and has dedicated all her wealth to be spent in the path of Christ. God willing, she will become a believer. 5 مثلاً الان این که این هدیه را فرستاده است. مقصود مبارک از یک زن امریکائی است که بعد از یک مجلس ملاقات چنان شیفته شده بود که باوقف عدم ایمانش هدیه ئی که عبارت از یک میزان هوائی بود فرستاده برومتر مؤمن نیست ولی خوش رفتار است طلب خدمت میکند ایام را تربیت میکند جمیع مالش را وقف این کرده که در راه حضرت مسیح انفاق شود انشاءالله مؤمن شود.

KHH2.277-278

ABU2067*Words spoken ca. Jan. 1909 in Haifa/Akka*

- 1 [Then we heard the sound of the church bell. He said:] بعد صدای ناقوس کلیسیا را شنیدیم فرمودند 1
- 2 For nineteen hundred years they have rung the church bell, yet they have grown neither weary nor tired. They regard the sound of copper and brass as the divine call, though it be but inanimate matter, and they hold it sacred and answer its summons, rushing forthwith to church. But they deprive their ears of the divine call and show the utmost aversion to hearing the Word of Truth. 2 هزار و نهصد سال است ناقوس میزنند هنوز کلال و ملال پیدا نکرده صدای مس و برنج را ندای الهی می شنوند که جمادی است و مقدس میدانند و دعوتش را اجابت میکنند فوراً به کلیسیا میروند اما گوشها را از ندای الهی محروم میکنند و از استماع کلمه حق نهایت استیحاş دارند
- 3 Christ Himself cried out, yet they gave no heed; rather, they showed Him the utmost contempt and humiliation. Now they install inanimate metal in His name and hearken endlessly to its sound, hastening toward it. How veiled are the people! 3 خود مسیح فریاد میکرد هیچ گوش نمیدادند بلکه نهایت توهین و تحقیر مجری می داشتند حالا جمادی معدنی را بنام او نصب میکنند و بی نهایت صدای او را استماع میکنند و بسوی او می شتابند چقدر خلق محجوبند
- 4 Every hour during the days of Christ they raised a thousand doubts; by every means they sought to undermine the Cause of Christ. Now throughout all regions they give glad tidings in His name. Such is the state of mankind. 4 در هر ساعت در یوم مسیح هزار شبهات القا میکردند بهر وسیله بود در تضییع امر حضرت مسیح می کوشیدند حال در جمیع آفاق باسم او بشارت میدهند این است شأن خلق.

KHH2.279a

ABU3474*Words spoken ca. Jan. 1909 in Haifa/Akka**Question/topic: Is the guidance of souls due solely to grace, or to their own capacity and receptivity?*

The cause of guidance is grace, the cause of bounty is grace. For example, this eye was bestowed by grace, this ear was bestowed by bounty - it did not come into being by itself.

سبب هدایت فضل است سبب عنایت فضل است مثلاً این چشم را عنایت کرده این گوش را فضل عنایت کرده نه اینکه خودش پیدا.

KHH2.279b

ABU1547

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: Regarding grace bestowed upon some rather than upon others.

- 1 Grace exists but requires capacity for acceptance. For example, rainfall is a grace, but if the earth is salty it will not accept that grace. This soil's purity or impurity comes from itself. A child is created according to divine nature, the soil is pure, but later becomes defiled. Divine wisdom is such that one benefits from honey and is harmed by poison, yet man reaches such a state that he becomes so addicted to opium that if he does not consume it he will die - not that these habits were created in him.

1 فضل است لکن فضل استعداد لازم دارد که قبول کند مثلاً آمدن باران فضل است ولی اگر زمین شوره زار باشد فضل قبول نمیکند این خاک پاکی و ناپاکی از خودش است طفل بر فطرت الهیه خلق میشود خاک پاک است ولی بعد کثیف می شود حکمت الهیه این است که از شهد منتفع می شود و از سم متضرر ولی انسان بدرجه میرسد که خودش را به تریاک معتاد میکند که اگر نخورد می میرد نه این که این عادات در او خلق شده
- 2 The gardener gives water to these plants purely as grace, yet the blessed tree yields good fruit while the corrupt tree yields bitter fruit. This blessedness and corruption are not acquired. One person is at all times thinking of himself, while another is at all times thinking of Truth. Surely through this grace, when this child goes to school and studies, while that other one was always occupied with play, inevitably they will not be the same.

2 باغبان آب را باین دختها میدهد محض فضل لکن شجره مبارکه ثمره طیبه میدهد و شجره خبیثه ثمره زقوم میدهد این مبارکی این خبیث اکتسابی نیست یک شخصی است در جمیع اوقات در فکر خودش است یکی دیگر در جمیع اوقات در فکر حق است البته باین فضل می شود این طفل مدرسه میرود تحصیل میکند آن یکی همه را مشغول بازی بوده لابد این مثل او نمی شود
- 3 Praise be to God, we must thank God that that ancient grace and mighty light has been bestowed upon us such that we shall forever reap its benefits. He has admitted us into the school of sanctity and given us these divine teachings which are the cause of eternal guidance.

3 بحمدالله ما باید خدا را شکر کنیم که آن فیض قدیم و نور عظیم چنان بما احسان شده است که تا ابدالابد نتایجش را میبریم در مدرسه تقدیس ما را داخل کرده و این تعالیم الهی را بما داده که سبب هدایت ابدی است .

KHH2.280-281

ABU2849

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: In the Qur'an it is said: "Praise be to God, Who hath made darkness and light." What is meant by His having created darkness and light?

Darkness is the absence of light - it has no existence. "He guides whom He pleases and leads astray whom He pleases" - He did not ordain misguidance, rather it is error. Poverty is the absence of wealth. Ignorance is the absence of knowledge - when there is no knowledge, there is ignorance. When there is no light, there is darkness. When there is no eye, there is blindness. Just as when there is no wealth, there is poverty - not that poverty has any existence.

ظلمت عدم نور است وجودی ندارد یهدی من
یشاء و یضل من یشا هدایت نفرمود ضلالت
است فقر عدم غنا است جهل عدم علم است
علم که نیست جهل است نور که نیست ظلمت
است چشم که نیست کوری است همین که
مال نیست فقر است نه اینکه فقر وجودی داشته
باشد.

KHH2.281

ABU1264

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 The Parliament Building has burned down - either it was set on fire or a fire broke out. This was a grand palace where all kings from Europe would stay when they came - Muzaffar al-Din Shah stayed there. The government officials would not give this palace for the Parliament, but Sultan Muhammad V gave it.
- 2 How remarkable it is that these political foundations and public affairs, no matter how firm and solid they may appear, are still unstable and always subject to calamities. Iran and Ottoman Turkey were unstable, though outwardly they appeared established - this is why they were overturned.
- 3 The foundation that will remain forever established has no decline, admits no breach, will not be destroyed, and its foundation is solid and golden, its pinnacle reaches to heaven, and it is protected and preserved from every danger - that is the divine foundation which withstands the severe blows of the world and remains protected, preserved, established and enduring in its station.

- 1 مجلس مبعوثان سوخته است آتش زده اند یا
یانغین یعنی حریق واقع شده است این محل قصر
بزرگی بود که همه پادشاهان از اروپا میآمدند
آنها را در آنجا منزل میدادند مظفرالدینشاه را در
آنجا منزل دادند این قصر را برای مجلس مبعوثان
دولتینامی دادند سلطان محمد خامس داد
- 2 چقدر عالی است این بنیان های سیاسی و امور
عمومی هر قدر محکم و متین باشد باز متزلزل است
همیشه معرض آفات است ایران و عثمانی
متزلزل بود هر چند بظاهر استقرار داشت این
است که منقلب شد
- 3 بنیانی که الی الابد باقی و برقرار است تنزلی
ندارد رخنه نمی پذیرد ویران نمیشود و اساسش
متین و زرین است و کنگره اش با آسمان می رسد
و از هر خطری محفوظ و مصون است آن بنیان
الهی است که مقاومت صدمات شدیده عالم را
میکند و در مقام خود محفوظ و مصون و باقی و
برقرار است

- 4 During the days of Nasir al-Din Shah, when Amin al-Sultan was at the height of his power and despotism, due to the initial events that occurred in Yazd where several believers were cut to pieces and burned, a message was sent through an intermediary to Amin al-Sultan, the contents of which were approximately these words: "Every foundation will be destroyed according to its foundation, except the divine foundation which has no end and will remain safe and secure forever. Therefore it would be better for you to render service to the divine court so that you may find your way to the court of the All-Merciful and establish a foundation that will not be destroyed." He thought his governmental foundation would remain established forever, but in the end it was destroyed.

4 امین السلطان در ایام ناصرالدینشاه وقتی که در نهایت استقلال بود و استبداد بجهت وقایع اولیه که در یزد واقع شد چند نفر احباب را قطعه قطعه کردند و سوزاندند بواسطه ئی پیغام به امین السلطان فرستاده شد مکتوبا تقریبا عبارتش این است هر بنیانی بنیایان بنیاش ویران گردد مگر بنیان الهی که پایان ندارد والی الابد امن و امان پس بهترین است که خدمتی بدیوان الهی نمائی تا به دیوان رحمانی راه پابی و بنیانی بنهی که انهدام نپذیرد و او را گمان چنان بود که بنیان دیوانش باقی و برقرار است ولی عاقبت ویران شد

KHH2.281-283

ABU2600

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 Once a cleric came here - he was one of those very proud clerics. Here Arabic prayers were being chanted and this cleric asked "Where is the Sahifa-i-Sajjadiyya?" So one day Aqa Siyyid Ahmad Afnan went and brought the Sahifa-i-Sajjadiyya and he [the cleric] was very grateful. After an hour he returned it.
- 2 I asked "Why did you return it?" He said "At one time this Sahifa had great splendor in my eyes, but now that I have heard these prayers, I see that the Sahifa-i-Sajjadiyya has no splendor compared to these" - and yet he was not a believer.

1 یک آخوندی یکوقتی آمد اینجا از آن آخوندهای پر غرور بود اینجا از مناجاتهای عربی تلاوت میشد و این آخوند میگفت آن صحیفهء سجاد کو تا یکروز آقا سید احمد افنان رفت صحیفهء سجاد را آورد و او بسیار ممنون شد بعد از یکساعت برگرداند

2 گفتم چرا برگرداندی گفت یکوقتی این صحیفه خیلی در نظر من رونق داشت حالا که این مناجاتها را شنیدم دیدم صحیفهء سجاد پیش اینها هیچ رونقی ندارد و حال آن مؤمن نبود.

KHH2.283

ABU2249*Words spoken ca. Jan. 1909 in Haifa/Akka*

- 1 They have written that they wish to sell some of the stones from Iran's crown. The crown of Iran is justice, not stones. If they can place a crown of justice upon this nation's head, that is proper. What benefit is there in a crown of stones? It is just stone. The ancient kings of Iran took pride in justice, not in a crown of stone.
- 2 Because the Sun of Reality has risen from the horizon of Iran, the Iranians must act in such a way that the realm of Iran becomes the crown of the world - and that is the unity of the human world and the union and agreement of all humanity. The sun gives light to the entire world, but its penetrating power is strongest at the equator. The divine teachings should have their strongest effect in Iran. The Iranians should attain to this bounty and triumph more than others.
- 1 نوشته اند که میخواهند بعضی از سنگهای تاج ایران را بفروشند تاج ایران عدالت است نه سنگ اگر بتوانند بر سر این مملکت تاجی از عدل بگذارند درست است تاج از سنگ چه ثمری دارد سنگ است پادشاهان قدیم ایران افتخار بعدل میکردند نه بتاج سنگ
- 2 ایرانیان بجهت اینکه شمس حقیقت از افق ایران طالع شده باید کاری بکنند که اقلیم ایران تاج عالم بشود و آن وحدت عالم انسانی است و اتحاد و اتفاق عموم بشر آفتاب همهء عالم روشنی میدهد لکن شدت نفوذش در خط استوا است تعالیم الهی شدت تأثیرش در ایران باشد ایرانیان باین فیض و فوز بیشتر از دیگران فائز شوند

KHH2.284-285

ABU2839*Words spoken ca. Jan. 1909 in Haifa/Akka*

- 1 The entire world has capacity - it just needs teachers. If the world did not have capacity, there would not have been a Revelation. The very fact of Revelation is proof of capacity, from which magnificent results will appear and minerals and plants will be nurtured.
- 2 The world is like the human body and the Cause of God is like the spirit. Until the body has capacity, the spirit will not be manifested. The very appearance of the spirit is proof of the body's capacity.
- 1 جمیع عالم استعداد دارد فقط مبلّغ لازم دارد اگر عالم استعداد نداشت نفس ظهور نمیشد نفس ظهور دلیل بر استعداد است که از طلوع نتایج عظیمه خواهد شد و معادن و نباتات پرورش خواهند یافت
- 2 عالم مثل جسم انسان می ماند و امرالله روح می ماند تا جسم استعداد نداشته باشد روح جلوه ننماید نفس ظهور روح دلیل بر استعداد جسم است.

KHH2.285-286

ABU1077

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 The education of children is a great service, that they may be trained with divine instruction, and their character must be developed lest they become wayward. Children are like fresh branches: a fresh branch may be trained in whatever way one desires. A crooked branch can be made straight through training; a wild tree can be made into a garden tree through cultivation; a fruitless plant can be made fruitful through nurturing; an ignorant person can become knowing through education; a wild bird can become tame; and fierce beasts can be domesticated. Training has a great effect, a profound influence.
- 2 All the Prophets were sent for the purpose of education. In brief, education is the cause of life, education is the cause of salvation, education is the cause of exalted stations. If you educate a savage, he becomes a complete human being; if you cultivate a dunghill, it becomes a rose garden; if you nurture soil, it becomes a flower bed; if you refine a stone, it becomes a brilliant ruby. This is why an educator is necessary - without an educator, man does not become human. And the Prophets are the first educators of the world.
- 3 His Holiness Moses, peace be upon Him, nobly educated the people of Israel. After they had been abject before Pharaoh, He made Israel mighty. They were poor; He made them wealthy. They were ignorant; He made them learned. They were cowardly; He made them courageous. They were base and wandering; He gave them order and direction. They progressed to such a degree that they became renowned throughout all regions.
- 4 His Holiness Jesus, peace be upon Him, educated the nations of the West until they reached the highest degrees of progress.
- 5 His Holiness the Prophet educated the nomadic Arabs until they reached the utmost degree of progress in all ranks of existence, such that the current attainments of Europe were in reality derived from Arab Spain and from the Arab tribes of Syria, Egypt and Baghdad.
- 6 Thus it is clear and evident that They are the first educators, the universal educators, the general educators, the educators
- 1 تربیت اطفال خدمت بزرگی است که به تربیت الهی تربیت گردد و اخلاق اطفال را باید تربیت کرد که هوائی در نیابند اطفال مثل شاخه تازه می مانند شاخه تازه را هر طور بخواهی تربیت میتوان کرد شاخه کج به تربیت راست شود درخت جنگلی به تربیت بوستانی شود گیاه بی ثمر به تربیت با ثمر شود انسان جاهل بتعلیم دانا شود مرغی وحشی طیر دست آموز می شود و سباع درنده رام شوند تربیت خیلی تأثیر دارد تأثیر عظیم دارد
- 2 جمیع انبیاء بجهت تربیت مبعوث شدند خلاصه تربیت سبب حیات است تربیت سبب نجات است تربیت سبب علو درجات است انسان وحشی را تربیت کنی انسان کامل می شود مزبله را تربیت کنی گلستان می شود خاک را تربیت کنی گلزار شود سنگ را تربیت کنی لعل درخشان شود این است که مربی لازم است بدون مربی انسان انسان نمی شود و انبیاء اول مربی عالمند
- 3 حضرت موسی علیه السلام قوم اسرائیل را تربیت جلیل کرد بعد از آن که ذلیل فرعون بودند اسرائیل را امیر کرد فقیر بودند غنی شدند جاهل بودند عالم شدند جبان بودند شجاع شدند سفیل و سرگردان بودند سر و سامان یافتند چنان ترقی کردند که مشهور آفاق شدند
- 4 حضرت عیسی علیه السلام امم غرب را تربیت کردند تا آن آخ علی درجه ترقیات رسیدند
- 5 حضرت رسول اعراب بادیه تربیت کردند تا در جمیع مراتب وجود به منتهای درجه ترقی رسیدند که مراتب حالیه اروپا فی الحقیقه مبدا اقتباس از عرب اندلس بود و طوائف بریه الشام و مصر و بغداد که عرب بودند
- 6 پس واضح و مشهودند که اول مربی هستند مربی کلی هستند مربی عمومی هستند مربی عالم انسانی

of the human world, and whoever engages in the education of children following Their teachings has followed the Prophets and saints of God.

هستند و هر کس به تربیت آنها به تعلیم اطفال پردازد متابعت انبیاء و اولیاء الهی کرده است.

KHH2.286-287

ABU0708

Words spoken ca. Jan. 1909 in Haifa/Akka

¹ Verily, if in former dispensations souls harbored doubts, uncertainties and misgivings, it was because they observed that all the divines of the earth would deny and condemn, and none from other nations and peoples would praise even to the extent of a hair's breadth. Outwardly, only a few souls who had no knowledge of any learning or wisdom followed it. One was Abu Dharr al-Ghifari who was a shepherd, one was Abu Bakr who was a merchant, one was Umar who was a broker. They would say: "How can it be that someone makes a claim and all the ignorant ones follow him?" This was one aspect, and from another aspect they observed that the Prophet would command "Strike! Kill!" and Moses would command "Kill!" - commandments that human nature could not bear except for tested believers, while untested believers would not act upon them.

¹ واقعا اگر در ادوار سابق از برای نفوس شکی و ریبی و شبههئی بود از این بود که ملاحظه می کردند علمای ارض جمیعا تجهیل و تکفیر میکردند ابدا نفسی از سایر ملل و طوایف بقدر رأس ابرهء توصیف نمیکردند و حسب ظاهر نفوسی چند که از هیچ علمی و از هیچ معارفی خبر نداشتند آن را متابعت کردند یکی است یکی ابوذر غفار است که چوپان است . یکی ابوبکر است تاجر است یکی عمر است دلال است میگفتند می شود نفسی اظهار بکند جمیع جهله باو بگویند این را از جهتی و از جهتی دیگر آن که ملاحظه میکردند حضرت رسول میفرماید بزنید بکشید حضرت موسی میفرماید بکشید تکالیفی که بنیهء بشریه تحمل نکند مگر نفوسی مؤمن ممتحن تحمل کنند مؤمن غیر ممتحن عمل نکند

² But in this Revelation, praise be to God, no one could say the Blessed Beauty did this or that wrong. All the learned bore witness to the greatness of the Blessed Beauty in newspapers and books. They did not say He was a sorcerer, mad, a liar, or a murderer. Moses, outwardly, struck and killed a man, then came and said "I am he who killed that man, and now I have become a Prophet." Indeed, all philosophers testified that the Blessed Beauty was noble in His deeds and thoughts. The odes that Christians and Muslims wrote upon His ascension bear witness to this. In other dispensations, no outsider would give such attributions. None read the Torah of Moses - you see what accusations they made against Aaron, what the Jews themselves attributed. It is most interesting. He says: "Thou didst what thou didst, and thou art of the ungrateful. I did it when I was of those astray. So I fled from you when I feared you, then my Lord granted me wisdom and made me one of

² اما در این ظهور الحمدلله کسی نتوانست بگوید جمال مبارک فلان کار را کرد جمیع علماء شهادت میدادند بر بزرگواری جمال مبارک در روز نامه ها و کتب شهادت دادند اما نگفتند این ساحر است مجنون است کاذب است قاتل است حضرت موسی بحسب ظاهر زد آدم را کشت بعد آمد گفت من همان هستم که آدم کشتم و حالا پیغمبر شدم بلی جمیع فلاسفه شهادت دادند که در اعمال و افکار جمال مبارک بزرگواری است قصائدی که در صعود مبارک نصاری و اسلام نوشتند شهادت می دهند در ادوار دیگر نفسی از خارج همچو نسبتهای نمیداد توراۃ حضرت موسی را کسی نتواند می بیند چه نسبت ها میدادند به حضرت هارون خود یهود چه نسبت داشتند خیلی مزه دارد . میفرماید قال فعلت ما فعلتک

the Messengers.” He said: “Yes, I struck and killed that man, and God raised me to prophethood.”

الَّتِي فَعَلْتَ وَ أَنْتَ مِنَ الْكَافِرِينَ قَالَ فَعَلْتُهَا إِذَا وَ
أَنَا مِنَ الضَّالِّينَ فَفَرَرْتُ مِنْكُمْ لَمَّا خَفَّكُمُ فَوَهْبِلِي
رَبِّي حَكَا وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ كَقَوْلِهِ
زَدَمَ أَنْ مَرَدَ رَا كَشْتَمَ وَ خَدَا مَرَا بِهِ نَبُوتَ بَر
انگيخت

- 3 Then He said: “My hope is that each of you will become like this luminous lamp, giving light to the world. Let each become a lamp of the Cause. Service to the Cause is that one acts according to the blessed counsels and exhortations - that very action is service to the Cause. This cycle is not the cycle of words. In the Islamic cycle they would say ‘There is no god but God’ and that was all. This is the cycle of deeds. One must testify through deeds, not by tongue. Conduct yourselves in such a way that whoever sees will say with certainty that this person is a Baha’i. The loved ones of God must each sacrifice himself for others, his heart must be filled with love.

3 بعد فرمودند امید من این است که هریک از شما
مثل این چراغ نورانی شوید عالم را روشنائی بخشید
هریک سراج امر شوید خدمت امر این است
که انسان بموجب نصایح و وصایای مبارک عمل
کنند همان عمل او خدمت بامر است این دور
دور قول نیست در دور اسلام میگفتند لا اله
الا اله و السلام در این دور عمل است با عمل
باید شهادت داد نه بلسان چنان رفتار کنید که
هر کسی بین بگوید یقین که این شخص بهائی
است احبای الهی باید هریک خودش را از
برای دیگری فدا کند قلبش مملو از محبت باشد.

KHH2.287-290

ABU1615

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: What is meant by "the companions of the cave"?

- 1 The companions of the cave¹ were souls who had detached themselves from worldly concerns - those who, through the intensity of their attraction to the divine fragrances and their occupation with the Truth, became wholly unaware of this world. Asleep in this realm and awake in that realm - the cave is the cave of faith.
- 2 When asked what that structure was, He replied: “That is the divine structure. That cave is the love of the Blessed Beauty. That structure is founded upon the counsels and admonitions of the Blessed Beauty. ‘Thy love is my mighty stronghold and my lofty refuge.’”
- 3 When asked about the meaning of that rock, He stated: “Consider the people who were under the protection of those souls.

1 مقصد از اصحاب کهف نفوسى بودند که از
احوال دنیا گذشتند آن اشخاصی که از شدت
انجذب بنفحات الهی استغال بحق از این عالم بکلی
بی خبر گشتند خواب در این جهان و بیدار در
آن جهان کهف کهف ایمان است.

2 عرض کرد آن بنیان چه بود؟ فرمودند آن بنیان
الهی است آن کهف محبت جمال مبارک است
آن بنیان مبتی به وصایا و نصایح جمال مبارک
است جبگ کهنی المنیع و ملاذی الرفیع

3 عرض کرد مقصود از آن سنگ چیست؟
فرمودند . اشخاص که در ظل آن نفوس بودند
ملاحظه کن که چه کهف منبئی است که با

¹Qur'an 18:9-26.

Behold what an impregnable cave it is, that despite all the nations and powers of the world being in utmost opposition, we are gathered here in perfect safety and security. What cave could be better than this? Safety and security alone have no sweetness, but when experienced in gathering, there is delight - like finding dry land amid the ocean, or coolness and safety within fire. Despite all enemies, we are seated beneath His shade and converse in utmost joy - therein lies the pleasure. What significance has coolness except when found amidst fire? That one should be in the midst of fire yet remain cool - can there be any cave more protected and preserved than this? No, by God!"

وجودی که جمیع دول و ملل عالم در نهایت تعرضند و ما بی نهایت امن و امان اینجا جمعیم چه کهنی از این بهتر است سلامت و امن بودن لذتی ندارد ولی وقتی جمعند لذت دارد در وسط دریا خشکی در توی آتش برد و سلامت لذت دارد ما با وجود جمیع اعدا در ظل او نشسته ایم و در کمال خوشی صحبت میکنیم این لذت دارد سردی چه اهمیتی دارد لکن در وسط آتش لذت دارد انسان در وسط آتش باشد و خنک باشد دیگر کهنی از آن مصون تر و محفوظ تر هست ؟ لاوالله

KHH2.290

ABU0616

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: What is that cow which, in the Torah, the children of Israel were commanded to slay, and which is so frequently mentioned in the Qur'an?

- 1 That cow was indeed a person who was highly respected, esteemed and honored among the Children of Israel. However, since that sanctified soul opposed the Cause of God, they were commanded to sacrifice it, so that the sacred Cause of God might live. To sacrifice means to cease following that person - the intention of sacrifice is to abandon following him.

1 آن گاو هم نفسی بوده است که در میان بنی اسرائیل بسیار محترم و معزز و معزز بوده است لکن سبب این بوده است که نفس مقدس امرالله مردود بوده این است که فرمودند او را ذبح کنند تا آن نفس مقدس امرالله زنده شود ذبح کنند یعنی ترک متابعت او کنند مقصد از ذبح ترک متابعت او است

- 2 Many souls rose up against Moses; at one time seven thousand hypocrites appeared among them. They took advantage of Moses' absence and worshipped the calf. Moses issued a strange command - He had the hypocrites slay one another, commanding "Kill them all." Korah was also highly respected and was among Moses' relatives, yet he rose up against Him. Aaron assailed Moses and followed those who erred in calf-worship. This is why Moses cast down the tablets and broke them. He said to Aaron, "Why didst thou do this?" Aaron replied, "I feared thou wouldst say 'Why didst thou divide the Children of Israel and cause their dispersal?'"

2 بر حضرت موسی بسیار از نفوس برخاستند یک دفعه هفت هزار منافق میان ایشان پیدا شد غیبت حضرت را غنیمت شمردند گوساله پرستیدند حضرت موسی حکم غریبی کرد منافق ها را و داشت همدیگر را کشتند فرمود همه را بکشید قارون خیلی هم معتبر بود از اقربای حضرت موسی بود بر حضرت قیام کرد هارون بر حضرت هجوم کرد متابعت خطراترا کرد در گوساله پرستی بعد این بود که حضرت موسی زد لوح را شکست گفت هارون چرا همچو کردی گفت ترسیدم بگوئی چرا بنی اسرائیل را تفریق کردی سبب پراکندگی آنها شدی

- 3 Tests have always existed - there is nothing new about them. In every Dispensation tests occur so that if one is true, he may appear in the form of truth, and if one is superficial, he may appear in superficial form. Though inwardly opposed to truth, he outwardly appears obedient to the Cause of God. If he were to say "I am opposed," none would approach him. He must necessarily assume another guise. Aaron too wished to make an excuse, saying "I feared the Children of Israel would become divided." He did not say "Love of the calf drove me to this deed."
- 3 امتحانات همیشه بوده تازگی ندارد در جمیع کور ها امتحانات حاصل میشود تا اگر شخصی حق است بصورت حق در آید اگر ظاهری است بصورت ظاهری در باطن معرض است با حق در صورت ظاهر میآید اطاعت امرالله میکند اگر بگوید من معرض کسی نزد او نیاید لابد بر این است که عنوان دیگری کند . هارون هم خواست که عنوانی بکند گفت ترسیدم که بنی اسرائیل تفریق کنند نگفتم محبت گوساله مرا باین کار واداشت
- 4 All these souls - the divines, the learned, the sheikhs - who have ever opposed the truth, did so under the banner of truth. For instance, Mulla Muhammad Mamaqani would throw himself in the mud and cry out "O Messenger of God! See what they do to us!" Ibn-i-Dhi'b would lament from the pulpit, "O people! The Law of God is being effaced! Beliefs have been corrupted! The foundation of God's Cause has been destroyed! The lamp of the Prophet has been extinguished! The Imam has been forgotten! The Qur'an has been abandoned!" This was his claim, but in reality it was purely to preserve his own leadership and fulfill his selfish desires and passions, until seeing someone distressed, he would beat his head crying "Alas! God's Law is lost! Worship has ceased! Fear of God is gone! Sin has become widespread! Transgressions have encompassed all! The people have become heedless of God!"
- 4 جمیع این نفوس علما فضلا مشایخ که همیشه مجادل حق بودند عنوان عنوان حق بود مثلا ملا محمد ممقانی خود را در توی گلی میانداخت و فریاد میکرد یا رسول الله بین چه بر سر ما میآورند این ذنب بالای منبر ناله میکرد که ای مردم شریعت الله محو شد عقاید فاسد شده اساس امرالله بهم زده چراغ پیغمبر خاموش شده امام از خاطر رفته قرآن متروک شده عنوان این بود لکن حقیقت حال محض حفظ ریاست خودش و اجرای شهوات نفس و هوای خودش تا این که ببیند شخص را پریشان کنند سر خود بزند که ای وای شریعت الله از دست رفت عبادت نماند و خشیت الله نمانده فسق و شیوع یافته خطیای احاطه کرده مردم از خدا غافل شده
- 5 The thoughtless person looks only at his words, but the intelligent one considers what has driven him to this. For example, this same Mulla Muhammad Mamaqani's purpose was to preserve and increase his own leadership. But outwardly, when he issued the death sentence against the Bab, he said "O Muslims! I am a descendant of the Prophet! See how this Siyyid has trampled the Law of the Prophet! See how this Siyyid says to destroy it! See how this Siyyid says to demolish the shrine of my ancestor, the Prince of Martyrs, and build a dome and shrine for his servant instead!" Well, what else could the ignorant people do? If he had said "My ailment is leadership," who would have listened to him?
- 5 شخص بی هوش و فکر نگاه بلفظ او میکند ولی انسان ذکی فکر میکند که این را چه واداشته است این امر مثلا همین ملا محمد ممقانی مقصدش حفظ ریاست خود بوده و ازدیاد ریاستش اما بظاهر وقتی فتوای بقتل حضرت داد گفت ای مسلمانها من سید اولاد رسول هستم این سید را ببینید شریعت رسول را پایمال کرده این سید را ببینید می گوید آترا از میان بردارید این سید را می بینید می گوید قبر سیدالشهداء جدم را خراب کنید و نوکر مرا از برایش گنبد و بارگاه بسازند . خوب دیگر مردم جاهل چه کنند اگر میگفت مرض من ریاست است کی باو گوش میداد.

TRZ1.331-332, KHH2.290-293

ABU1735

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 The beloved ones must be educators of souls, nurturing them with spiritual virtues and conscientious attraction. The right of guidance is one of the aspects of education. Two calls are raised in the contingent world: one the call of the All-Merciful, the other the call of Satan. The call of the All-Merciful is: "Hasten to righteousness! Hasten to piety! Hasten to turn unto His most glorious dominion! Hasten to detachment! Hasten to attraction! Hasten to sanctification! Hasten to pure devotion! Hasten to humility and submissiveness!"
 ۱ احباً بايد مرّی نفوس باشند نفوس را باخلاق روحانی و انجذاب وجدانی تربیت کنند حق هدایت هم یکی از شئون تربیت است دو ندا در عالم امکان بلند است یکی نداء رحمن یکی نداء شیطان نداء رحمن است حتّی علی الصّلاح حتّی علی التّقوی حتّی علی الاقبال الی دولته الابقی حتّی علی الانقطاع حتّی علی الانجذاب حتّی علی التّقدیس حتّی علی التجرید حتّی علی الخضوع و الخشوع ۱۱
- 2 The call of Satan is: "Hasten to falsehood! Hasten to calumny! Hasten to the pursuit of self and passion! Hasten to love of the world! Hasten to tyranny! Hasten to disobedience! Hasten to pride and arrogance! Hasten to evil conduct and manners!"
 ۲ ندای شیطان این است حتّی علی الکذب حتّی علی الاقتراء حتّی علی متابعت النفس و الهوی حتّی علی حبّ الدنیا حتّی علی الطعیان حتّی علی العصیان حتّی علی افتخار و الاستکبار حتّی علی سوء الاخلاق و الاداب
- 3 The beloved ones of God must be educators of humanity, inviting all mankind to attraction and enkindlement. If at this time someone is desired for a position in the government and state, they must seek one who possesses the utmost truthfulness, trustworthiness and religiosity. People should testify that such a person is a Baha'i, for all their characteristics and conduct bear witness to this fact. In whatever station they may be, they must be thus.
 ۳ احبای الهی باید مرّی خلق باشند جمیع خلق را بانذاب و اشتعال دعوت کنند اگر این اوقات کسی را در دستگاه حکومت و دولت بخواهند باید در کمال صداقت و امانت و دیانت بخواهند نفوس شهادت دهند که این شخص بهائی است زیرا جمیع اخلاق و اطوار او شهادت بدهند در هر مرتبه که باشد باید چنین باشد.

KHH2.294-295

ABU3121

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: What was that fire which descended and consumed the sacrifice?

This is a symbol, just as the circumambulation of the Ka'bah must be performed at a specified time and in a specified place where they must remove their garments from their body at once. This is a metaphor meaning that when a person intends to visit the Ka'bah, they must completely cast off their old

این رمز است مانند آن که طواف کعبه را باید در وقت معینی و محلّ معینی رخت خود را بکمرته از بدن بیندازند این کتّیه از این است که انسان چون قصد کعبه نماید باید ثوب کهنه

garment, which represents their former characteristics, and don the garment of sanctification.

که عبارت از اخلاق سابق است بنامه بریزد و جامه تقدیس پیوشد.

KHH2.294a

ABU2722

Words spoken ca. Jan. 1909 in Haifa/Akka

Question/topic: What is the meaning of "The River Jordan hath joined itself unto the Most Great Sea"?

- 1 The Most Great Sea was the Blessed Beauty, meaning the Blessed Beauty came to these shores.
- 2 Then He spoke about the afflictions of the Children of Israel. Among other things, He said that in Syria and its surroundings, things had reached such a state that the poor people would tattoo an eyebrow above their children's eyebrows to make them look very ugly. Even now there are old women in Syria from those times.

- 1 بحر الاعظم جمال مبارک است یعنی جمال مبارک باین صفحات تشریف آوردند
- 2 بعد هم از مصائب بنی اسرائیل فرمودند منجمله فرمودند در شام و این حدود کار بجائی رسیده بود که بچاره ها از برای حفظ بچه های خود ابروئی بالای ابرویشان می کوبیدند تا خیلی بد گل شوند حالا هم در زنهای پیر در شام از آن زنها هست.

KHH2.297

ABU0910

Words spoken ca. Jan. 1909 in Akka

- 1 Today one finds few religious people among the Jews. When I was in Tiberias, I detected no trace of religious devotion from any Jew except one person. I saw an elderly neighbor who, at ninety years of age, was engaged in reading the Torah. I observed him reading the Torah in a state of supplication and humility. When I wished to converse with him somewhat, he gestured with his hand not to disturb him from his state. However much I tried to speak with him, he prevented it.
- 2 They said that on a journey to Tiberias with the Qa'im-Maqam, at mealtime I saw someone wearing a headband who was standing at a distance. I invited him to eat, but he

- 1 امروز کمتر متدین در میان یهود پیدا میشود زمانی در طبریه بودم ایدا بوی دین از هیچ یهودی استشمام نکردم مگر از یکنفر همسایه پیر مردی را دیدم که در سن نود سالگی مشغول بخواندن توراۃ بود من دیدم بحال تضرع و خشوع توراۃ میخواند خواستم با او قدری صحبت کنم با دست اشاره کرد که مرا از حال خود باز مدار هر چه خواستم با او صحبت کنم ممانعت کرد
- 2 فرمودند سفری با قائم مقام رفتم طبریه وقت غذا خوردن شخصی را دیدم چپیه عکال بسته و دور ایستاده او را بخوردن غذا تکلیف کردم آبا کرد

refused. I realized he was Jewish. I told the Qa'im-Maqam to tell him to come. He came. I said, "What is kosher that you may eat? Is bread kosher?" He said yes. I said, "Are sugar, water and lemon juice kosher?" He said yes. I said, "Are eggs kosher?" He said, "If I boil them, yes they are kosher." They brought a coffee pot and I gave him boiled eggs to eat. He said, "I must boil them myself." They boiled the coffee pot again and he himself cooked the eggs and ate them.

فهمیدم کلیمی است به قائم مقام گفتم او را بگو بیاید آمد گفتم چه چیز کاشر است کاشر است که بخوری؟ نان کاشر است گفت بله گفتم قند و آب و آلبیمو کاشر است گفت بله گفتم تخم مرغ کاشر است گفت اگر بجوشانم بله کاشر است گفتم قهوه جوش آوردند و تخم مرغ را پخته باو دادم بخورد گفت باید بدست خودم بجوشانم دو مرتبه قهوه جوش را جوش کردند خودش تخم مرغها را پخت و خورد

- 3 Later I wanted to rent a property for lodging and asked him about it. He said, "I have my own house," and gave us the upper floor of his home. I would rise early in the morning, and he too would come up and read the Torah. He would rock himself greatly and read very rapidly.

3 بعد عمارت کرایه میخواستم بجهت منزل از او پرسیدم گفت من خودم خانه دارم بالا خانه منزلش را بما داد من سحرها برمیخواستم او هم میآمد بالا و تورا میخواند بسیار خودش را می جنبانید و تند تند می خواند

- 4 One day I said to him, "I want to tell you something." He said, "Please do." I said, "Is it better if one reads one of David's prayers with complete supplication and entreaty, or to keep reading many prayers quickly?" He said, "Of course reading more is better." I said, "Now I will give you an example." He said, "Please do." I said, "If a poor person goes before a king and most respectfully and briefly presents his petition, is this better, or if he keeps saying 'give, give, give, give'?" Surely the king would say 'Strike this impudent so-and-so and throw him out!'" He laughed heartily and enjoyed it very much.

4 روزی باو گفتم می خواهم چیزی بتو بگویم گفتم بفرمائید گفتم اگر انسان یکی از مناجاتهای حضرت داود را بکمال تضرع و ایتها بخواند بهتر است یا این که هی زیاد بخواند گفتم البته زیاد خواندن بهتر است گفتم من حال از برای تو یک مثلی میگویم گفت بگوئید گفتم اگر شخص فقیری در حضور سلطان برود و بکمال ادب در نهایت اختصار حاجت خود را عرض کند بهتر است یا آن که هی بگوید بده بده بده بده البته سلطان میگوید بزنی این فلان فلان پررو را بیرون کنی بسیار خندید و خوشش آمد

KHH2.297-299

ABU0856

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 Praise be to God, this is a blessed day, for it has found a connection to the Truth. It is a blessed day with two dawns. In truth, today and tomorrow - these two days - are considered the beginning of a dawning. As soon as one looks, one sees that the sun is rising - how joyful one becomes, how hopeful! One completely forgets the night, forgets the darkness and lethargy, and

1 بحمد الله يوم مبارکی است چون که نسبت بحق پیدا کرده مبارک است روز بدو طلوع است فی الحقیقه امروز و فردا این دو روز مبداء طلوع شمرده میشود انسان به مجردی که نگاه میکند می بیند که آفتاب مشرق است چقدر مسرور می شود چقدر امیدوار می شود بکلی شب را

all human faculties come into perfect balance. One's thoughts, insight, and perception increase.

فراموش میکند تاریکی و نخودت را فراموش میکند و جمیع قوای انسانی در نهایت اعتدال میآید فکرش درایتش ادراکش زیاده میگرد

- 2 Similarly, today's relation to previous days is such that after darkness, selfish desires, unworthy deeds, and satanic acts had overtaken the world, and the merciful attributes and divine characteristics of the previous Manifestation were cut off and completely severed, then the true dawn broke and divine lights shone forth, and all these virtues were renewed on this day.

2 همچنین نسبت امروز به روزهای سابق چنین است که بعد از آن که ظلمات و نفسانیات و افعال نالایقه و اعمال شیطانیه عالم را فرا گرفت و صفات رحمانیه و اخلاق ربّانیه ظهور قبل منقطع شد و بگی مقطوع شد آن وقت صبح حقیقت دمیده و انوار الهی تابید و تمام این اخلاق در این روز تازه شد

- 3 Although the Most Great Festival is the Festival of Ridvan, today too is a blessed festival. The greatness of the Festival of Ridvan lies in that the Blessed Beauty openly and visibly proclaimed His Cause. In what days? In such days when all creation thought that this Cause was finished, and they knew not where and how to extinguish this Lamp. He proclaimed the Cause, and outwardly too the Blessed Beauty was joyful on that day, and that day was a day of joy - this is why it is the Most Great Festival. But this too is a very great festival.

3 هر چند عید اعظم عید رضوان است لکن امروز هم خوب عید مبارکی است اعظمیت عید رضوان باین است که جمال مبارکی واضحاً مشهوداً اعلان امر را فرمودند در چه ایامی در همه ایامی که تمام خلق خیال میکردند که دیگران این امر تمام شد و معلوم نبود که این سراج را در چه جائی چطور خاموش کنند اظهار امر فرمودند و بظاهر هم آن روز جمال مبارک مسرور بودند و آن روز سرور بود این است که عید اعظم است ولکن این هم بسیار عید بزرگی است

- 4 Yes, from the story of Baghdad, the enemies were in utmost joy thinking that this Cause was now finished and obliterated, but the sincere ones saw that this was the day when the Sun of Truth would shine and illuminate all regions of the world. But they thought that if they exiled the Blessed Beauty, this Lamp would be extinguished and the holy fragrances would cease. Yet had this exile not occurred, how would the divine call have arisen in Istanbul? Where would the divine call have become world-embracing in the Holy Land? How would the divine fame have reached East and West? All of these were due to the blessing of that exile. Where else would such a spiritual gathering as this have occurred where divine verses are recited?

4 بلی از حکایت بغداد اعدا در نهایت سرور بودند که این امر دیگر تمام شد محو شد لکن مخلصین می دیدند که امروز روزی است که شمس حقیقت اشراق می کند و تمام اقطار عالم را منور میسازد ولی آنها خیال می کردند که اگر جمال مبارک را اخراج بلد کنند این سراج خاموش می شود نفحات قدس منقطع شود و حال آن که اگر این اخراج نبود کی ندای الهی در اسلامبول بوجود میآمد کجا ندای الهی در ارض مقدس عالمگیر میشد کجا صیت الهی بشرق و غرب می رسید همه اینها از برکت آن سرگونی است کجا همچو مجلسی باین روحانیت میشد و آیات الهی تلاوت میشد

- 5 Praise be to God, the loved ones of God are in utmost joy and gladness near the Holy Shrine, occupied with the remembrance of God

5 الحمد لله احبای الهی در جوار مقام مبارک در نهایت سرورند و در نهایت بشاشت بذكر حق مشغول بعد

ABU0852

Words spoken ca. Jan. 1909 in Haifa/Akka

- 1 Praise be to God! For several days you came here and were at the Holy Threshold, associated with utmost love, visited the Holy Shrine repeatedly, attained the presence of the Most Exalted One, attended the spiritual gathering, and were in a state of complete love, sincerity and joy. Divine bounty and favor reached you boundlessly, and the blessings of the Blessed Beauty encompassed you from every direction.

الحمد لله ایامی چند آمدند در اینجا در آستان مبارک بودند و در کمال محبت معاشرت کردید و به کرات و مرات بمقام مبارک رفتید و به مقام اعلی رسیدند و در انجمن روحانی حاضر شدید و بکمال محبت و خلوص و فرح بودید فضل و موهبت الهی در حق شما بی نهایت رسید و از هر جهت الطاف جمال مبارک شامل حالتان بود
- 2 First, that you reached the Holy Shrine with pure intention in such a day and such a century - this is the ultimate bounty. Second, that you were blessed to visit the Sacred Threshold. Third, that you attained the presence of the Most Exalted One. Fourth, that you attended the spiritual gathering. Fifth, that you remained firm in the love of the Blessed Beauty. Today this is not known in the contingent world, but in the realm of the Kingdom it is evident and known. Soon it shall become manifest and apparent in the earthly realm as well.

اولاً این که در چنین یومی در چنین قرنی با نیتی خالص به بقعه مبارکه رسیدید این نهایت موهبت است و دیگر این که زیارت عتبه مقدسه فائز شدید ثالث این که زیارت مقام اعلی رسیدید رابع آن که در انجمن روحانی حاضر شدید خامس این که در محبت جمال مبارک ثابت بودید ایوم در عالم امکان معلوم نیست ولی در حیز ملکوت مشهود و معلوم است عنقریب در حیز ناسوت نیز ظاهر و آشکار شود
- 3 Therefore, in thanksgiving for these bounties, when you depart from here, may each of you be as a bouquet from the Holy Garden, so that sweet fragrances may be inhaled from you. What are these sweet fragrances? They are acting according to the teachings, counsels and exhortations of the Blessed Beauty - from these the fragrance of the Blessed Beauty is inhaled. These are humility and supplication, good character, detachment and attraction, kindness to all peoples of the world, and truthfulness. You must be truthful, for if a person is adorned with all praiseworthy attributes but lacks truthfulness, no good deed will be of benefit.

پس شما بشکرانه الطاف از اینجا که می روید هر یک یک گل دسته ئی از روضه مبارکه باشید تا از شما روائح طیبه استشمام شود آن روائح طیبه چیست آن عمل بموجب تعالیم و نصایح و وصایای جمال مبارک است از آن رائحه جمال مبارک استشمام می شود همان تضرع و ابتهال و اخلاق خوش و انقطاع و انجذاب و مهربانی با جمیع ملل عالم و صدق است علیکم بالصدق چه که اگر انسان بجمیع صفات حمیده متصف باشد اگر صدق نداشته باشد هیچ عمل طیب فایده ندارد
- 4 Go forth, and I am with you. God willing, may you be the cause of glad-tidings and joy to the loved ones of God, and the cause of their enkindlement and attraction.

بروید من با شما هستم انشاء الله شما سبب بشارت و مسرت احبای الهی شوید سبب اشتعال و انجذاب ایشان شوید
- 5 I have one request of you, which you should convey everywhere: that my name, title, reality, identity and essential nature is 'Abdu'l-Baha. Let them utter no word but this. In all letters written to me, address them "O 'Abdu'l-Baha" and then after this word write your purpose and intention. This I request of

یک وصیتی هم بشما دارم که در همه جا بگوئید و آن این است که اسم و رسم و لقب و حقیقت و کینونیت و ذاتیت من عبدالبهاء است غیر از این کلمه بر زبان نرانند جمیع کاغذهای که بمن می نویسید خطاب یا عبدالبهاء آن وقت بعد از

you, so that all may arise in servitude to the Blessed Beauty, hearts may be illumined by the outpourings of servitude, and souls may receive bounties through servitude to the Blessed Beauty.

این کلمه مطلب خود را بنویسید که مطلب و
مراد چنین است این را از شما خواهش دارم تا
جمع به عبودیت جمال مبارک قیام کنند فلوب
به فیوضات عبودیت مستنیر شود و نفوس به
عبودیت جمال مبارک مستفیض شوند.

KHH2.301-303

ABU0669

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

“At the table you must remember the American friends and be thoughtful of them for they are in a state of utmost longing. All without exception would wish to be Here. Just as you are with Me, even so each of them wish to be, but My longing for them is greater, for My longing is innate (the longing of my existence). It is not mental but innate. The thirst for water is innate.

You must be thoughtful of all, especially of them who are sincere, who are steadfast and constant in the Covenant and Testament having no thought or desire save service rendered the Cause. They think neither of their own comfort nor of their own gain, nor are they dependent upon fame or renown in life. No, rather, in the utmost of sincerity and purity do they lay down their lives. Their greatest desire is the illumination of the world of humanity, for the darkness of ignorance has enveloped the world.

The inhabitants of Europe and America have progressed in material sciences and arts, but in Spiritual Sciences and the Arts of the Kingdom, they have not as yet established a noteworthy edifice, consequently they are in need of instruction.

Morality is the basis of the happiness of the world of humanity. Merciful attributes are the best adornments of man. Science holds the next position to morality. Science is conducive to the happiness of the world of humanity next in degree to morality. Science is conducive to the happiness of the world of humanity next in degree to morality. If a nation be well qualified with education and yet dispossessed of good morals, it will not attain happiness. If that same nation be dispossessed of education,

but possessed of moral training, it will be capable of accomplishing philanthropic deeds. When Morality and science go hand in hand, then will it be light upon light.

The spider is a matchless architect (lit. geometrician). The circles it draws in the utmost of speed; the angles it forms and the triangles it accomplishes are indeed peerless.

The bee forms marvellous hexagons; but having no philanthropic deeds, its geometrical knowledge is useless.”

The question was asked as to whether Green Acre would ever become a great Bahai Center of America? Abdul-Baha replied:

“Whatever place proves a focal point for the concentrated effort of the friends of GOD shall become a Center, provided, they live according to the Teachings of Baha'u'llah, consorting with one another in the utmost of love. Such a place will be at the Center be it Green Acre or elsewhere.”

Abdul-Baha referred to the good material food we were eating, and said it had been prepared by some of the beautiful pilgrims from Russia, and added:

“The believers of Ishkabad are very sincere. They are steadfast. They are attentive, mindful, diligent, striving. If they know of a thing to be of service to the Cause and it necessitated their being drowned, they would cast themselves in the sea. They have no consideration for themselves. Most of them are thus.”

Dr. Fareed told Abdul-Baha about the interview we were privileged to have with some pilgrims from Hamadan (Persia), and that we had told them that there were many Jews in America, but as yet not many were believers, and suggested that it would be very good if some of these good Jewish Bahais would come to America some time. And Abdul-Baha replied:

“They will go. If these Hebrew Bahais go to America, they will have to sever all their business connections; they will have to leave their homes and travel in a foreign land for the service of GOD, and in the beginning naturally it will be very difficult. The believers must be very good and kind to them.”

AHF.025-027

ABU0803

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

NEWS FROM AMERICA

I wished to see you early this morning but so many things engaged Me, though whenever I meet you, that is the morning.

In this Place your heart, your spirit and your body must rest.

Your body must be at peace and rest because you are at Home.

Your heart must be at rest because you have attained the Meeting.

And your spirit must be joyous because you are listening unto the tidings of the Kingdom.

Now give Me news from America.

Are the beloved of GOD zealous, or are they not?

Are they eloquent, or are they silent?

Are they putting forth efforts, or are they quiescent?

Do they have unity among themselves, or do they not?

Do they express love for all humanity, or do they not?

Do they serve mankind, or do they not?

Are they directing their attentions to the Kingdom of ABHA, as they should, or are they not?

Are they living according to the teachings and directions of Baha'u'llah?

I am ever anticipating joyous news from America, wishing that all the newspapers and journals might write of the Bahais in the following terms:

“These people are distinguished in all qualities; they have pure intentions; they are truthful to all humanity; they are trustworthy; they exercise kindness towards all mankind; and with heart and soul and life they are engaged in service; they depend upon GOD; they are severed from the attachments of this world, albeit they are all engaged in some profession or work; they serve real civilization ; in reality they are civilized people; they fear nothing whatever; night and day their thoughtful attention is devoted to philanthropic deeds; they wish no harm to any one; they do not annoy anybody; they put forth efforts in general philanthropy; their greatest and highest desire is that bias may be removed from among the nations and sects

of the world; that all mankind maybe united with each other; that all wars and battles may be abolished from among the nations and powers of the world; that the standard of universal peace or the Most Great Peace shall be raised; that estrangement may cease entirely; that no religious fanaticism, racial or patriotic bias shall exist, for all are the creatures of GOD, and all are the signs of the Power of GOD.”

All the inhabitants of the earth belong to one nativity; they are all members of the human race and divisions of one nation. Differences are caused by superstitions. For example: Germany and France are one country, but the division is made by an imaginary boundary line. These two parts of one Continent have become differentiated or separated; one is known as Germany and one as France, and with the greatest enmity have they arisen against one another, whereas, they belong to the same Fatherland and to the same race.

In short, we hope that the beloved of GOD may raise the standard of the solidarity of mankind in the center of the world; that all nations will unite and agree, gather together under the Blessed Banner attaining to the happiness of the world and the Kingdom.

AHF.007-009

ABU0957

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

The unity and harmony of the beloved of GOD constitute the most important affair. Unity and Harmony represent the magnet which will attract the confirmations of GOD. Consider! Has anyone singly and alone accomplished without the aid of his contemporaries any great thing in life? United members of an organism or assembly will be in power and able to accomplish great deeds. Human beings, singly and alone, cannot fully achieve a great good thing; in fact man cannot live solitary.

Therefore, life must be lived in unison, in society; and when socially united, fully united, they can do everything.

When one family is well united, great results are obtained. If this circle of unity be widened so as to include and control the interests of an entire village to the extent that all the members of its population are fully united and in perfect accord, the

results will be proportionately greater; the fruits thereof will be accordingly.

Now widen the circle again! Let a City be united and the results will be still greater. Widen the circle yet more and have the people of a country united; then, indeed, important results shall be forthcoming. And if a Continent is fully united and will unite all the other continents, then is the time when the greatest result shall obtain.

What has already been said to you, illustrates the subject on the material basis.

Now consider if Spiritual Unity be accomplished, what results will be forthcoming! If souls who are sons of the Kingdom be united, great shall be the results. Then the Divine Confirmations will become fully established, and their hearts and spirits will attain a remarkable illumination.

Consider what effect UNITY has upon a community! Persia has been greatly disturbed of late, and yet owing to the great harmony which exists among the Bahai friends, there is absolutely no disturbance among them. The only community which has been at perfect peace and rest during all this turmoil, has been this community. Why is this so? Because they love everybody and they love one another and are united among themselves, for in spirit they are united with all the world. Their mission is to establish UNITY among the human race.

The beloved of GOD must do that whereby they can attain capacity, in order that the Bounties of the Kingdom may become apparent in them!

A man who is in the embryonic state, must endeavor with might and main to develop full and attain maturity, i.e., the age when a mature mind can make itself manifest in him.

I will give you these Glad-tidings:

The Blessings of the Kingdom have touched America, but the Americans must endeavor to prove themselves recipients thereof.

AHF.012-013

ABU0958

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

That which is most delicious in the world of existence is love. The air of itself is not delicious, neither is water, nor in short, all the elements; but when coupled with love it is most delicious. Love is the best condiment. When Love exists in the heart the slightest gesture proves welcome. When love exists in the heart, even if it be a stripe it is delicious.

For instance: the food on this table is nothing, indeed very simple; yet because it is prompted by Love it is delicious.

The Lord's Supper of Christ was indeed a very common thing, but because there was excessive Love among the individual members who convened there, that table surpassed the royal tables, and it was established as the Lord's Supper. Even now, at this time, it is known as such. This was due to the Love which existed between Jesus Christ and the disciples.

These gatherings of ours will never be forgotten; they will ever be remembered. We ask GOD that the results therefrom may appear.

The Protestant missionaries were amazed at our Love, and they were greatly disturbed and grieved exceedingly over it. They wonder what has cemented the Americans and Persians! This has caused the greatest enmity to appear among some of them. They do not know that the factor is the Love of GOD and that It has thus united us.

The disciples of Christ represented many different nations and climes. One was a Hebrew; another a Syriac and another a Roman. How GOD, through His Love, cemented their hearts! Even so it is now! It is the Love of God which has connected us, so that in the utmost of love do we assemble and are gathered together here.

The means for friendliness are multitudinous.

There is the family bond which is the cause of love.

There is the patriotic bond which is a basis for love.

There is the racial cause which is a source of love.

There is the political one which is the cause of love and unity.

Partnership in business is one sort of connection.

But there is no bond like the Love of GOD, for the Love of GOD is the Bond Eternal, and outside of it there are only temporary ones.

The Love of GOD is that peculiar kind of bond which is not subject to corruption; whereas, other bonds, other loves, are subject to instantaneous corruptive changes. For the least cause such another love might be changed into hate. It owes its origin to a cause; when the cause is removed, the effect will likewise disappear.

But the Love of God is not dependent upon material causes. For example, our assemblage here is absolutely free from any of the petty causes.

SW_v08#10 p.127+134, AHF.030-031

ABU1041

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

Some of the souls are not aware of the importance of the Mashrak-el-Azkar. They think and say: The other nations have hundreds of thousands of temples, the Christians having as many as a million temples of the greatest structural importance. What result have they yielded, that now this one Mashrak-el-Azkar is said to cause the manifestation of signs and prove a source of light! One million churches have not yielded any fruits, what is the one Mashrak-el-Azkar going to do!

And if without meditation and delving below the surface when this subject is considered, it so appears. The difference is vast. Among the differences are these:

In the other temples superstitions hold and the Reality is missing. If Christ himself were to appear in these temples, the very pillars of the churches would deny Him, for they adore the imagined church and not the real; they worship the name of Christ and not His reality; like the Jews who expected the advent of the Messiah, but, the imagined Messiah and not the real. Had they been seekers after the real Christ, they would have indeed believed. But the Baha'is believed in the very day of the Manifestation. The Blessed Being whose knowledge they attained, Him did they adore.

Furthermore, today, the establishment of the Mashrak-el-Azkar is of paramount importance, but hereafter it shall not be so. This is the beginning of organization. It is like unto the first church founded in Christianity. It is an expression of the elevation of the Word of God.

When the Mashrak-el-Azkar was erected in Ishkabad, its influence was felt in all the Oriental countries. Whosoever heard of it commenced an investigation of the Cause. Now the Mashrak-el-Azkar of Ishkabad like an evident banner waves in the world. And if in Chicago the Mashrak-el-Azkar is established, even in Ishkabad, then you will see what the recognition of the Cause will do; particularly the arrangement of the Mashrak-el-Azkar is such that it will exert the greatest effect upon the civilized world, for it has many accessories. Among them are the following:

A school for orphans, a college for higher scientific education (or higher knowledge), a hospital, a home for cripples, a hospice.

When the Mashrak-el-Azkar, with its accessories, is established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover it contains divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident.

SW_v06#17 p.136x, AHF.023-024

ABU1137

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

Conveying the Message (or teaching) is accomplished to-day by the Confirmation of the Holy Spirit, and not by any fund of knowledge or by the possession of facts.

The confirmations of the Holy Spirit are obtained by attractions of the heart. Without these attractions, the former is unobtainable. The proof of this is evident. The disciples of Christ, with the exception of St. Paul, were not learned men, but they taught the world. By the power of attraction, zeal and conflagration, as well as severance from the world and by

the giving of life, they taught. And this proved the magnet attracting the confirmations of the Holy Spirit.

Second proof. The Protestant missionaries are well informed of the sciences and of arts. During this time in Persia, they were incapable of teaching five people and converting them to Christianity. Whereas, come of the beloved of GOD who were illiterate, converted many of the Jews to Christianity, and tonight seven of them are with Me. These were formerly Jews. Had they been converted into Protestants, they would have been given salaries; they would have been taken to schools and hospitals and the greatest attention and care would have been shown to them. Likewise, here, they were unable to convert a few of the Jews to their denominations whereas, facts show that in Persia the Jews who had become Bahais were persecuted, their possessions were confiscated, their homes looted, and they had become subjects of the greatest downfall of calamity.

It has often occurred in Persia that an illiterate man (a Bahai) has taught the most scholastic men among the Divines. For teaching is dependent upon attraction. The teacher himself must be set aglow, attracted and zealous. If he possess these states, surely will he thereby attract the confirmation of the Holy Spirit.

Guidance is due to the Power of the Holy Spirit. He who wishes to become a teacher, must first instill in his own heart the attributes thus mentioned, namely: attraction, zeal and severance from attachments to mortal things. Then will he be astounded by the forthcoming results.

To conclude: We will say that he who wishes to teach must first find himself in the right state, to-wit,-he must discover in his own being the sense of attraction and the prayerful attitude, and by his attention to the Focal Point, will he be able to teach.

AHF.028-029

ABU1270

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

In Europe and America many colleges and universities were founded; many plays, as comedies, have been written for the purpose of improving morality, and the greatest importance and moment has been given to civilization for the express purpose of reforming morals. They have been of the opinion that the greatest means for the development of humanity is reformation of morals; whereas, the most potent factor for the reformation of morals is religion, for man anticipates reward from GOD for his good morals, is hopeful of life eternal and fears Divine retribution. Hence he is perforce striving for the acquisition of good morals, and when his attention is directed to the Kingdom of GOD he will surely improve in morals. Among the proofs thereof are the following:

That most of the beloved of GOD were illiterate, having never entered school, nevertheless their good morals are incomparable. Furthermore the dearest thing to man is life itself, and this they are ready to forfeit. If all the colleges of Europe shall universally make effort, they cannot graduate two such souls as you with such pure intentions.

If graduates of scientific institutions achieve a deed, it is prompted by interested motives such as attainment to fame and renown or some other material and personal interest. But the beloved of GOD have no desire or intention save that of the good pleasure of the Lord, the Divine Will; that only do they seek. The Love of GOD is the Agency which encourages them in achieving philanthropic deeds, directs them to acquire good morals, force them to good acts, confirms them in withstanding insurmountable difficulties, and makes them prefer the welfare of others to their own.

But in Europe: just as sagacious men were graduated from the universities, likewise vicious and malicious men were forthcoming therefrom. The dynamite or bomb, torpedo or other instruments of torture are all results of such education.

But the Kingdom of GOD is absolutely good. It quenches all this fire; it effaces these guns and cannons; it transforms swords into olive boughs; it changes wars and battles into love and accord.

AHF.021-022

ABU1330

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

“We have been writing this morning. We have so much to write.” (Mr. — then said how much he would like to assist and serve Him in this work if he knew Persian.) Abdul-Baha replied:

“You can offer services in English, and in America you can offer a better service in English. One of the most appropriate Utterances of Baha’u’llah while He was in the City of Adrianople is this : ‘If your word concerns GOD it is good be it spoken in Hebrew or Syriac. If you seek GOD it is good whether you come to Him in one place or another.’ Therefore, his honor, Mr. — will do well when he does a thing for GOD be it in English or Persian. It is not that which concerns the language, but rather that which concerns intentions. When a baby begins to speak a language, it expresses itself first in certain gestures—just a few gestures. How sweet are those gestures! This is the case with the people of the Kingdom, as Jesus Christ said: ‘Blessed are the children, for theirs is the Kingdom.’ As long as you are the children of the Kingdom, no matter what language you use, it is sweet.

Forty years ago it was revealed in the Kitab-el-Akdas (Book of Laws) by the Blessed Perfection, that one language will be chosen as the means of universal communication. That language is now in the course of construction. If this new language which is being promulgated, shall be universally recognized, it will produce great results.”

Dr. Fareed asked if it were Esperanto?

Abdul-Baha replied: “It is Esperanto, but it is incomplete, it is being finished. But our original language is that of the Kingdom in which we are all co-linguists, that is, Spiritual Susceptibilities, whereby the parts are associated. For instance: I am in Acca, but My heart associates with the American friends. I am ever engaged in their remembrance and I implore, saying: ‘O GOD! Confirm them. Make possible for them development in all the grades and planes.’

This is the best language.”

AHF.014-015

ABU1565

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

It is just as sure that a camel cannot enter the eye of a needle as that a rich man cannot enter the Kingdom, an utterance of Jesus Christ.

This refers to a rich man whose heart is set upon his riches, that is, he whose heart is attached to things and belongings. A man may be absolutely poor and dispossessed of everything, and yet be worldly. Another man may be very wealthy and yet severed.

Severance means that one's heart must not be attached to the things of this world. It does not mean that a man must dispossess himself of them, or that he must not work and earn or practice his profession, whatever it may be, in the world. It does not mean that he must not put on what he has. If he has a silk garb, let him wear that; and if he has not, but has a suit of cotton goods, let him wear that clean. He must feel the same in both.

Some of the people you saw here to-day (The Judge you saw to-day and the Accountant of the Government and the officers who were here), exhibited great reverence and respect for Me to-day; whereas some time ago before the conditions were changed, when spies were around and police were stationed here, they showed nothing but opposition. The opposition of that time and the showing forth of respect to-day, are exactly the same to Me; to be absolutely indifferent. These people covet My position; they covet the worldly things that surround Me; but as far as I am concerned if all that surrounds Me shall leave Me this instant, I will be the same.

AHF.017-018

ABU1556

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

You had a meeting to-day with the Hebrews from Hamadan! These good people have suffered a great deal for the Cause, they have suffered exceedingly. Musselmen, Jews and Christians (Protestants) all persecuted them.

You know how mercenary the Jews are! Once upon a time a certain Jew was attacked by an opposing Governor. He bastinadoed him. Having put his feet to the bastinado he began beating him and telling him that he must pay a certain sum of money. While being thus beaten, because of excessive pain, he was chewing the hem off his garment. A man passing by remarked: 'Why don't you release yourself?' He replied: 'It is not my life that they want, they want my money. Had the Governor asked for my life, I would have offered it, but he wants money!'

Great sums of money have been exacted from these people (i.e., Bahais), nevertheless, day by day their firmness has enhanced and their attention has been greater. Consider what Power the Word of GOD exerts! They were very firm believers. They have accepted every calamity in the path of GOD.

They have erected in Hamadan a Mashrak-el-Azcar and a well equipped college. The Protestants, having found themselves defeated and crippled in their work, resigned their office and sold their college to the Bahais. This school has become well organized, and Persian, Arabic, French and English are being taught therein.

They have also built a hospice for the visitors who pass through the city in order that they might be accommodated there and not be inconvenienced at the hotels, and whosoever of the friends of GOD goes to Hamadan, will find there the warmest welcome and the heartiest reception with showers of kindness.

AHF.032-033

ABU1623

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

There is no freedom yet in Persia. It is not possible now to promulgate freely the Teachings of this Cause. Both the people and the Government are hindrances. Notwithstanding this, the beloved of GOD are night and day engaged in spreading the Light. Whenever it is not possible to promulgate it publicly and openly, it is promulgated privately and in secrecy.

For instance: If the beloved of GOD wish to establish the oneness and solidarity of humanity, the people and the Government rise against them. If they publicly declare that racial, religious and national bias must cease and that the Standard of Peace must be upheld, they will be greatly persecuted because the old religion is full of prejudice. For example, if they wish openly to have a religious convention, to have Mohammedans, Christians, Zoroastrians and Jews assembled together: that is impossible; hence these intentions are carried out secretly. Should they attempt to fast and pray according to the new Laws, they will not be allowed. So when they wish to pray and fast according to the new Laws, they have to do it secretly. Nevertheless they are putting forth their utmost efforts in promulgating and establishing the new basis.

But in America freedom reigns. The beloved of GOD there can have a convention representative of all the nations. The believers there can have meetings representative of the various religious beliefs, in which meetings they can exhibit the great love toward one another and promulgate the unity for which they stand. Hereafter they must put forth efforts in removing the national, religious and patriotic bias.

AHF.010-011

ABU1646

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

A certain Journalist called upon Me this morning representing one of the well known Arabian newspapers. He asked Me these questions:

(Q.) Are you a Persian?

(A.) No.

(Q.) Are you a Turk (or Ottoman)?”

No.

(Q.) Are you an Arab?

(A.) No.

(Q.) What are you then?

(A.) I am of the Kingdom, Godly, and have no earthly nativity.

(Q.) Have you no nativity?

(A.) Yes.

(Q.) Where is your nativity?

(A.) It is the city of Baha.

(Q.) Where is the City of Baha located?

(A.) In the eastern temperate zone.

(Q.) What kind of a plan is this?

(A.) Most beautiful.

(Q.) How is its climate?

(A.) Most temperate.

(Q.) How is its water?

(A.) Most salubrious.

(Q.) What is the degree of longitude and latitude?

(A.) In the equatorial line.

(Q.) Oh, but you said it was in the eastern temperate zone and now you say that it is in the equatorial line?

(A.) Both these are one.

(Q.) Give me the description and particulars thereof?

(A.) It is the City Limitless; not one has yet found its boundary. Its Sun never sets; its Moon is ever a full moon, it never is on the wane; its stars are all suns; its season is ever Spring; its blossoms and flowers never wither; its trees are ever fruitful. All living beings in that City are unaware of death, and death never overtakes them.

The Journalist replied: We are not informed of such a place. And I answered:

God willing, you will be informed of it, then you will find that My description is true.

The Journalist was perplexed.

AHF.019-020

ABU1764

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

TWO CLASSES OF PILGRIMS

The people who come here are divided into two classes. One comes here as dead and returns alive; ignorant and returns wise; withered and returns fresh and fragrant.

This class is likened to the man whose body is healthy and who comes out into the fresh country or the green and verdant prairie where he shall sense the life-giving breeze and healthful sunshine, and from whence he shall depart with great joy and vigor. Or, like a man who is hungry and goes to a well spread table and attains fullness therefrom.

The other class resembles the man who is sick and incapable of enjoying the blessings and surroundings of the country, or of eating the wholesome foods. Now the food is rich and edible, but the man sick and hence incapable of obtaining nourishment therefrom. Thus he goes back in the same condition as before.

Again, one is like the dry wood or oil which is ready for combustion or ignition as soon as it contacts with fire, it is set aglow. Whereas, another class resembles a stone which may be placed for a thousand years in the fire and yet will not become ignited and shed a radiance.

Again, the sea has innumerable pearls in its depths. A good and trained diver will obtain therefrom abundant

pearls, whereas one unacquainted with and incapable of this attainment can only obtain the shells.

AHF.005-006

ABU1856

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

In Yazd an ordeal transpired unparalleled in history. After the enemies had besieged the quarter inhabited by the believers, they assaulted them with rifles, revolvers and swords. The beloved did not at all defend themselves; whereas, as a matter of fact, one single believer could have overcome ten of the enemy. In the utmost of submission they faced the ordeal. The enemy assaulting cut them into pieces, looted their properties, ruined their homes, and mutilated their bodies. These martyrs held in their hands rock candy for the express purpose of offering it to the executioner to whom they said: 'Have a sweet taste before offering us the cup of sacrifice.' Thus did they show such kindness to those who hatefully discharged their arrows at them, and used their revolvers and swords against them. Of some families not a single vestige remained.

Notwithstanding these occurrences, to-day the remaining numbers (that is, members of the families who remained), are the most enkindled ones among the friends. They are in the utmost of poverty, and yet are fully engaged in teaching, and night and day are they occupied with the commemoration of GOD. They either pray or hold communion with GOD, or do they teach.

What firmness is this! Peter, notwithstanding his greatness, denied the Lord thrice.

These are real believers! Well assured, self-sacrificing, enraptured with the Blessed Beauty!

AHF.033-034

ABU2284

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

Looking after one's health is done with two intentions:

1st. Man may take good care of his body with the intention of satisfying his personal wishes.

2nd. Or he may look after his health with the good intention of serving humanity and of living long enough to discharge one's duty towards mankind.

The latter is most commendable.

A teacher shall sleep at night with the thought that the next day he may be refreshed in order to do his duty more fully in relation to teaching his pupils. Therefore Mrs.—must take good care of her health. Just look at Mr.—'s very good health—see how much work he can do, how much work he can stand! Whatever work is referred to him, he can discharge it fully.

But remember that the essential health is Spiritual Health, for by means of Spiritual Health eternal life is obtained; whereas, through physical health only temporary results are obtained.

SW_v08#18 p.231, AHF.011, VLAB.126x

ABU2653

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka
Question/topic: [Reference was made to California and its beautiful gardens.]

My gardens are the hearts and souls. The hearts are everlasting rose gardens. Its flowers will never wither; its leaves will never fall; its fruits are everlasting; it will never get dry - its freshness and verdure are eternal. Find Me such gardens!

Of those Spiritual Gardens We also have plenty. Have you the hearts which are severed and detached from the world; hearts which are full of that glow? Will you exchange such a Garden as this for thousands of other gardens?

I am not in possession of any garden now, but had I many gardens, I would not exchange them for such a garden as this.

AHF.015

ABU3226

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

As long as you are on the shore - or as long as the sands of your sins are on the shore - the waves of the sea will wash them for the sea will wash everything. I hope that the utmost of your innate hopes will be realized. Rest assured. Be confident.

AHF.016

ABU3173

Words to Charles and Mariam Haney spoken in Feb. 1909 in Haifa/Akka

The prayerful attitude is attained by two means. Just as a man who is going to deliver a lecture prepares therefore and his preparations consists of certain meditations and notations: the preparation for the prayerful attitude is detaching one's mind from all other thoughts save the thought of GOD at time of prayer, and then praying, when the prayerful attitude shall be attained.

SW_v08#04 p.043, AHF.019

AB12806*To: Helen S Goodall, in California**Date: 1909-Feb-01*

- 1 O dweller in the Kingdom! Thy letter was received and it indicated that the young Japanese, Kwauisha Yamamota, is married to a girl whose parents had adopted her, that her name is Engia and that she is a spiritual girl. And now with the utmost love they are engaged in the study of the English language. This marriage is very blessed and, God willing, praiseworthy results will be the outcome. The Hidden Words shall be translated into the Japanese language and will be printed and spread in Japan.
- 2 You have asked that if a person commits suicide, is it like unto a person who commits murder, that is, is he a murderer? This is evident, whether he commits suicide or murder, a soul is destroyed. Murder is murder no matter how it happens and those who commit it act against the will of God, for God has willed that man live a certain period of time; act in accordance with the responsibilities of servitude; perform the duties allotted to humanity and with heart and soul as far as lies in his power serve the body of society and become the cause of the manifestation of the gifts of God. Now if he destroys himself he will be deprived of all these bounties. Undoubtedly this is a great crime and an inexcusable sin.
- 3 Convey the wonderful Abha greetings to thy beloved daughter Ella Goodall Cooper, likewise to all the maidservants and the friends of God.
- 1 ای اهل ملکوت نامه رسید و دلالت بر این مینمود که جوان ژاپونی کوانسکی یاماموتو در خانه شما با دختری که پدر و مادر او اختیار نموده اند و اسمش آماست و روحانیست عروسی نموده و حال با کمال انس با یکدیگر بتحصیل لسان انگلیسی مشغولند این عروسی بسیار مبارک بود و انشاءالله نتایج مستحسنه حاصل خواهد شد و کلمات مکنونه بلسان ژاپونی ترجمه خواهد شد و طبع گشته در بلاد ژاپون انتشار خواهد یافت
- 2 و اما سؤال نموده بودید که اگر نفسی خود را بکشد آیا مانند آنست که دیگری را کشته یعنی قاتل است این واضح است که در هرصورت خواه خود را خواه دیگری را بکشد قتل نفس واقع شده است قتل قتل است بهر نوعی واقع گردد و این قضیه مقاومت یا اراده الهیست زیرا حق خواسته که انسان مدتی زندگانی نماید و بوظایف عبودیت قیام کند و تحمل تکالیف عالم انسانی نماید و بجان و دل بهیئت اجتماعی بقدر قوه خدمت نماید و سبب ظهور موهبت الهیه گردد حال اگر بقتل خویش تصدی نماید از جمیع این مواهب محروم ماند و البته گاهی عظیم است و خطائی الیم
- 3 بدختر عزیزت امه الله الا گودال تحیت ابدع ابی ابلاغ دار و همچنین بسائر اماء رحمان و دوستان

BRL_DAK#1144

AB07771*To: Ali Quli Khan, in Washington, DC**Date: 1909-Feb-01*

- 1 Your detailed letter was received and its contents were noted. That which is the cause of human glory is service at the Divine Threshold, partaking of the cup of bounty, attaining the supreme blessing, and servitude to the Most Glorious Beauty.
- 2 The politicians of old created a certain splendor in the world of existence, but after a brief time they crept into the corner of oblivion and did not achieve eternal results. But the servants of God shine like brilliant stars from the eternal horizon. You must serve His Excellency the Ambassador with the utmost effort. Respect for him is obligatory and binding upon all.
- 3 Convey from me the Most Glorious and Most Wondrous greetings to the maidservant of God, the spiritual Mrs. Ruhaniyyih, and likewise to the two noble descendants.

1 نامه مفصل شما رسید و بر مطالب مفصله اطلاع حاصل گردید آنچه سبب عزت انسانست خدمت درگاه کبریاست و نشئه جام عطا و حصول نعمت کبری و عبودیت جمال ابدی

2 سیاسيون قدما جلوه‌ئی در عالم انشا نمودند ولی بعد از مدت قلیلی بزایویه نسیان خزیدند و بنتائج ابدی فائز نگردیدند ولی بندگان الهی کالکوکب المتألی از افق ابدی درخشنده و دری حضرت سفیر را بنهایت همت خدمت نمائید بر کل احترام ایشان فرض و واجب است

3 امة الله المنجذبه روحانیه خانم و همچنین دو سلیل جلیل را از قبل من تحیت ابدع ابدی ابلاغ دارید

YIK.101-101

AB00720*To: Amirihi, Mulla Muhammad Hashim et al., in Sirjan**Date: 1909-Feb-03*

- 1 O you whom God loves! When the infinite divine manifestation dawned from the horizon of "He loves them," it kindled the luminous lamps of "they love Him" in hearts, establishing a connection between the Ancient and the contingent. This glorious bounty became manifest and evident in the appearance of the Great News, and it was observed how the favors of the Ancient Lord encompassed the manifestations of contingent being. Therefore, the fire of love must blaze in the center of breasts and the flame of the love of God must ignite in the expanse of hearts, so that from the warmth of this divine bounty the world may be stirred into commotion and souls may seek new life through the radiance of the countenance of the Beloved.

1 یا من احبهم الله تجلی نامتناهی الهی چون از افق یحیهم اشراق نمود سرج نورانیه یحونه در قلوب برافروخت و ارتباط بین قدیم و حدوث حصول یافت و این فیض جلیل در ظهور نبأ عظیم ظاهر و آشکار گشت و ملاحظه شد که الطاف حضرت قدیم چگونه شامل مظاهر حدوث گردیده لهذا باید آتش عشق در مرکز صدور برافروزد و نائره محبت الله در فضای قلوب شعله زند تا از حرارت این فیض ربانی جهان به شور و ولوله آید و جانها باشراق طلعت جانان حیات تازه جوید

- 2 'Abdu'l-Baha's ultimate hope and desire is that at every moment He may sacrifice His life and hasten to the altar of love to be offered up for that Kind Beloved. This is also the ultimate hope and desire of the friends. Therefore Aqa Mirza Habibu'llah and Aqa Mirza Mihdi forsook their own rest and comfort, traversed plains and wilderness, and arose to diffuse the divine fragrances. Blessed are they and goodly their end! I hope that you will succeed in establishing the Mashriqu'l-Adhkar and forming the Spiritual Assembly with the utmost wisdom, such that it may not cause anxiety and alarm in others. Keep it very confidential and give it another name so strangers will not discover it and attempt to destroy its foundation. Convey my utmost love, affection and spiritual longing to each and every one of the beloved of God.
- عبدالبهاء را نهایت آمال و آرزو اینکه در هر دمی جان بپوشاند و بقربانگاه عشق بشتابد و فدای آندلبر مهربان گردد یارانرا نیز نهایت آمال و امانی این لهذا جناب آقا میرزا حبیب الله و آقا میرزا مهدی ترک راحت و آسایش خویش نمودند و دشت و صحرا پیمودند و بنشر نفعات الله پرداختند طوبی لهما و حسن مآب امیدوارم که بتأسیس مشرق الأذکار و تشکیل محفل روحانی در کمال حکمت موفق گردید که مبدا سبب جزع و فرع دیگران گردد بسیار مکثوم دارید و نام دیگر نهید تا بیگانگان پی نبرند و در صدد هدم بنیان نیفتند جمیع احبابی الهی را فرداً فرداً از قبل من در نهایت حب و مهربانی اشتیاق روحانی ابلاغ فرمائید
- 3 O my God, my God! Thou seest Thy attracted servants in the land guiding others to the path of righteousness, speaking Thy praise among the people, establishing conclusive proof of Thy magnificent bounty upon hearts and minds, fearing not the power of irreligion nor dreading the might of kings on the Day of Gathering. O Lord! Make them trees firm of root, with extended branches, near-hanging fruits, wondrous flowers, verdant leaves, swaying and bending in Thy resplendent garden, stirred by the breezes of faithfulness, rising to the highest heaven. Verily Thou art powerful over whatsoever Thou wilt.
- 3 الهی الهی تری عبادک المنجذین فی البلاد یهدون الی سبیل الرشاد و یطوقون بالثناء علیک بین العباد و یتقیمون الحجّة القاطعه علی فیضک الجلیل علی القلوب و الفؤاد و لایهابون من سطوة الاحلاد و لایخشون بأس الملوک فی يوم التناد رب اجعلهم اشجاراً ثابتة الأصول ممتدة الفروع دانية القطوف بدیعة الزهور ریانة الأوراق مائسة متمایلة فی حدیقتک الغناء مهتزة بنسائم الوفاء مرتفعة الی الأوج الأعلى انک انت المقتدر علی ما تشاء
- 4 O Lord! They are weak and Thou art the Mighty, the Great. They are sick and Thou art the Kind Physician. They are poor and Thou art the Rich above all worlds. Have mercy, O my God, on these broken wings and be kind, O my God, to these plucked flight feathers. Then cause to grow in their wings brilliant arranged feathers and hidden coverts until they soar by the power of Thy confirmation to the zenith of this atmosphere and hover in this air and reach the ultimate goal and attain the greatest desire and hasten to the place of sacrifice with hearts overflowing with faithfulness and breasts expanded with devotion and spirits rejoicing in ascension to Thy Most Glorious Kingdom. Verily Thou art powerful over whatsoever Thou wilt and Thou art the Strong, the Mighty, the Generous. There is no God but Thee, the Lord, the Kind, the Merciful, the Compassionate.
- 4 رب انهم ضعفاء و انت القوى العظیم و انهم مرضاء و انت الطیب الکریم و انهم فقراء و انت الغنی عن العالمین فارحم یا الهی تلك الأجنحة المنکسرة و الطف یا الهی القوادم المنسولة ثم انبت فی الأجنحة اباهر منظومه و خوافی مکنونه حتی یطیروا بقوة تأییدک الی اوج هذا الفضاء و یرفرفوا فی هذا الهواء و یصلوا الی غایة المبتغی و یدرکوا اعظم المنی و یسرعوا الی مشهد الفداء بقلوب طافحة بالوفاء و صدور منشرة بالولاء و ارواح مستبشرة بالصعود الی ملکوت الأبهی انک انت المقتدر علی ما تشاء و انک انت القوى العزیز الکریم لا اله الا انت الرب الرؤوف الرحمن الرحیم

AB04478*To: Naraqi, Mirza Abbas son of Muavin (Naraq) et al.**Date: 1909-Feb-03*

- 1 O ye plants in the garden of the All Merciful. Your father hath made mention of all you flowers with the utmost love and hath asked that my attention be directed towards you. Be assured that my heart floweth towards you with the utmost love and my thoughts are turned in your direction at all times.
- 2 Praise be to God that fathers are prayerful and their children attracted to the Cause! Praise be to God that the descendants of the steadfast have been enkindled and all have been protected from harm and safeguarded beneath the shelter of the tree of life.
- 3 Endeavour with all your powers to acquire goodly qualities that can be the cause of progress in the realms of the spirit so that the soul and conscience of your dear father may be rendered joyous. In this way you shall be confirmed in His service, even in outward and material ways.
- 4 Your respected father hath exerted his utmost efforts and hath served the Faith of God all this time. Now your turn hath come to be the cause of his happiness and comfort so that he may pass a few days in rest and peace beneath the shadow of the peerless Lord. This verily would bring me great happiness.
- 1 ای نهالهای حدیقه رحمانی ابوی در نهایت محبت و مهربانی نام آن گلهای گلشن معانی برده و خواهش الطاف و انعطاف وجدان این عبد فانی نموده یقین است که قلب بی نهایت مهربانست و منعطف و متمایل بآن یاران
- 2 الحمد لله آباء مبتهل و اولاد منجذب و سلاله مشتعل و کلی در ظل شجره حیات محفوظ و مصون از هر آفاتید
- 3 باید اکتساب اخلاق و ترقی در جهان اشراق و سعی بلیغ از جمیع جهات مبذول دارید که پدر مهربان راحت جان و مسرت وجدان یابد تا بظاهر نیز مؤید بخدمت او گردد
- 4 زیرا پدر تا بحال بی نهایت زحمت کشیده و در خدمت امر الله کوشیده حال باید شما اسباب راحت او شوید تا ایامی چند مستریج و خورسند در سایه خداوند بی مانند اوقاتی بگذراند و این سبب سرور و فرح عبدالهآ گردد و علیکم البهآ الأبی

MMK2#336 p.243

AB00052*To: Haji Ghulam-Husayn, in Tihiran**Date: 1909-Feb-05*

- 1 O servant of the one true God! In cycles gone by, although the signs of God's power and the truth of His Cause were clear and manifest, yet to outward seeming the divine tests were severe, and the ignorant found grounds for hesitation; for the Sun of Truth shone from behind subtle clouds, inasmuch as the advent of the Promised One was, according to the explicit and
- 1 ای بنده حق در دورهای سابق آثار قدرت الهیه و حقیقت امر هر چند واضح و باهر بود ولی بظاهر امتحانات الهی شدید و جاهلانرا مدار ترددی حاصل زیرا شمس حقیقت از خلف سحاب رقیق ساطع و لامع چه که حضرت موعود را بحسب نصوص قاطعه صریحه شروطی در الواح الهی

decisive terms of the Holy Text, subject to certain conditions. And as the common people, interpreting those Texts according to their literal meanings, found them contrary to their own understanding, they remained veiled and deprived.

نازل و عوام آن نصوص را بظاهر ظاهر تفسیر
مینمودند و چون مطابق فکر خویش نمیافتند
محجوب و محروم میمانند

- 2 For example, the advent of the Promised Qa'im was conditioned upon the appearance of the Dajjal, of Sufyani, of the invincible standard and the unsheathed sword, and of manifest sovereignty; upon the preceding of the Seven Goats and the flight of the dignitaries and leaders of religion from all corners of the world to the Kaaba; upon the appearance of astonishing signs, the victory over the East and the West, the submission of all peoples, the slaughter of the divines, and the turning of the seven mills by the flowing blood of those ignorant ones.

2 مثلاً ظهور حضرت قائم را شروطی مانند ظهور
دجال و سفیانی و لوی قاهر و سیف شاهر و
سلطنت ظاهر و پیش آهنگی تیوس سبعة و پرواز
نقبا و نجبا از اطراف عالم به کعبه و ظهور آثار
عجیبه و فتوح شرق و غرب و خضوع عجم و
عرب و سفک دماء علما و گردش هفت آسیاب
بخون آن سفها

- 3 In the Gospel, too, the conditions for the advent of the Promised One are explicitly stated. They include the darkening of the sun, the eclipse of the moon, the falling of the stars, the quaking of the earth, the heaving of the mountains, the wailing and lamentation of the tribes of the earth, the coming down of the Promised One upon thick clouds, the descent of the hosts of angels, the blast of the trumpet, the call of the bugle, and the like. Thus, to outward seeming, they who failed to recognize Him had an excuse.

3 و در انجیل شرایط ظهور نیز منصوص و آن
کسوف و خسوف و سقوط نجوم و تزلزل ارض
و ارتجاج جبال و فریاد و فغان قبائل و امم
و نزول موعود بر سحاب مرکوم و هبوط جنود
ملائکه و نفخ صور و صوت صافور و امثال
ذلک لهذا محتجبانرا بحسب ظاهر اسباب عذری
در دست

- 4 Likewise, the advent of the Great Resurrection was conditioned upon the quaking of the earth, the rising from the grave, the coming forth of the dead out of their sepulchres, the darkening of the sun, the cleaving of the moon, the scattering of the stars, the reduction of the mountains to dust, the assembling of the beasts, the rending of the heavens, the stretching forth of the Straight Path, the setting up of the Balance, the ingathering of bodies, the blazing of the nethermost fire, the adornment of Paradise, and the appearance of the maids and youths of heaven, the choice fruits, and the Maids of Heaven "whom no man nor spirit hath touched before".

4 و همچنین ظهور قیامت کبری را شروط تزلزل
ارض و بعث قبور و خروج اموات و تکور شمس
و انشقاق قمر و انتشار نجوم و نسف جبال و حشر
وحوش و انفطار سما و امتداد صراط و نصب
میزان و حشر اجسام و تسعیر نیران و تزین جنان
و حور و غلمان و فاکهه و یرمان و حوریات
لم یطمئنن انس قبلهم و لا جان بود یعنی قیامت
موقوف بر ظهور جمیع این آثار بود

- 5 By all this is meant that the Resurrection was conditioned upon the appearance of all these signs. The Bab—may my life be offered up for Him—hath said that all these momentous events, and the Great Resurrection itself, came to pass in less than the twinkling of an eye and took place in the span of a single breath. And yet not one soul perceived them or grasped their significance. But, praise be to God, in this Most Great Revelation no conditions have been set, no prerequisites have been laid down, no veils exist, nor is there any excuse to remain deprived.

5 و جمیع این وقایع عظمی و قیامت کبری را
حضرت اعلی روحی له الفداء میفرماید در طرفه
العین واقع و در نفسی حاصل شد و نفسی بوئی
نبرد و ابداء ملتفت نشد اما این ظهور اعظم را
الحمد لله شروطی نه و عهدی نیست عجایی در
میان نه و وسیله حرمانی در دست نیست

- 6 It should first be noted that the Bab Himself—may my life be a sacrifice for Him—addressing the greatest pillar of the Bayan,

6 اولاً آنکه حضرت اعلی روحی له الفداء خطاباً
باعظم ارکان بیان میفرماید ایاک ایاک ان

hath said: "Beware, beware, lest the Vahid of the Bayan or that which hath been sent down in the Bayan shut thee out as by a veil from Him." In other words, take heed during the advent of Him Whom God shall make manifest lest thou become veiled from recognizing Him by the Vahid of the Bayan itself, "inasmuch as this Vahid is but a creature in His sight". That is to say, the Vahid of the Bayan hath been created by Him Whom God shall make manifest, and this Vahid consisteth of the eighteen Letters of the Living and the Bab Himself—may my soul be offered up for Him—Who is the nineteenth. He hath furthermore cautioned him to beware lest he be veiled from Him by the very words revealed in the Bayan. That is, he should take care not to say that such-and-such a statement in the Bayan indicateth that He Whom God shall make manifest would appear two thousand years hence. Could an absence of conditions and prerequisites be stated in more unmistakable terms than this? Thus it is evident that in this Most Great Dispensation there is no cause whatsoever for anyone to be veiled.

- 7 The Bab—may my life be offered up for Him—hath confirmed that the events of the Great Resurrection, which were to take place on the day that is reckoned as "fifty thousand years", occurred in less than the twinkling of an eye. And yet the people of the Bayan still protest, saying, "Why did the school of Him Whom God shall make manifest not endure? Why did He not gather together with the children, or study the alphabet, or become trained in the abjad?" Consider how heedless they are and how foolish, how dull-witted and veiled.

- 8 Consider, moreover, how God's limitless power hath appeared and been made manifest in this divine Dispensation. In the past, those who were shut out as by a veil would impute folly and impotence to the divine Manifestations. One would say: "Ye follow none other but a man enchanted"; another would cry: "He deviseth a lie about God, or there is a jinn in him"; and yet others would speak the words "And when they see thee, they do but take thee as the subject of their railleries. 'What! Is this he whom God hath sent as an Apostle?'"

- 9 During the days of Christ, the people would protest, saying, "O Mary! Thy father was not a man of wickedness, nor unchaste thy mother." Likewise, in the Mosaic Dispensation, the Pharaoh would say, "He, in sooth, is your Master who hath taught you magic." And the chiefs among the people would scorn and scoff at the Prophets, saying, "We see not any who have followed thee except our meanest ones of hasty judgement."

تحتجب بالواحد البیانی او بما نزل فی البیان یعنی در ظهور من یظهره الله زنهار زنهار بواحد بیانی محتجب نشو لانه خلق عنده زیرا واحد بیان خلق من یظهره الله است و واحد بیان هیجده حروف حیند و نوزدهم خود حضرت اعلی روحی له القداست و لا بما نزل فی البیان و همچنین میفرماید زنهار زنهار مبادا آنچه در بیان نازل بآن از او محتجب گردید یعنی مبادا بگوئی که در بیان چنین مذکور است این دلالت بر این میکند که من یظهره الله باید دو هزار سال بعد ظاهر شود دیگر عدم شروط و عهود از این صریحتر چه پس معلوم شد که در این دور اعظم ابداً اسباب احتجایی نه

7 حضرت اعلی روحی له القداء میفرماید که وقوعات قیامت کبری که در یوم نحسین الف سنه باید وقوع یابد در طرفه العین واقع شد باوجود این بانیها میگویند چرا مکتب من یظهره الله امتداد نیافت و با صبیان محشور نگرید و الف با تا نخواند و طفل ابجدخوان نگشت ملاحظه نمائید که چه قدر غافل و ابله و بلید و محتجبند

8 و از این گذشته ملاحظه نمائید که در این دور الهی چگونه قدرت نامتناهی ظاهر و آشکار شد در سلف محتجبین بمظاهر الهیه استناد جهل و عجز میدادند یکی ان تبیعون الا رجلاً مسحوراً میگفت و دیگری اقتری علی الله ام به جنة بر زبان میراند و دیگری و اذا راوک ان يتخذوک الا هزواً هذا الذی بعث الله رسولا تکلم میکرد

9 و در کور مسیح به یا مریم ماکان ابوک امرء سوء و ماکانت امک بغیاً اعتراض میکردند و در کور حضرت موسی انه لکبیرکم الذی علیکم السحر فرعون بر زبان میراند و اقوام بسائر انبیا و مانراک اتبعک الا ارادنا بادی الرأی بکال استهزاء میگفتند

- 10 In this divinely appointed Day, however, in this heavenly age and spiritual century, none hath breathed such words as these. All the peoples and kindreds of the earth—whether Turks or Tajiks, Europeans, Africans, or Americans—have testified to the majesty and glory of the Manifestation of God. At most, they have denied the truth of His Cause and His station as a Manifestation; that is all. Today, in all the newspapers and publications of the world, civilized peoples bear witness to the greatness of the Blessed Beauty. Behold, then, how the might and power of the Word of God hath penetrated the very arteries and nerves of the body of the world.
- 10 اما در این یوم الهی و عصر ربّانی و قرن رحمانی نفسی باینکلمات تفوّه ننمود کَلّ قبائل و امم از ترک و فرنگ و تاجیک و امریک و افریک شهادت بر عظمت و بزرگواری مظهر الهی دادند نهایت اینست که انکار حقیّت و مظهریّت نمودند و بس و الیوم در جمیع اوراق و جرائد عالم امم متمدّنه شهادت بر عظمت جمال مبارک میدهند پس بین قوّت و قدرت کلمه الله چگونه در عروق و اعصاب هیکل عالم تأثیر نموده
- 11 Even the people of the Bayan have gained some credence in the eyes of others, through the pervading influence of the Cause of Baha'u'llah, the spreading rays of the Abha Kingdom, and the irresistible power of the Word of God. For the people regard us all as members of the same community. For instance, when Mulla Hadiy-i-Dawlat-Abadi was in the presence of the Wolf of Najaf in Isfahan, he ascended the pulpit, and in order to save his own abject soul—I implore pardon from God!—he wholly recanted his faith in the Bab and cursed and reviled Him. His life was thus spared, and when he came to Tihiran he became the embodiment of the words “They are deaf, they are dumb, they are blind and shall return no more.” Once the pervading power of the Cause of Baha'u'llah had penetrated the whole world, perfuming the East and illuminating the West; once the government had lost hope of exterminating it, and most people were secretly eager to become acquainted with the truth of the matter—then this individual and his kindred and relatives began to assert themselves before the notables and dignitaries in Tihiran and engaged in spreading their idle fancies. Since most people regarded us all as belonging to the same community, some from among the seekers accepted the claims of these individuals. The latter should have been grateful for this, but instead, they arose in denial and brought a myriad calumnies against the people of God, defaming them before friends and strangers. Soon shall they find themselves in manifest loss!
- 11 حتّی بیانیها نیز از نفوذ امر بهاءالله و سطوع انوار ملکوت ابدی و قوّه نافذه کلمه الله در میان اغیار اعتباری حاصل نموده زیرا خلق کَلّ را یک طائفه میدانند مثلاً مثلاً هادی دولتآبادی در اصفهان در حضور ذئب نجفی محض حفظ روح بی فتوحش بر روی منبر تبری تامّ استغفرالله از حضرت اعلی نمود و لعنت نمود و جان دربرد و چون به طهران آمد صمّ بکم عمی فهم لایرجعون بود پس از آنکه نفوذ امر بهاءالله در ارکان عالم تأثیر کرد شرق معطر شد و غرب منور گشت و حکومت مایوس از قلع و قمع شد و اکثر ناس در سرّ سرّ طالب اطلاع بر حقیقت حال شدند شخص معهود با متعلّقین و منتسبین خویش در نزد اکابر و اعاظم طهران اظهار وجود نمودند و مشغول بترویج اوهامات خویش گشتند جمهور ناس نیز جمیع را یک طائفه میدانستند لهذا از طالبان بعضی پذیرفتند این باید سبب شکرانه ایشان باشد بالعکس بکفران برخاستند و در میان یار و اغیار اهل حق را هزار اقترار زدند و بدنام نمودند فسوف یرون انفسهم فی خسران مبین
- 12 Moreover, it is known to friend and stranger alike, and even to the people of the Bayan themselves, that after the martyrdom of the Bab, Mirza Yahya donned the headdress of a dervish and, with an alms-bowl in hand and a wayfarer's sheepskin cloak upon his shoulders, fled from Mazindaran, leaving all the friends in grave danger, while he himself roamed incognito and in the utmost secrecy in the regions of Mazindaran and Rasht. When Baha'u'llah finally reached Baghdad in the plenitude of majesty and glory, Mirza Yahya also arrived, but in
- 12 از این گذشته جمیع یار و اغیار حتّی افراد بیانیها مطلعند که جناب میرزا یحیی بعد از شهادت حضرت اعلی تاج درویشی بر سر نهاد و کشکول فقر بدست و پوست طریقت بر دوش از مازندران باین وضع فرار نمود و جمیع یارانرا گیر داد و خود در نهایت تقیه و خفا در مازندران و رشت سیر و گشت مینمود عاقبت چون جمال مبارک در کمال ظهور و

secret and in disguise. And when the Blessed Beauty left for Sulaymaniyyih, he worked and was known as a shoe merchant in Suqu'sh-Shuyukh, Baghdad, Samavih, and Basra. Then, upon his return to Baghdad through Najaf, he assumed the name of Haji-'Aliy-i-Las-Furush, that is, the silk merchant.

شکوه به بغداد وارد شدند او نیز خفياً لباس تبدیل حاضر و چون جمال مبارک به سلیمانیه تشریف بردند او در سوق الشیوخ بغداد و سماوه و بصره بکفش فروشی مشغول و مشهور بود و چون عودت به بغداد از راه نجف نمود بحاجی علی لاص فروش یعنی کف فروش معروف بود

- 13 No mention whatsoever of the Faith was heard any longer. But when the Blessed Beauty returned and proclaimed the Word of God, when His journey to Constantinople took place, the call and the fame of the True One were noised abroad, and there was no longer occasion for fear or peril—then everyone emerged from behind the veils, found a new arena, and flaunted himself. No one said: O valiant horseman of the arena of Cyprus, who hast sought British protection! Where hast thou been till now? Into what hole hadst thou crept during those eleven years in Baghdad? After the martyrdom of the Bab—may my soul be offered up for Him—what assistance didst thou render, what constancy didst thou manifest, and what steadfastness didst thou evince before the enemies? What action didst thou take, save to address so-called epistles to the Seven Witnesses, such as Mulla Ja'far in Kashan, Siyyid Muhammad-i-Malih in Tihiran, and others, at the end of each of which was written: "Send us a young maiden"? None of them, God be praised, ever sent any. In one letter was written: "God doth desire to behold thee amongst two thousand heavenly maidens", and so the number of his wives grew as much as possible. There was Umm-i-Ahmad from Shiraz, Badri from Tafrish, Ruqiyiyih from Mazindaran, and several more from Baghdad. And yet, not content with these, he also wed the honoured wife of the Bab, the sister of Mulla Rajab-'Ali, known as the Mother of the Faithful, marriage to whom, according to the explicit statement of the Bab, was forbidden. A few days later, he passed her on to Haji Siyyid Muhammad.

13 ابدأً ذکرى از امر باقى نمانده بود و چون جمال مبارک مراجعت فرمودند و اعلاء کلمه الله فرمودند و سفر اسلامبول شد و صیت و صوت حق جهانگیر گشت و خوف و خطر نماند هر کس از پس پرده برون آمد و میدانی یافت و جولانی کرد کسی نگفت که ای شهسوار میدان قبریس متظلل در ظل انگلیس تا بحال کجا بودی یازده سال بغداد در چه حفره خزیده بودی بعد از شهادت حضرت اعلی روحی له الفداء چه نصرتی شد و چه استقامتی ظاهر گشت و در مقابل اعدا چه مقاومتی حاصل شد جز اینکه بهفت شهید باصطلاح توقیع مرقوم گشت از جمله ملا جعفر در کاشان و سید محمد ملیح در طهران و دیگران و در آخر هر یک توقیع ارسالوا لنا بکراً مرقوم بود و هیچ یک هم نیز الحمد لله ارسال ننمود و در لوح مسطور مرقوم گشت ان الله یحب ان یراک بین الفین من الحوریات و هرچه ممکن بود تزئین نساء شد از شیراز ام احمد از تفریش بدری از مازندران رقیه و از بغداد متعدد باوجود این باینها قناعت نشد حرم محترمه حضرت اعلی همشیره ملا رجبعلی ام المؤمنین و بنص قاطع حضرت اعلی ازدواج جائز نه او نیز تصرف شد و بعد از چند روز بحاج سید محمد بخشیده گشت

- 14 No more mention was heard—no call, no remembrance or praise. The Cause of the Most Exalted One, the Bab—may my soul be offered up for Him—was effaced and obliterated. Had it not been for the return of the Blessed Beauty—may my soul be offered up for His loved ones—from Kurdistan, I swear by God, besides Whom there is none other, that no trace or name would have remained of this Cause. Friend and stranger alike testify to this.

14 دیگر نه صدائی نه ندائی نه ذکرى و نه ثنائى بکلی امر حضرت اعلی روحی له الفداء محو و نابود گردید و اگر جمال مبارک روحی لأحبائه الفداء از سفر کردستان مراجعت نفرموده بودند والله الذی لا اله الا هو اسمی از این امر باقى نمانده بود و جمیع خویش و پیگانه بلین شهادت میدهند

- 15 And now that individual is, God be praised, living in Cyprus under British protection, in comfort and happiness, while his hapless disciples in Tihiran have been induced, through empty promises and vain methods of divination, to stir up mischief and sedition against the government. He hath promised them

15 بارى حال نیز در قبریس تحت حمایت انگلیس الحمد لله به راحت و سرور مشغول و بیچارگان مریدان در طهران بمواعد عرقوبیه و رمل و اسطربلاب و همیه ترغیب و تحریص بر فساد و

that this and that will happen, and that through those foolish disciples, sceptre and crown will be granted. Thus have they all been entangled in the mesh of their own devices. Those hapless ones have been condemned to endless misery and eternal loss, whilst he liveth his days in the utmost comfort and tranquillity, with no fear or trepidation, no dread of peril or danger.

فتنه در حقّ حکومت گردید که چنین و چنان خواهد شد و بواسطهٔ مریدان بخردان تاج و صولجان بخشیده شد و جمیع گرفتار گشتند و آن بیچارگان بنکبت ابدی و خسران سرمدی مبتلا شدند و خود در کمال راحت نه خوفی نه باکی و نه بیم از موقع خطرناکی در کمال نعمت و آسودگی ایامی میگذرانند

- 16 In short, the point is that these disciples, who raised such a clamour in Tihran and were so confident in his promises, should have asked him to deign to go to Tihran himself, to act as a true leader and commander, and to issue such incitements and provocations from there. The Manifestations of God and His Chosen Ones have always been the first to carry out that which they enjoin upon others. Yet this individual, while dwelling in peace and safety in his retreat in Cyprus, hath sent his hapless disciples to the cannons and the gallows. Were anyone to gaze with the eye of fairness, this fact alone would suffice. The Glory of Glories rest upon thee.

LOTW#73

- 16 باری مقصود اینست این مریدان که در طهران عریضه مینمودند و مطمئن به وعده و وعید او بودند لازم بود که او را بخوانند که به طهران قدم رنجه فرماید و سرور و سردار گردد و چنین تشویقات و تحریصات را در آنجا مجری بدارد مظاهر الهیه و اولیای الهی آنچه بدیگران تکلیف مینمودند اول خود متصدی آن میشدند لکن جناب معلوم در قبریس در مهد امن و امان آرمیده و بیچارگان مریدان را دم توپ انداخت و بدار کشید اگر نفسی انصاف دهد همین کفایت است و علیک البهاء الأبهی

INBA17:070, NURA#73, MMK4#175
p.207, RHQM1.200-202 (249x) (148-150x),
MAS5.289-292x

AB00665

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihran

Date: 1909-Feb-06

- 1 O Herald of the Covenant! Your letter of the 15th of Muharram 1327 was received and its contents noted. By now Ibn-i-Abhar must have arrived and engaged in service, bringing joy and delight to the friends of God. You had mentioned the attraction and enthusiasm of the friends of God and the organization of teaching meetings and gatherings in Tehran. This was joyful news that brought utmost happiness.
- 2 Regarding what you wrote about the turmoil and disorder among other groups and the conflict between government and people and their disputes and arguments - it has been written repeatedly before that according to the counsels of the Blessed Beauty, government and people must mix together like milk

- 1 ای منادی پیمان نامهٔ پانزدهم محرم سنه ۱۳۲۷ واصل گردید مضمون معلوم شد البتّه تا بحال حضرت ابن ابهر وارد و بخدمت قائم و سبب سرور و فرح یاران الهی گردیده‌اند از انجذاب و اشتعال احبّای الهی و انتظام مجالس و محافل تبلیغ در طهران اشاره فرموده بودید این خبر مسرت‌پرور بود نهایت سرور حاصل گردید

- 2 و از اغتشاش و اختشاش طوائف سائره و اختلاف مابین حکومت و ملت و نزاع و جدال نگاشته بودید به کرات و مرات از پیش مرقوم گردید که بموجب وصایای جمال

and sugar, otherwise grave consequences will result. These souls never consider the outcomes of affairs. This conflict will lead to foreign powers' intervention in Iran. At that time both sides will regret it, but regret and remorse will then benefit neither the people nor the government.

مبارک باید دولت و ملت مانند شیر و شکر بهم آمیخته گردند و الا نتایج وخیمه حاصل گردد این نفوس ابداً در عواقب امور نظر و تأمل ننمایند این اختلاف منتهی بمداخله دول اجنبیه در ایران گردد آنوقت طرفین پشیمان گردند و آنوقت پشیمانی و ندامت نه ملت را ثمر دارد و نه دولت را

- 3 As for the government, now that it has prevailed, it was explicitly written that in gratitude for this victory, the government should arise to seek justice for the martyrdom of the martyr in God's path, Jinab-i-Aqa Siyyid Yahya of Sirjan, so that the hand of oppressors may be cut short from the oppressed. Otherwise God will do as He pleases and wishes. What could be more explicit than this? Mirza Hasan Mujtahid in Tabriz ordered the execution of all the friends, and one of the friends of God was killed by the fatwa of that cruel tyrant. If this had not happened, those ignorant ones would have killed all the friends in Azerbaijan.

3 اما دولت چون غالب گردید بصریح عبارت مرقوم شد که باید بشکراتیت این غلبه دولت بر خونخواهی شهید سبیل الهی جناب آقا سید یحییای سیرجانی برخیزد تا دست تطاول ظالمان از مظلومان کوتاه گردد و الا یفعل الله ما یحب و یشاء از این صریحتر چه خواهد بود میرزا حسن مجتهد در تبریز حکم بقتل جمیع احباب داد و یکی از احباب الهی را بفتوی آن ظالم غدار کشتند و اگر چنین نشده بود جمیع یاران آذربایجان را آن نادانان بقتل میرساندند

- 4 In any case, we have nothing to do with political matters. We mind our own business and offer counsel - whoever wishes may act upon it and whoever wishes may leave it. The friends of God must keep aloof from all and abhor any dispute and conflict. They must obey the government and be well-wishers of all, neither associating with any party nor allying with any group. To them belong war and strife and conflict, to us belong peace and tranquility and moderation.

4 باری ما کاری بامور سیاسی نداریم بحال خودیم و بخود مشغول نصایح مینمائیم من شاء فلیعمل و من شاء فلیترک احباب الهی باید از جمیع در کار باشند و از هر نزاع و جدالی بیزار اطاعت حکومت نمایند و خیرخواه عموم باشند نه با حزبی ارتباط یابند و نه با جمعی ایتلاف جویند لهم الحرب و الضرب و الجدل و لنا الصلح و السلم و الاعتدال

- 5 Regarding the questions that you had asked before, all were answered and sent. If any question remained unanswered, either the question did not arrive or the answer did not reach you. Therefore, write again any questions that have remained unanswered until now.

5 مسائلی که آنجناب از پیش سؤال نموده بودید جمیع جواب مرقوم شد و ارسال گشت اگر سؤالی جواب داده نشد یا سؤال نرسید یا جواب واصل نشد لهذا مسائلی که تا بحال جواب داده نشده را مرقوم دارید

- 6 As for the new question you wrote about, the answer is: If a wife leaves her husband without an acceptable and legitimate excuse, she has no right to claim maintenance and is considered rebellious. She must obey her husband. And if she has a legitimate excuse, she must present it to the Spiritual Assembly. The members of the Spiritual Assembly should consider and investigate - if the wife's excuse for leaving the husband's home is legitimate, meaning her dissatisfaction is due to compelling legitimate reasons, then the wife has a legal right to maintenance and housing. Or the husband may satisfy his wife and bring her home. At present, since the Cause of God is obscured, reconciliation must be achieved between husband and

6 اما مسئله جدیده که مرقوم نموده اید جواب اینست اگر زوجه بدون عذر مقبول و مشروع از زوج نگاره جست حق طلب نفقه ندارد ناشزه شمرده میشود باید باطاعت زوج پردازد و اگر چنانچه عذر مشروعی دارد باید بمحفل روحانی بیان کند اعضای محفل روحانی ملاحظه نمایند و تحقیق کنند اگر عذر زوجه در خروج از بیت زوج مشروع است یعنی عدم رضایت زوجه باسباب مجبره مشروع است زوجه حق نفقه و مسکن شرعی دارد یا آنکه زوج زوجه را راضی کند و بخانه ببرد حال چون امر الله مستور است

wife in whatever way possible through goodness and kindness. When the Cause becomes widespread, definitive judgment will be rendered.

باید به خوبی و خوشی بهر نحو باشد بین زوج و
زوجه التیام داد و چون امر شیوع یابد حکم قاطع
حاصل شود

- 7 Jinab-i-Aqa Azizullah Khan Khayyat Kalimi and his brother have permission for presence. And upon you be the Most Glorious Glory.

7 جناب آقا عزیزالله خان خیاط کلیمی با برادر
خویش اذن حضور دارند و علیک البهاء الأبهی

AVK4.192.12x, YIA.386, KHAZ.120

AB02689

To: Ali Akbar the martyr, in Nayriz

Date: 1909-Feb-06

- 1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

- 2 Thy letter was received and thy eloquent and flowing verses, which were like running water in their sweetness, were read. Talent should be a fountain of knowledge and wisdom, from which praises and tributes to the Blessed Beauty should flow forth. I hope that thou wilt be successful in this.

2 نامه شما رسید و اشعار فصیح و بلیغ که مانند
آب روان در نهایت حلاوت بود قرائت گردید
قریحه باید ینبوع علم و عرفان باشد و محامد و
نعوت جمال مبارک از آن نبعان نماید امیدوارم
که تو موفق بآن گردی

- 3 Thou hadst written about receiving few replies to thy letters. Thou knowest in what ocean 'Abdu'l-Baha is immersed. Papers arrive from all directions like successive waves and hosts. If ten secretaries were to write continuously day and night, they could not keep up. Therefore there is no time even to read them, let alone reply. At most they are opened and glanced at and their contents noted. Now consider how dear thou art that I am writing thee a reply.

3 از قلت اجوبه بر رسائل خود مرقوم نموده بودید
تو میدانی که عبداله‌بهاء مستغرق چه دریاست
اوراق از آفاق مانند امواج و افواج پی در پی
میرسد اگر ده کاتب متماًدیاً شب و روز بتحریر
مشغول گردند از عهده بر نیایند لهذا فرصت
قرائت نیست تا چه رسد بجواب نهایت اینست
که باز میشود و از پیش نظر میگردد و دقت
بمطلب میگردد حال ملاحظه نما که چه قدر
عزیزی که بتو جواب مینگارم

- 4 As for what thou hadst written about the fighting and quarrelling of those associated with the Faith and others - you should stand aside and give counsel, using any means possible to stop the conflict and end the dispute. And if this proves impossible, withdraw. This is the way of the people of Baha.

4 اما از جنگ و جدال منتسبین یار و اغیار مرقوم
نموده بودید شما در کار باشید و بنصیحت پردازید
تا بهر وسیله باشد دفع نزاع کنید و رفع جدال
نمائید و اگر چنانچه ممکن نشد نگاره گیرید هذا
شان اهل البهاء

- 5 Convey my most wonderful and glorious greetings to Jinab-i-'Ali and Yusuf and Begum and their mother, the handmaiden of God Mardiyyih.

5 جناب علی و یوسف و بیگم و والده آنان امةالله
مرضیه را از قبل من تحیت ابدع ابهی ابلاغ
دارید

- 6 Regarding what thou hadst written about the evil eye - this is superstition. The effect lies in the souls, not in the glances, and the influence is in the hearts, not in the eyes. 6 از مسئلهء نظر مرقوم نموده بودید این اوهام است تأثیر در نفوس است نه انظار و حکم در قلوب است نه ابصار
- 7 And upon thee be the Most Glorious Glory! 'Abbas. 7 و علیک البهاء الأبهی

ANDA#81 p.07, LMA2.426, MLK.083,
TAN.172, NYMG.158

AB04168

To: Ali Quli Mirza (Anturih), in Aintureh

Date: 1909-Feb-06

- 1 My kind and dear friend. The gems strewn by thy pen were the cause of happiness to this servant and the contents of thy letter, which was infused with sensitivity and heightened conscience, showed traces of thy having trodden the path of the love of God and gave proof of thine attraction to the divine fragrances. 1 دوست عزیز مهربان اثر کلک گهریار سبب سرور ابرار بود و مضمون مشحون باحساس وجدان دلیل جلیل بر سلوک سبیل محبت الله بود و برهان انجذاب بنفحات الله
- 2 It is my hope that this dear friend of mine may make such progress in the stations of human perfection that thou shalt indeed shine like a brilliant lamp. It is my prayer that thou mayest so evolve in the acquisition of goodly qualities that thou shalt gleam like a radiant star on the horizon of destiny and certitude in such wise that the souls who are united may commune with each other in joy and may be inspired to utter the same speech and the same melody. 2 امید چنانست که آن یار مهربان در مراتب کالات انسانی و فضائل و خصائل روحانی ترقیات کافی وافی نمایند مانند شمع روشن شوی و بمثابهء ستارهء درخشنده از افق ایمان و ایقان تابنده و درخشان گردی تا نفوسیکه همدمند همراز شوند و هم آهنگ و هم آواز گردند
- 3 My hope is that thou shalt be the cause of guidance unto all, that thou mayest invite the people of the world to enter the spiritual kingdom, that thou mayest lead them step by step till they become luminous lamps in the assemblage of existence and shine in the gathering place of truth. May their words and their deeds bring radiance to the human world; may they become like the angels through their character and their qualities. 3 سبب هدایت کلّ شوی و جمیع را بجهان الهی بخوانی و در عالم ملکوت درآری چنان هدایت کنی و دلالت نمائی که هر یکی انجمن عالم را سراج منیر گردند و شبستان حقیقت را نور هدایت شوند به اطوار و رفتار و گفتار سبب عزّت عالم انسانی گردند و به اخلاق و کردار فرشتهء آسمانی شوند
- 4 This is the cause of eternal glory, this is the cause of the adornment of human reality, and this is what befiteth the youth in this glorious century. This is what beseeing those who are young in this sacred epoch. 4 اینست عزّت ابدیه اینست زینت حقیقت انسانیه اینست سزاوار جوانان این قرن مبارک و اینست شایان نورسیدگان این عصر مقدّس و علیک التّحیه و الثّناء

MMK2#363 p.259

AB03972

To: Yunis Afrukhtih, in Beirut

Date: 1909-Feb-06

- 1 ...It is related that a certain one among the people of God said unto a Bektashi dervish, who was drunken and beside himself night and day: "Why dost thou not perform the prayer?" The Bektashi replied: "It is hard, and it bringeth weariness." That gnostic soul answered: "O Bektashi, follow me but for forty days, and occupy thyself with prayer. Thou wilt grow accustomed to it, thou wilt become attached unto it, and thereafter thou shalt find thyself unable to abandon it. Rather wilt thou persevere therein continually."
- 2 The Bektashi said: "Why dost thou prolong the matter so greatly? Do thou but follow me for a single night, and let a cup be poured to thy lips. Then, if thou canst forsake it, I shall yield myself convinced."
- 3 Even so is it now with the generality of mankind. With the summoners unto passion they swiftly forge their bond. Call the children unto toys and frolic, and they will at once set up a resurrection of merriment, being instantly seized with attraction and transport, and accounting it joy and felicity. But should one direct them unto the school, unto lesson and recitation beneath the discipline of the teacher, they recoil in aversion and utter imprecations.
- 4 In the nature of man there is an inclination toward the life and freedom of the beasts of the field and the cattle of the pasture. Yet, in the end, divine education prevaleth. When children attain the station of maturity, they themselves abandon their playthings, and renounce the follies of heedlessness as something whereof they stand no further in need....

1 ...حکایت کنند که شخصی از اهل الله بنفسی از درویش بگاشی که شب و روز بیپوش و مدهوش بود گفت که چرا نماز نخوانی در جواب بگاشی گفت که سخت است و زحمت دارد آنشخص عارف گفت ای بگاشی چهل روز پیروی من کن و بنماز پرداز عادت خواهی نمود و الفت خواهی کرد بعد ترک نتوانی نمود و مداومت خواهی کرد

2 شخص بگاشی گفت چرا اینقدر طول میدهی یک شب تو متابعت من نما و قدحی بکام ریز اگر توانستی که ترک نمائی من تسلیم شوم

3 حالا چنین است خلق با منادی شهوات زود ارتباط کنند اطفال را به بازیچه و جستخیز بخوان رستخیز بنمایند فوراً به جذب و وله آیند و خوشی و شادمانی کنند و کامرانی دانند ولی دلالت به دبستان و درس و سبق ادیب کنند نفرت کنند و نفرین نمایند

4 در طبیعت بشر میل به زندگانی و آزادی وحش و بقراست ولی تربیت الهی عاقبت فائق است اطفال چون بمقام رشد رسند خود ترک بازی کنند و از سفاهت بی نیازی نمایند...

MMK3#161 p.113x

ADMS#096

AB03991*To: Cecilia Harrison, in Chicago**Date: 1909-Feb-06*

O handmaiden of the Kingdom! Your services to the divine Kingdom are known and your efforts in service to the Cause of God are clear and evident. This is among the greatest divine bounties - that in such a blessed age and holy century you raise the call to the Kingdom of God and invite souls to the Zion of the Lord of Hosts. Soon you will observe that through the grace of the Kingdom you became the cause of guidance for souls, and through the favors of the Realm of Might you have surpassed the queens of the horizons. You will see eternal glory and seek everlasting life, and you will illumine the world with the light of the Most Great Guidance.

O cherished handmaiden of God! All people strive day and night, with no rest whatsoever, yet they end up disappointed and deprived, with their deeds bearing no fruit. With utter loss and deprivation they bid farewell to this world, deriving no result from life. But the sons and daughters of the Kingdom ultimately become brilliant lamps and radiant stars in the horizon of eternal glory. Therefore give thanks to God that you have attained to this station.

And upon you be the Most Glorious Glory.

SW_v09#14 p.163

AB10092*To: Mirza Muhammad Hasan Adib, in Tihiran**Date: 1909-Feb-06*

- ¹ O thou herald of the Covenant! The letter thou didst write to Jinab-i-Manshadi hath been received. Its contents brought the utmost joy, for they indicated thy heart's gladness. I hope that, through the grace and loving-kindness of the Blessed Beauty, thou wilt become happier and more joyful with each passing day, that thou wilt grow familiar with the holy fragrances and intimate with spiritual attractions, that thou wilt regain thy youth and forget all weakness, that thou wilt chant the verses of guidance and be confirmed by the Concourse on High.

¹ ای منادی پیمان نامه‌ئی که بجناب منشادی مرقوم نموده بودید رسید از مضمون نهایت سرور حاصل گشت زیرا دلالت بر مسرت قلب آنحضرت داشت از فضل و عنایت جمال مبارک امیدوارم که روز بروز خوشتر و مسرورتر گردی بنفحات قدس مألوف باشی و بانجذابات روحانیه مأنوس جوانی از سرگیری

و ناتوانی بخاطر نیاری ترتیل آیات هدی فرمائی
و بتأیید ملأ اعلی موقف گردی

- 2 I hope that thou wilt endeavour to teach some high-ranking and influential persons, for the hearts of the people have become attracted to the Cause of God and their minds bewildered and enthralled by its awesome grandeur. Those who occupy high positions, too, have become profoundly receptive to its message. The loved ones of God should therefore make a determined effort and guide these distinguished souls to the Cause. And if any such person should accept the Faith, they must keep it entirely confidential and mention it to no one. Today many souls thirst for the wine of guidance but do not draw near, for they fear becoming known. The friends must therefore not be heedless of this point.

2 بتبلیغ نفوس مهمه پردازی زیرا قلوب مایل و عظمت امر الله عقول را حیران و واله نموده در بزرگان نیز استعداد کلی حاصل گشته احباً باید که همتی نمایند و بهدایت نفوس مهمه پردازند و اگر نفسی از آنان اقبال نماید بکلی مکتوم دارند پیش نفسی ذکر او نمایند الیوم بسیاری از نفوس تشنه صهبای هدایتند ولی نزدیک نیایند زیرا خائف از شهرتند لهذا یاران باید از این نکته غافل نباشند

- 3 Ever call the friends to impartiality and invite them to universal love. They should stand aloof from all parties and busy themselves with their own affairs.

3 و همواره یاران را به بیطرفی بخوانید و بحبیب عموم دعوت کنید از احزاب در کنار باشند و بکار خویش مشغول

- 4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

BRL_ATE#180x, COC#1821x

BRL_DAK#0834

AB05369

To: Karim, Nayib et al., in Astanih

Date: 1909-Feb-06

- 1 O spiritual friends! The servant of the Glorious Lord, Isma'il, has mentioned your names in his letter and brought glad tidings of faith and certitude, that praise be to God, those souls have become intoxicated with the wine of the love of God, and cup in hand, they are moving and dancing in the arena of divine knowledge, and with clapping and stamping of feet, they bring the listeners to a state of joy and delight. This news, like a soul-refreshing breeze, brought joy to the hearts of the people of recognition and moved their souls to supplication and vibrant motion. For a thousand years the ascetics and worshippers waited for this call, but alas, a thousand regrets that upon merely hearing the melody of the Supreme Concourse, they closed their ears and shut their eyes so as not to hear the call and witness the lights. They are deaf, dumb, and blind, so they will not return.

1 ای یاران روحانی بنده رب جلیل جناب اسمعیل در نامه خویش نام شما برده مرده ایمان و ایقان داده که الحمد لله آن نفوس از صهبای محبت الله سرمست شدند و قدح بدست در میدان عرفان در جنبش و رقصند و کف زنان و پاکوبان مستمعان را به وجد و طرب آرند این خبر مانند نسیم جانپور قلوب اهل عرفان را اثر سرور بخشید و جانها را به نیاز و اهتزاز آورد هزار سال بود که زهاد و عیاد منتظر این ندا بودند ولی هزار افسوس که بمجرد استماع آهنگ ملأ اعلی گوش خود را بستند و چشم بر هم نهادند تا ندا نشنوند و مشاهده انوار نکنند صم بکم عمی فهم لایرجعون

- 2 Now consider what bounty has encompassed you, that you have attained to this greatest grace and obtained a portion and share from this overflowing cup. 2 حال ملاحظه نمائید که چه موهبتی شامل حال شما گردید که باین فیض اعظم واصل و از این کأس طاغ بهره و نصیب حاصل گشت
- 3 "Hassan from Basra, Bilal from Abyssinia, Suhayl from Damascus, 3 حسن ز بصره بلال از حبش سهیل از شام
- 4 from the soil of Mecca Abu Jahl, what foolishness is this!" 4 ز خاک مکه ابوجهل این چه بواهوسیت
- 5 Therefore, at every moment engage in sanctifying and glorifying the Merciful Lord, Who placed this glorious crown upon your heads and adorned the countenance of the friends with this radiant diadem. 5 لهذا هر دم بآهنگ تقدیس و تسبیح حضرت رحمانی پردازید که این اکیلی جلیل بر سرها نهاد و این تاج و هاج را زینت هامة یاران نمود...

MSHR3.144-145x

AB06987

To: Mulla Bahram Akhtar Khavari

Date: 1909-Feb-06

- 1 O descendant of the ancestors! 1 ای یادگار نیاکان
- 2 Praise be to the Pure Lord who made the radiance of the Sun of Creation the beautifier of hearts, until eyes were illumined and the flower-garden of souls became the envy of rose garden and meadow. 2 ستایش پاک یزدانرا که پرتو آفتاب آفرینش را زیبایش دلها فرمود تا دیده‌ها روشن گشت و گلگشت جانها رشک گلزار و چمن شد
- 3 If in every breath you offer praise and utter benediction, even then you cannot adequately praise the bounties of God as is befitting and proper, for He made the eye seeing and the ear hearing, made the tongue speaking, brought the soul to the Beloved, made the heart aware and gave shelter at His threshold. 3 اگر در هر دمی بسپاسی پردازی و درودی بر زبان رانی چنانکه باید و شاید بخشش خداوند را ستایشی شایان نتوانی زیرا دیده بینا کرد و گوش شنوا نمود زبان گویا فرمود جان بجانان رساند دل آگاه کرد و باستان خویش پناه داد
- 4 As much as you can, with an eloquent tongue engage in heavenly conversation, receive divine radiance, become a mirror of the higher realm, seek the comfort of creation, pursue friendship, search for truth, desire reconciliation, be kind, be generous, seek the freedom of both worlds. 4 تا توانی بزبانی گویا گفتگوی آسمانی کن پرتو ایزدی گیر آئینه جهان بالا گرد آسایش آفرینش خواه دوستی بجو راستی بطلب اشتی بخواه مهربان باش رایگان باش آزادی دو جهان خواه
- 5 May your soul be happy. 5 جانت خوش باد

YARP2.502 p.367

AB07331

To: Muhammad Ali Khan Baha'i, in Tihiran

Date: 1909-Feb-08

- 1 O thou who art steadfast in the Covenant! Thy letter addressed to Jinab-i-Munshadi was received, observed, and read with the utmost care. Owing to lack of time, I write but a brief reply. Concerning Jinab-i-Bashir-Ilahi, his first act of trustworthiness and fidelity, in remitting, before the appointed time, the sum due to the Mithaqi Company, was highly commended, and it was forwarded to Shiraz.
- 2 As to the matter of thy apologetic treatise, it must assuredly be printed and published. Though in these days the means are lacking, ere long the necessary instruments shall be provided. Until such time as it is printed, thou wilt, of a certainty, continue to labour upon it, and it shall become fairer and sweeter still.
- 3 With regard to what thou didst write concerning the honoured Center, and the utterances of certain persons, repeated mention thereof had already been made in former letters, and now again it is explicitly declared that the friends must in no wise intervene in such affairs, nor object, nor criticize any soul, nor suffer a single word, savouring of partisan hostility against any party, to pass their lips. They must remain in the utmost calm and dignity, and consort with all peoples and kindreds in the fullness of love and fellowship, yet in political matters they must never intervene. Should any soul offer criticism, in truth that returneth unto me; for the friends must act in accordance with the divine teachings and the counsels of 'Abdu'l-Baha, and should entertain no opinion of their own.
- 4 For the Cause of God hath a hundred thousand wisdoms, and no one is aware thereof. In a prayer of the Blessed Beauty it is said, the translation whereof is this: "O Lord! If, with regard to the Manifestation of justice, Thou dost decree the sentence of wrong, who is there that hath the power to object? And if upon the temple of injustice Thou dost cast the robe of justice, who hath the right to deny it?" These matters depend upon divine wisdom, and cannot be explicitly set forth. It is not that 'Abdu'l-Baha is unaware of the reality of things or that matters are unclear to Him, but it is due to the wisdom of the Cause. Let these events pass. Thereafter the wisdom thereof shall become plain and manifest, and at that time all shall testify that whatsoever was said was in conformity with wisdom. The mysteries of the letters of 'Abdu'l-Baha, His prohibition

ای ثابت بر پیمان نامهء مرقوم بجناب منشادی ملحوظ افتاد و بدقت تمام قرائت گردید از عدم فرصت مختصر جواب مینگارم بجناب بشیرالهی نخستین امانت و دیانت و ایصال طلب شرکت میثاقیه پیش از وقت نهایت تحسین گردید و به شیراز ارسال گردید

2 و اما مسئلهء رسالهء استدلالیه شما البته باید طبع و نشر گردد و اگر چنانکه این ایام اسباب مفقود عنقریب وسائل موجود گردد و تا آنکه طبع شود البته در آن کار میفرمائید خوشتر و شیرین تر خواهد گشت

3 در خصوص مرکز محترم مرقوم نموده بودید و تفوهات بعضی از پیش بتکرار مرقوم گردید و حال نیز تصریح میشود که احباً باید بهیچوجه در اینگونه امور مداخله ننمایند و اعتراض و تنقید در حق نفسی نکنند و کلمهائی بر زبان بضدیت حزبی از احزاب نیالایند در نهایت سکون و وقار باشند و با جمیع طوائف بکمال محبت الفت کنند ولی در امور سیاسی مداخله ننمایند اگر نفسی تنقیدی نمایند فی الحقیقه آن راجع بمن است زیرا احباً باید بموجب تعالیم الهیه و وصایای عبدالهآء حرکت نمایند از خود رأیی نداشته باشند

4 زیرا امر الله صد هزار حکمت دارد و کسی ملتفت نه در مناجات جمال مبارک میفرمایند که ترجمه اش اینست ای پروردگار اگر در حق مظهر عدل حکم ظلم ثنائی که رایارای اعتراض است و اگر بر هیکل ظلم خلعت عدل پوشانی که را حق انکار است این امور نظر بحکمت الهیست و نمیشود که واضح بیان کرد عبدالهآء نه اینست که بحقیقت امور منته نیست یا امری بر او مشتبّه است ولی نظر بحکمت امر است این وقایع بگذرد بعد حکمت واضح و آشکار شود آنوقت کل تصدیق نمایند که آنچه گفته شد موافق حکمت بود اسرار مکاتیب عبدالهآء و منع از مداخله در

against interference in political affairs, and His exposition of the consummate wisdom thereof, shall in days to come be made clear and evident.

- 5 O thou who art steadfast in the Covenant! We neither maintain intimacy with one party, nor cherish attachment to the rest of the parties. Our way is to tread the straight path, and our manner is to walk in the highway of rectitude. In this fleeting world we would raise aloft the banner of the unity of mankind, and seek concord, union, and universal peace. We would summon to oneness nations and peoples that are strangers one to another, that we may make hostile and contending factions loving and harmonious. We have naught to do with political affairs. Our refuge is in morals, not in bodies. Our path is the promotion of the merciful virtues and heavenly qualities which are the adornments of human reality, and not evil-speaking and fault-finding with parties and factions. Having such exalted aims, how should we stain ourselves with petty matters and undermine this mighty and well-founded edifice? Though in certain letters some allusion to complaint may appear, that is but for admonition, that they may awaken, and not by way of grievance; otherwise, we have no complaint against any soul. We are the well-wishers of all. And upon thee be the glory of the Most Glorious.

امور سیاسی و تعریف و توصیف حکمت بالغه دارد من بعد واضح و آشکار گردد

5 ای ثابت بر پیمان ما نه با حزبی کلفتی داریم نه بسائر احزاب الفتی مسلک ما سلوک در طریق قویم است و روش بر صراط مستقیم در اینجهان فانی ارتفاع علم وحدت انسانی خواهیم و اتفاق و اتحاد و صلح عمومی جوئیم دول و ملی را که از یکدیگر بیگانه اند به یگانگی خوانیم تا طوائف متباغضه متنافره را متوافقه متحابه کنیم بامور سیاسی کاری نداریم مرجع ما اخلاق است نه اجسام مسلک ما ترویج خصائل و فضائل رحمانیه است که زینت حقیقت انسانیه است نه بدگوئی و نکته گیری بر احزاب باوجود این مقاصد عالیه چگونه بامور جزئیه خود را آلوده کنیم و این بنیان عظیم رصین را برهم زنیم شاید در بعضی مکاتیب اشاره شکوهی رود آن بجهت تنبیه است که بیدار شوند نه شکایت والا ما از نفسی شکوه نداریم کل را خیر خواهیم و علیک البهاء الأبهی

BRL_DAK#0309, MAS5.156x

AB00859

To: Mirza Muhammad Baqir Khan Shirazi

Date: 1909-Feb-08

- 1 O you who are firm in the Covenant! Your detailed letter written to Jinab-i-Manshadi was reviewed. Due to lack of time, I write briefly.
- 2 Do not become sorrowful and grieved by the events in that region. Have you not heard what Sheikh Hafiz said: "Shiraz becomes tumultuous when a sweet-lipped one appears"? Since on that day they caused an uproar, they must inevitably find no rest or peace. Sometimes earthquakes arise, sometimes famine and drought appear, sometimes the tempest of factions stirs up - and this affliction continues until the lovers of that Sweet-Lipped One emerge and partake of the honey-sweetness

1 ای ثابت بر پیمان نامه مفصل که بجناب منشادی مرقوم نموده بودید ملاحظه گردید از عدم فرصت مختصر مرقوم میگردد

2 از وقایع آندیار مغوم و مهموم مگردید مگر نشنیدی که شیخ حافظ چه گفته شیراز پرغوغا شود شکرلی پیدا شود چون در آن یوم ضوضا نمودند لابد بر این است راحت و آرام نجویند گهی زلزله جنبان بمیان آید گاهی قحط و غلا رخ گشاید گهی طوفان احزاب هیجان کند و این بلا مستدام مگر آنکه عاشقان آن شکرلب

of that Beloved. Then peace will come. All these events are so that the factions may awaken, become conscious, seek freedom from self and passion, and seek rest and peace under the Tree of Life. All events lead to the exaltation of the Word of God.

گردند و از شهد حلاوت آندلبر بهره و نصیب
گیرند آنوقت آرام یابد و جمیع این وقایع بجهت
آنست که احزاب بیدار شوند هوشیار گردند و
از نفس و هوی یبزاری جویند و در ظل شجره
حیات راحت و آرامی طلبند جمیع وقایع منتهی
باعلاء کلمه الله است

- 3 His Honor Qavam, upon him be mercy and divine good-pleasure, complained in Tehran to Jinab-i-Adib about his obscurity and abasement, and made Jinab-i-Adib an intermediary and intercessor. In response, clear glad tidings were given that "Wait, soon this abasement and obscurity will be transformed to the heights of acceptance, and the heart's desire will be fulfilled." Not three days had passed after receiving the response when suddenly he became the recipient of royal favors and attained his desires.

3 جناب قوام علیه الرحمة و الرضوان در طهران در نزد جناب ادیب شکوه از خمول و ذلت نمود و جناب ادیب را واسطه و شفیع کرد در جواب بشارت صریح داده شد که منتظر باش عنقریب این ذل و خمول باوج قبول مبدل گردد و آرزوی دل و جان حاصل شود بوصول جواب سه روز بیشتر نگذشت که ناگهان مظهر الطاف تاجداری شد و موفق بکامرانی

- 4 He requested that some duty be assigned to him. In response it was written that we have no task or expedient except that he must protect Jinab-i-'Andalib from far and near, and show consideration and extend protection. But when they arrived in Shiraz, they forgot this intimate connection and attributed the insurgents to this community, while they knew like the sun that the Baha'is had no inclination toward insurgency and were not in league with factions. Rather, they kept their distance and gave counsel so that hearts might be unified. In any case, this caused a change in what was destined.

4 خواهش نمود که تکلیفی باو شود در جواب مرقوم گردید که ما را کاری نه و مصلحتی نیست جز آنکه باید جناب عندلیب را محافظه از بعید و قریب نماید و رعایتی کند و حمایتی فرماید ولی ایشان چون به شیراز رسیدند این راز و نیاز را فراموش نمودند و شورشیانرا باین طائفه نسبت دادند و حال آنکه مثل آفتاب میدانستند که بهائیانرا در شورش شوری نه و با احزاب همراه نیستند بلکه نگاره گیرند و بنصیحت پردازند تا سبب الفت قلوب گردد باری این سبب شد که در تقدیر تغییر حاصل گردید

- 5 However, you must serve their descendants with the utmost patience, composure, trustworthiness and religiosity. We beseech God that the successors may become the cause of the good name of their predecessors and seek divine forgiveness for them. In truth that family is ancient, and if they enter beneath the shade of the All-Merciful and All-Compassionate they will be confirmed in a mighty cause and establish a firm foundation.

5 اما شما باید در نهایت صبر و سکون و امانت و دیانت بیازماندگان ایشان خدمت نمائید از خدا خواهیم که اخلاف سبب حسن صیت اسلاف شوند و آنانرا عفو و مغفرت الهی خواهند فی الحقیقه آنخاندان قدیمید و اگر بظل شجره رحمان و رحیم درآیند مؤید بامری عظیم گردند و بنیانی متین تأسیس کنند

- 6 Regarding the Mashriqu'l-Adhkar, you mentioned that Aqa 'Ali Muhammad Khan and Jinab-i-Muvaqqaru'd-Dawlih have purchased the birthplace of the Bab, may my spirit be sacrificed for Him, and they are also selling an adjacent house. That location is very suitable, but whatever the friends deem advisable is acceptable. We leave it to your judgment and that of the friends.

6 در خصوص مشرق الأذکار ذکر نموده بودید که آقا علی محمد خان و جناب موقرالدوله موقعی که محل تولد حضرت اعلی روحی له الفداء بود خریده اند و خانه ای که جنب آنست نیز میفروشند آنحل بسیار بموقع است ولی آنچه یاران مصلحت بدانند آن موافق است برآی شما و یاران حواله نمودیم

- 7 And upon you be the Most Glorious Glory.

7 و علیک البهاء الأبهی

AB12405*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1909-Feb-08*

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 The numerous letters which thou hadst written to Jinab-i-Manshadi, as well as those thou hadst written to me, were all received. Praise be to God that wherever thou art, thou art engaged in service and art rendering servitude to the oneness of the Divine Countenance. I hope that in Shiraz thou wilt be engaged with melody and song, and wilt make the friends intimate companions and confidants of one another, so that this existing discord may disappear and this estrangement may end in unity, for discord and lack of harmony are the cause of bringing low the Cause of God.

2 مکاتیب متعدده که بجناب منشادی مرقوم نموده بودی و همچنین نامه‌هایی که بمن نگاشته بودی کلّ ملاحظه گردید الحمد لله در هر جا که هستی بخدمت مشغولی و به یگانگی حضرت احدیت بندگی مینمائی امیدوارم در شیراز با نغمه و آواز باشی و یاران را با یکدیگر همدم و همراز کنی تا این اختلاف موجود معدوم گردد و این بیگانگی به یگانگی منتهی شود زیرا اختلاف و عدم ائتلاف سبب توهین امر الله است

3 But the signs of your steadfastness are clear and evident, and proof of this is that thou didst pay the Shirkat-i-Mithaqiyyih before its due time and didst prove thy trustworthiness and religiosity. I beseech God that day by day thy success and confirmation may increase.

3 اما آثار ثبات شما واضح و آشکار است و دلیل بر آن که طلب شرکت میثاقیه را پیش از موعد پرداختی و امانت و دیانت خویش اثبات فرمودی از خدا خواهم روز بروز بر توفیق و تأیید یفزائی

4 Convey to all the friends of God the most wonderful, most glorious greetings from 'Abdu'l-Baha. And upon thee be the most glorious Glory!

4 جمیع یاران الهی را از قبل عبداله‌آ تحیت ابدع ابهی ابلاغ دار و علیک البه‌آ الأبهی

BSHL075-076

AB04913*To: Mhraban Rustam et al., in India**Date: 1909-Feb-12*

O kind friends! India had been encompassed by the darkness of ignorance, and souls were in utmost heedlessness, blind and sightless. The Parsi friends must make an effort and show forth power and strive with heart and soul so that those lost ones may find their way to the divine street. May they open an eye and witness the rays of the heavenly Sun. May they open an ear and hear the melody of the realm above. May they open a tongue and engage in praise of the Lord of creation.

ای یاران مهربان هندوستان را ظلمت جهل احاطه نموده بوده و نفوس در نهایت غفلت کور و نابینا بودند دوستان پارسی باید همتی نمایند و قدرتی بنمایند و به دل و جان بکوشند تا آن گمگشتگان پی بکوی دوست برند چشمی بگشایند و مشاهده پر تو آفتاب آسمانی کنند گوشتی باز کنند و آهنگ عالم بالا بشنوند زبانی بگشایند و بستایش خداوند آفرینش

Especially the ancient Parsees who became wanderers in India and remained without home or shelter for a long time. Now praise be to God, from the East of Iran to the West, the Sun of Grace has cast its rays and illumined the dark world. It would be a pity if that noble group remained deprived and without share of this new bounty. Therefore, O friends, strive with utmost endeavor so that you may attract the ancient Parsees through deeds and conduct and speech and goodly character and refined manners. May your souls be happy.

پردازند علی‌الخصوص پارسیان قدیم که آواره هندوستان شدند و مدتی مدیده بی سر و سامان ماندند حال الحمد لله از خاور ایران آفتاب بخشایش تا باختر پرتو افکنده و جهان تاریک را روشن نموده حیف است که آن گروه نجیب از این فیض جدید بی بهره و نصیب مانند پس ای یاران بنهایت اهتمام بکوشید تا پارسیان قدیم را به کردار و رفتار و گفتار و حسن اخلاق و حسن آداب منجذب نمائید جانتان خوش باد

YARP2.333 p.273

AB04663

To: Parsi, Khusraw et al., in India
Date: 1909-Feb-12

- 1 O beloved servants of the merciful Lord! Although outwardly we are in this region and you are in India, yet praise be to God, our hearts in the station of revelation and vision are companions of each other, and at every moment we are in the gathering of fellowship. The heart travels east and west in an instant, and the soul hastens to all corners of the world in a single breath, beholding friends and conversing with loved ones.

1 ای بندگان عزیز خداوند مهربان هرچند بظاهر ما در این سامان و شما در هندوستان ولی الحمد لله دلها در مقام مکاشفه و عیان مونس یکدیگریم و هر دم در محفل الفتیم دل در یکدم خاور و باختر به پیاید و جان در یک نفس باطراف جهان بشتابد دیدار دوستان نماید و گفتگو با یاران کند

- 2 This is no cause for wonder - the sun which is at the zenith of the ether shows affection to the mirror and communes with it, and when you look to the reality, it holds spiritual conversation. Through the grace of the Divine Lord, it is hoped that this fellowship will increase day by day and this intimacy will grow moment by moment.

2 جای حیرت نیست آفتاب که در اوج اثر است با آئینه غمازی کند الفت نماید و چون بحقیقت نگری گفتگوی معنوی نماید از فضل حضرت ایزد امید چنانست که این الفت روز بروز بیشتر گردد و این انس دمبدم پیفزاید

- 3 O Khosrow! You are very precious and fortunate that you are mentioned and renowned and famous at every moment among the friends of this servant. May your soul be happy!

3 ای خسرو بسیار عزیزی و خوش بخت که در نزد دوستان این عبد هر دم مذکوری و معروف و مشهور جانت خوش باد

YARP2.328 p.272

AB05682*To: Husaynabadi, Jamshid Bahram (Anvari) et al.**Date: 1909-Feb-12*

- 1 O true friends! Jamshid arrived and mentioned the names of his brothers and requested remembrance of those who are longing. A brother should be so pleasant, good-natured and precious that in such a station he remembers his brothers and requests endless bounties for them. Would that every brother were like this!
- 2 Therefore, in gratitude for this gift, continuously increase in love and devotion, and establish strong bonds and attachments with each other until you attain the station of one soul and do not draw a single breath without each other's good pleasure. A harmonious brother is the most precious thing in all horizons - worth a whole world.
- 3 Likewise consider that you are all believers and assured ones, steadfast and tested ones. This most great bounty is the greatest gift of the All-Glorious. At every moment it deserves a thousand thanks. May your souls be happy!

1 ای دوستان راستان جناب جمشید وارد و نام برادران خویش برد و خواهش یاد آشتاقان کرد برادر باید چنین خوشرو و خوشخو و نازنین باشد که در چنین مقامی یاد برادران افتد و خواهش بخشش بی پایان نماید ای کاش هر برادری چنین بود

2 پس شما بشکرانه این عطا دمبدم بر محبت و ولا بیفزائید و یکدیگر ارتباط و انعطاف شدید حاصل نمائید تا حکم یکنفس یابید و نفسی بی رضای یکدیگر بر نیارید برادر موافق عزیزترین آفاقت بجهانی ارزد

3 و همچنین ملاحظه کنید که کل مؤمنید و موقن و ثابتید و ممتحن این نعمت عظمی اعظم عطیه حضرت کبریاست هر دم سزاوار هزار شکرانه است جانتان خوش باد

ANDA#65 p.58, YARP2.158 p.167,
PPAR.094

AB07057*To: Rustami Mhraban et al.**Date: 1909-Feb-12*

- 1 O Lord, O Forgiver, these are broken-winged birds - bestow upon them wings and feathers and enable them to soar in the heights of pardon and forgiveness. Grant these helpless ones shelter and refuge in the protection of Thy forgiveness. Lead these thirsty ones to the spring of favors and seat these needy ones at Thy bountiful table. Deliver them from the dark and gloomy night of deprivation and separation, and brighten their eyes with the dawn of reunion.
- 2 Forgive their errors, grant them Thy gifts, and fulfill what Thou hast promised. O Kind God, though we are sinners, we place our hopes in Thy forgiveness, and though we lack

1 پروردگارا آمرزگارا این مرغان شکسته‌پند بال و پری بخش و در اوج عفو و غفران پرواز ده و این بیچارگان را در پناه آمرزش خویش مسکن و مأوی بخش این تشنگانرا بچشمه الطاف رسان و این محتاجان را بر خوان نعمت خویش حاضر فرما از شب تار و تاریک حرمان و هجران نجات بخش و بصبح وصال دیده روشن نما

2 خطا بخش عطا بده و آنچه نوید بخشیدی وفا فرما ای خدای مهربان هرچند گناهکاریم ولی بعفو تو امیدوار و هرچند بی استعدادیم ولی به بخشش

capacity, we have complete trust in Thy generosity and justice. Thou art the Bestower, the Giver, the Forgiver, and the Kind One.

و دادت در نهایت اعتماد توئی بخشنده و دهنده
و آمرزگار و مهربان

YARP2.335 p.275

AB08105

To: *Hurmuzdyar Khudabakhsh (Pilgrim)*

Date: 1909-Feb-12

- 1 O pilgrim of musk-scented breath! Several letters were written through you and despite lack of time I wrote without delay. Now you have wept and lamented and made Aqa Mirza Haydar-'Ali your intercessor, leaving no choice but to write. I have set aside my work and undertaken to write this letter.

1 ای زائر مشکین نفس چند نامه بواسطه شما
مرقوم گردید و باوجود عدم فرصت بدون مهلت
نگاشتم حال شما گریه و زاری فرمودید و جناب
آقا میرزا حیدر علی را شفیع کردید چاره جز
نوشتن نه کارهای خود را گذاشته و بتحریر این
نامه پرداخته

- 2 The rule is that letters are issued to those who are absent - one does not write to someone who is present, unless you say "Though present, I am absent," as Sheikh Hafiz says: "I see you clearly yet send you greetings." This statement is by way of humor, otherwise whatever brings joy to the friends is 'Abdu'l-Baha's utmost desire.

2 قاعده اینست که نامه غائبانه صدور یابد
بشخص حاضر کسی تحریری ننگارد مگر اینکه
شما بفرمائید من حاضر غایم بقول شیخ حافظ
میبینمت عیان و سلامی فرستمت این بیان
من باب مزاح است والا آنچه سبب سرور یاران
است منتی آرزوی عبدالبهاس

- 3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

MSHR5.159a, YARP2.336 p.275

AB09361

To: *Khusraw Mihraban et al.*

Date: 1909-Feb-12

- 1 O ye two birds of the meadow of divine knowledge! The months of December and January have passed, and the life-giving springtime hath arrived. The plains and wilderness have become as paradise on high, and the gardens and meadows have been transformed into the rose-garden of the Supreme Heaven.

1 ای دو مرغ چمن عرفان موسم دی و بهمن
بگذشت فصل بهار جانپور رسید دشت و صحرا
بهشت برین شد و باغ و راغ گلشن علین گردید

- 2 O ye celestial birds! The time hath come for you to burst into song and raise up such melodies that all the Parsees may be moved to ecstasy and rapture, that they may be stirred with fervor and longing, and become satiated from the ocean of the mercy of their Lord. May your souls be happy!

2 ای مرغان آسمانی وقت آنست که بنغمه و آواز
آئید و آهنگی بلند نمائید که جمیع پارسیان بوجد
و طرب آیند تا شور و وله انگیزند و از دریای
رحمت پروردگار سیراب شوند جانتان خوش باد

YARP2.331 p.273

AB10041

To: Gul Bahram

Date: 1909-Feb-12

O handmaid of God! Thy honored husband desired that this pen write a letter and call thee to the realm above. Praise be to God that through the power of the love of God thou art a soaring bird, not a crawling insect, and art free from predatory wolves. I beseech God that thou mayest soar in these loftiest heights. May thy soul be happy!

ای کنیز خدا قرین محترمت را آرزو چنین که این
خامه و آمه نامه نگارد و تو را بجهان بالا بخواند
الحمد لله بقوة محبة الله مرغ پردهئی نه حشرات
چرنده و بیزار از گرگان درنده از خدا خواهم
که در این اوج اعلی پرواز نمائی جانت خوش باد

YARP2.327 p.271

AB09944

To: Khurshid wife of Hurmuzdyar Khudabakhsh

Date: 1909-Feb-12

- 1 O Khurshid! Praise be to God that thine eye hath beheld the light of truth, thine ear hath heard the voice of them that are privy to divine mysteries, thy heart hath palpitated with the fire of love, and the divine springtime hath arrived.
- 2 Thou must needs acquire, through the bounties of this Spring, a fresh and wondrous grace, and become enamored of the countenance and locks of that peerless Beloved. Partake thou of the heavenly feast, discover the divine realm, and be thou the cause of joy and gladness to thy kinsfolk and relations. May thy soul be cheered!

1 ای خورشید الحمد لله دیده نور حقیقت بدید و
گوش آواز اهل راز بشنید و دل باآتش عشق
بطپید و موسم بهار الهی رسید

2 باید از فیض این ربیع طراوت و لطافت بدیع
حاصل نمائی و آشفته روی و موی آندلبر یگا
گردی از خوان آسمانی بهره گیری و بجهان الهی
نیبری و سبب سرور و شادمانی اقربا و خویشان
گردی جانت خوش باد

YARP2.334 p.274

AB10035*To: Shirin Bahram**Date: 1909-Feb-12*

- 1 O handmaid of God! Rejoice, and again rejoice, for thou art freed from this mortal world and hast drawn nigh unto the court of the All-Possessing, the All-Sufficing. 1 ای کنیز الهی شاد باش و شاد باش که از اینجهان فانی آزادی و بدرگاه احدیت بی نیاز پرنیاز
- 2 A hundred thousand ladies of the world remained deprived, while thou hast become privy to divine mysteries and hast become the intimate companion of the birds of God's rose-garden. 2 صد هزار بانوهای عالم محروم شدند و تو محرم راز گشتی و با مرغان گلشن الهی همدم و همراه شدی
- 3 Thou hast discovered the secrets of the Incomparable Lord and found thy way to the celestial realm. May thy soul be well pleased! 3 براز حضرت بیچون پی بردی و بعالم آسمانی راه یافتی جانت خوش باد

ANDA#65 p.60, YARP2.157 p.167,
PPAR.101

AB09993*To: Suhrab Hurmuzdyar (Bombay)**Date: 1909-Feb-12*

O Suhrab! Be detached from the mirage of nothingness and become intoxicated with the heavenly wine of existence. The world of water and clay is polluted and impure, but the divine realm is radiant. The insects of the earth strive mightily to reach the lowest depths, but the divine friends, like the birds of the highest heaven, soar to the realm above. Praise be to God, thou art one of these. May thy soul be happy!

ای سهراب از سراب نیستی بیزار شو و از شراب هستی آسمانی سرمست شو جهان آب و خاک آلوده و ناپاک است و جهان الهی تابناک حشرات زمین سعی بلیغ نمایند تا باسفل سافلین رسند ولی یاران ربّانی چون مرغ علیین بجهان بالا پرواز کنند الحمد لله تو یکی از آنانی جانت خوش باد

MSBH10.036a, YARP2.330 p.272,
PPAR.167, NVJ.118

AB10577*To: Marzban Bahram**Date: 1909-Feb-12*

- 1 O man of the Parsees! Praise be to God that thou hast attained to friendship and truthfulness and worship of God, and hast freed thyself from the snares of this world and set thy heart upon the other world. 1 ای مرد پارسی الحمد لله دوستی و راستی و خداپرستی و از دام اینجهان رستی و بجهان دیگر دل بستی
- 2 Thou art intoxicated with the wine of the love of God and art engaged in worship. 2 از باده محبت الله سرمستی و محپرستی
- 3 Thou hast broken the market of lovers and art enamored, enchanted, enthralled and enraptured with that Beloved Friend. 3 بازار عاشقان شکستی و آندلبر مهربان را آشفتهئی و شیفته و دلدادهئی و جانباخته
- 4 May thy soul be happy! 4 جانت خوش باد

YARP2.329 p.272

AB10493*To: Nushiravan Miharaban**Date: 1909-Feb-12*

O Kind Lord! Make this Nushirvan sweet of soul, bestow upon him the sweet cup, and immerse him in the ocean of pardon and forgiveness. That pure soul has hastened to Thy realm and has been freed from the bonds of this world, and is a guest worthy of abundant bounty. Thou art the Forgiver, the Bestower, the Kind One.

ای خداوند مهربان این نوشیروان را نوشینروان
فرما جام شیرین بخش و در دریای عفو و غفران
مستغرق نما آن پاک جان بجهان تو شتافت و از
قید اینجهان رها یافت و میهمان شایان بخشش
شایگان است توئی آمرزنده و بخشنده و مهربان

YARP2.332 p.273

AB01897

To: Margaret B Peeke, in Washington, DC

Date: 1909-Feb-15

O thou daughter of the Kingdom; O thou esteemed maidservant of God!

O thou Mrs. Peeke, pure and sanctified is the Lord of the Kingdom who released thee from this earthly world and led thee unto the Divine World, who took thee into the pure world out of this world of dust, delivered thee from separation, longing and yearning, and caused thee to soar up into the rose-garden of vision and meeting.

O thou who art attracted unto God, happy is thy condition, for in this mortal world thou didst devote thy life to spiritual pursuits, didst call people to the Kingdom, with inner attractions night and day, and didst partake of Eternal Life, and of the Meeting of the Lord of the Kingdom.

Before long the Queens of the world will be nameless and forgotten, but thou art shining and luminous like unto a star on the eternal horizon; during future centuries thy name will be on all tongues and thy eternal glory shall be clear and manifest, though this bounty is not at present clear and manifest, but in the future it will before long become visible and evident.

Happy, happy is thy condition, for thou hast become a recipient of the favors of His Highness, the Merciful One, and hastened unto the assemblage of the Beauty of Abha.

O thou Creator! Glorify this esteemed daughter of the Kingdom in the Divine World, and cause this longing one to attain unto the honor of Thy union. Give this thirsty one to drink from the Fountain of Life and cause this enraptured one to seek rest and peace in thy shelter.

Grant the wishes of her heart and soul and make her survivors firm and steadfast in the right way and in the Path of the Kingdom, so that they may light the lamp of that attracted one, and walk in her footsteps. May her descendants be related to Thy threshold in this world and may they be known in the Name.

Thou art the Clement, the Gracious, the Forgiving, the Powerful.

AB02517

To: Mutamanas-Saltanih Sabzivari Mustashar Daftar, in Khurasan

Date: 1909-Feb-15

- 1 ...All the peoples and kindreds of the earth arose, with their utmost power and purpose, to uproot and utterly destroy this towering and well-rooted Tree; yet 'Abdu'l-Baha, solitary and alone, though outwardly absent, in every region single-handedly repelled the assaults of the adversaries, withstood the hosts of hatred, and, through the confirmations of the Abha Kingdom, emerged triumphant and victorious. Praised be God, this is a shining proof, this a radiant testimony, this an argument manifest, clear, and evident.
- 2 Notwithstanding such heavenly aid, such divine confirmations, and such assistance vouchsafed by the Abha Beauty, weak souls have still remained, and continue to remain, heedless, oblivious, disappointed, and lost. Know ye, therefore, that the reins of all affairs are held within the grasp of the Living, the Almighty, and that all created things are lowly and captive before Him. Whatsoever He willeth, that doth He bring to pass. His purpose prevaieth over all things, and His decree is over all creation. All nations and governments are but fading stars, whilst the Sun of Truth shineth forth and dawneth resplendent from the horizon of oneness.
- 3 In brief, praise be to God that the influence of the Word of God hath become, in both East and West, even as a piercing meteor, and that from every side the cry of Ya Baha'u'l-Abha is raised. The friends in Khurasan must, through the confirmations of the Kingdom of God, render every hardship easy, and, by abundant grace and assistance, carry forward the weighty affairs entrusted to them. Let them arise to serve the Cause in such wise as to stir up a resurrection in the East, for in souls there is a mighty receptivity prepared.
- 4 Now it remaineth to be seen what the valor of the men of the field and the loved ones of the Merciful shall accomplish. The friends must serve the Ancient Beauty in every respect: by tongue and speech, by pen and hand, by the movements of their members, and by love and fellowship towards all men. In sum, in every condition and through all means, let them strive to awaken the slumbering, to give effect to the Cause of the All-Merciful, and to rescue the wayward from their wandering.
- 1 ...جميع طوائف و قبائل بر قلع و قمع این نخل باسق بتمام همت برخاستند و عبدالبهاء فریداً وحیداً هرچند غائب ولی در هر نقطه منفرداً هجوم اعدا را دافع و سپاه بغضا را مقاوم و بتأیید ملکوت ابهی غالب و منتصر گردید الحمد لله این برهان لامع و این حجت ساطع و این دلیل مکشوف و واضح و ظاهر است
- 2 باوجود چنین نصرت ملکوتی و تأیید لاهوتی و توفیق جمال ابهی باز نفوس ضعیفه غافل و ذاهل و خائب و خاسر گشته و میشوند پس بدانید که زمام امور در ید حیّ قدیر است و جمیع خلق ذلیل و اسیر آنچه بخواهد مجری دارد مشیت او غالب است و اراده او نافذ و جمیع ملل و دول نجوم آفل و شمس حقیقت از افق احدیت طالع و شارق است
- 3 باری الحمد لله که نفوذ کلمه الله در شرق و غرب شهاب ثاقب و از هر جهت ندای یابهاء الابهی مرتفع است یاران خراسان باید بتأیید ملکوت الله هر صعبی آسان نمایند و مهام امور را بتوفیق موفور تمشیت دهند چنان بر خدمت امر برخیزند که در شرق رستخیز انگیزند و استعداد شدید در نفوس پدید است
- 4 حال تا همت مردان میدان و احبای رحمن چه نماید باید دوستان به لسان و بیان و کلک و بنان و حرکات ارکان و محبت و الفت با دیگران خلاصه بجمیع شئون خدمت بحضرت بیچون نمایند و بایقاز خفتگان و انفاذ امر رحمن و انقاذ گمراهان پردازند

MMK3#026 p.016x

ABU0581

Words to the friends, spoken around 1909-Feb-20 in Haifa/Akka

The world of existence holds the station of one temple, one body; and man in comparison thereto is the spirit of such body. Just as the body, without spirit, is dead; even so the world of the existence minus the presence of man is as dead. Just as the delicacy of the human body-the human virtues, qualifications and the human glory-are due to the human spirit and not due to the human body; likewise, the adornment of this world, the majesty of this world, the freshness and delicacy of this world, the illumination of this world; the happiness of this world (namely, the world of existence) are contingent upon the existence of man. Were man absent in the world, the body of the world would be dead. Therefore, mankind is the spirit of this world, the light of this world, the perfection of this world, the beauty of this world.

However, when we speak of man, we do not mean every man! No! it is the man who is imbued with the outward and inward virtues, the praiseworthy attributes of the human world, the Divine Bestowal and the Divine Guidance.

To-day all the classes of the world (all classes of men) from the east and west, from the north and south, are captives of the slumber of negligence, submerged in the darkness of ignorance, subdued by self-passions, deprived of the Merciful Bestowal, and overwhelmed with the animal susceptibilities! In the utmost of negligence-like grovelling worms-are they struggling in the depths of this mortal world. They know neither their origin nor their destination.

To-day the souls who are illumined with these lights and informed of these traces, have opened eyes, attentive ears and eloquent tongues. These are the souls who have assembled under the Protection of the Beauty of ABHA, and who have been ushered into the Kingdom of GOD. All the nations and sects are in slumber, while these souls are wakeful. All are entangled with desire and passion, while these souls are attracted to GOD. All are travelling in darkness, while these souls are in the Realm of Lights.

All the sects and cults, nations and denominations, are stationed in ambush with the greatest enmity for one another. As soon as they seize an opportunity, either for commercial

interest, or the conquest of a domain, or acquisition of influence, or attainment to fleeting honor,-they are assaulting one another like ferocious lions athirst for the blood of one another.

The souls who act according to the Teachings of Baha'u'llah are the lovers of the world, friendly to all nations, their utmost desire being the unity and association of all denominations, service to all the human race, occupations with servitude to GOD and promulgation of the Fragrances of GOD. For mere acquisition of a treasure, or the conquest of a domain,-they hurt no soul. All their hopes and desires are these: that they may become the manifestation of the Mercy of the Lord and the cause of rest, repose, joy and happiness for all the servants of GOD.

If the subject be given due consideration, it will be found that mankind is also as the body in relation to the beloved of GOD who are the spirit thereto. They are the cause of the illumination of the world, the unification of the nations, the binding together of the religions, the agreement of sects, and they proclaim the solidarity and interdependence of nativity, and service to the world of humanity. They consider all the people and sects their partners in all states, making no differentiation or distinction whatsoever.

Now we who are the servants of the Beauty of ABHA, having been trained under the shadow of His Providence (for fifty years has He with the greatest kindness trained us, and also placed upon our head a radiant and bejewelled diadem, and likewise clothed us with the blessed garment) must appreciate the value of this blessing, and in thankfulness for this Bestowal and Bounty, we must implore the Kingdom in order that we may be confirmed in living and doing according to His Teachings and Admonitions.

AHF.034-036

ABU0585

Words to Mr and Mrs Hannen, spoken on 1909-Feb-22 in Haifa

Question/topic: ...how may the spirit of Anti-Christ be identified today?

Question – 2 Cor., II:14-15. St. Paul says: Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of Righteousness: and in I John 4:3, St. John speaks of Anti-Christ as the spirit that confesseth not that Jesus Christ is come in the flesh. What is the application of these teachings to this day, and how may the spirit of Anti-Christ be identified to-day?

He replied: “This refers to the great disturbance which is to occur in that day – the latter day. That those souls who occupy the highest stations shall be reverted to the lowest and the souls who occupy the lowest degrees shall be promoted to the highest. For when a new sovereignty is established, during its establishment, great and varied changes take place. Many of the Ministers and men in charge of souls who are as nothing will be elevated to a lofty post.

To give you a concrete example, take the Ottoman Government: The great men of affairs, ministers plenipotentiary, who favored, however, despotism or monarchy, are now exiles or given very low posts, whereas those who were refugees, many of them banished, owing to their constitutional tendency, have been promoted to the high posts. When in a minor affair such absolute transformation holds, as for instance in the change of a government from despotic status to constitutionalism, how much greater indeed are the changes when the great organization of the divine sovereignty occurs.

These are the signs of the day of the Manifestation, that those who are the highest become the lowest and vice versa. To illustrate: The great Rabbi Caiaphas becomes the abased one, whereas an humble fisherman such as Peter is so greatly elevated. Mary the Magdalene, even an adultress, will be promoted to such a lofty station.

Furthermore, the intention is to demonstrate that this Manifestation is empowered to do that which He willeth and to command that which He desireth. He who is of the greatest men, is by His words made the basest man, the man or soul who outwardly is as nothing is taken by that mighty hold and made everything of. That is what Jesus Christ means when He says that from the various parts of the earth nations shall

flock to the Kingdom, but the children of the Kingdom shall become outcasts. Matt. 8:12.

Therefore in the day of the Manifestation of Baha'u'llah, Subi'Ezel became the lowest of men, whereas remote souls became the nearest to the throne. Whatever He shall do is Truth, for He is Truth. He designated Caiaphas as Satan, whereas he was the divinest of the Rabbis. He officiated Mary the Magdalen the holiest of the holy souls, an angel. Likewise the other disciples were called angels.

Therefore He wished to say again, the Manifestation of God is He who doeth whatsoever He Willeth. Why and wherefore do not apply to His ways. It cannot be said or questioned why is this debased one elevated, why that lofty one abased. For in the world of existence every great affair which occurs has for its concomitant great changes; what cause can be imagined as greater than founding of divine sovereignty? That is why Jesus Christ says that an outcast stone becomes the corner-stone. Likewise, that corner-stone becomes an outcast stone. The other takes the former's place. The simple fact that the outcast stone is to occupy the corner-stone's place, indicates that the former has to be outcast.

The spirit of Anti-Christ was identified the day of the Manifestation in the person of Haji Mohammed Karaim Khan, who did not confess that the Christ-spirit had become manifest in the flesh in this day." Haji Mohammed Karaim Khan was a man of great influence in Persia and denied the Bab and Baha'u'llah and worked against them, writing many books, attempting at refutation and leaving no means of hate and animosity unused. His son also wrote treatises contradicting and denying the appearance of the Bab and the validity of the Manifestation.

PN_1909F p087, PN_1909F p105, AKL.004-006

ABU1577

Words to Mr and Mrs Hannen, spoken on 1909-Feb-22 in Haifa

“We are gazing upon Mt. Carmel, where many kings and world conquerors had come, but now one did not think of them, but the simple Prophets and of Jesus and His Disciples.”

[One of the dinner guests said, “But why think of the personality of Jesus, why not of the spirit?” ‘Abdu'l-Baha answered:]

“Bravo! Very Good! It is not the personality at which we should look. The nations of the world are looking to the personality and hence they are deprived of the reality of spiritual Truth. It is as if one looked at the horizon instead of the sun, and because the sun was last seen at this horizon, should expect it to appear again at the same place. So, one horizon is that of Jesus, another that of Moses, another of Mohammed, etc. The Jews looked at the horizon of Moses. They were so much under the influence of his personality that they did not recognize Jesus when He came. If we can know the sun we do not need the limitation of horizons.

Again the personality is like the chimney and the Truth is as the light. We can put the light of the lamp in another chimney and it is still the same light. We should not become attached to the chimney and put the light out of our thoughts. Consider a lover and his sweetheart. Will he love her only because of a certain costume? Nay, to appear in another garment or incognito. He must love her for herself. Even so, we must put aside the horizon, the chimney, and the costume and dispense with personality if we would know the Truth.”

PN_1909F p085, PN_1909F p111, AKL.012-013

ABU1785

Words to Mr and Mrs Hannen, spoken on 1909-Feb-22 in Haifa

Question/topic: Concerning raising money for the Mashriqu'l-Adhkar

‘Abdu'l-Baha said: If entertainments were of an intellectual character such as lectures or singing and music, they were approved, but a Bazaar was not so commendable and especially if

the Believers should sell necessary articles, such as their furniture, etc. The handiwork of children, as an obvious expression of love, might be sold. Such things as comedies and dances should not be given for such purpose. The Mashrak-el-Azkar will be erected and hundreds of such structures in due season. It is not a favor to contribute but a blessing to be allowed to give to such a purpose. He had been especially touched by the gifts of some children in America who had saved car fares by walking and given the money to the Temple fund. Such gifts, though small, are very acceptable. It is as when a child goes into a garden and picks a flower for its father. The gift is petty but the spirit ;makes it welcome. 'Abdu'l-Baha has had large fortunes offered to Him, but has refused them; while small things, such as a simple handkerchief, when sent with love, have been accepted.

The Mashrak-el-Azkar in Ishqabad has proved to be a great aid to the Cause and so it shall be in America. Wherever the heart of a Believer sincerely worships there is a Mashrak-el-Azkar, but with the growth of the Cause the outward Temple is also necessary.

PN_1909F p086, PN_1909F p103, AKL.011-012

ABU2954

Words spoken on 1909-Feb-22 in Akka

'Abdu'l-Baha said: This material food was very simple, just enough for life, but that the spiritual food was varied and abundant. This material food would last for about five hours, and tomorrow we should again be hungry, but the spiritual food was eternal and would forever satisfy.

As we came to the table because we were hungry, so we should approach the spiritual table. Jesus Christ while on earth established the Lord's Supper at which the material food was simple, but the spiritual food abundant and eternal.

AKL.012

ABU2363

Words to Mr and Mrs Hannen, spoken around 1909-Feb-22 in Haifa

“To remove any source of differentiation, the Believers must know that the Blessed Bab was giving the glad tidings of the coming of the Blessed Perfection, and the Blessed Perfection was the Great Manifestation. Regarding myself, I am the Servant of Baha’u’llah and nothing more; ‘Abdu’l-Baha is the sum of all perfections, they must not attempt to surpass that word, ‘Abdu’l-Baha.

“All must say to others, that He claims for Himself to be ‘Abdu’l-Baha and the Believers must call Him by this name as He wishes. This is the only word He has appointed for Himself.”

He made it clearer to us by saying: master is one ray, one attribute of God, Lord is another, Christ is another; other terms of endearment are but rays. Under the name ‘Abdu’l-Baha, all perfections are found. To call Him by any other name we take away from Him rather than exalt Him.

Mention was made of the privilege we had in coming so openly, while but recently many had been disappointed, and the visits of these friends being very short. ‘Abdu’l-Baha said: “It is not the length of time which counted but the receptivity. One boy may go to school for ten years and still be a dullard; another may receive but little schooling and be wise. One patient may be given many medicines and yet remain ill, while another receives but one and is cured. One merchant will work hard for years and gain little success; another completes but a single deal and is made rich. So it is not the length of one’s sojourn but his receptivity which determines his blessing.”

PN_unsorted p152, AKL.002

ABU0687

Words to Mr and Mrs Hannen, spoken on 1909-Feb-23 in Haifa

Question/topic: Does the Oriental Teaching about Adepts, Initiates, Masters, etc., harmonize with the spirit of the Manifestation of God?

Another question: Does the Oriental Teaching about Adepts, Initiates, Masters, etc., harmonize with the spirit of the Manifestation of God?

Answer: In this day or Dispensation asceticism is of the spiritual type: For spiritual asceticism is correct - is productive of result. On the one hand a man may attain virtues by inherent force of nature or of existence; on the other hand these virtues may be due to the weakness of his nature. For instance, an infant is detached from the world: that severance or detachment is due to its potential weakness. But a wise man having passed the stage of maturity will likewise be detached from the world, and care nothing for the world, but that severance at that stage is indicative of inherent force or strength of character.

A withered arm is incapable of stoning or striking anybody. But that harmlessness is not due to virtue; it is due to imperfection. But if a person whose arm and hand is well and whole shall not strike, then it is a symptom of strength and virtue. A man who is a mute and dumb cannot lie, but that lack of lying is an indication of his weakness, not of his perfection. But he whose tongue speaketh and yet lieth not is verily mighty. He who is an anomaly of nature will not commit unseemly acts, but the noncommittal of these unseemly acts is not an indication of his strength, but of his weakness. But when he is whole in nature, not an anomaly, then if he does not commit such unseemly acts it is truly proof of his righteousness. A dead man is harmless, no harm can come from him, but this is not eulogy. But if he be alive and harmless that is eulogizing him. Now we come to the subject.

By enduring ascetic hardships, the powers of nature will undergo dissolution, which will result in great weakness whereby one is made incapable of doing anything. He will not show any temper. He will not do any corruption. He will not cause a riot. He is quiet. He is wronged. He is like a lamb. But this is due to weakness. But he who has attained spiritual asceticism acquires these attributes by the strength of character. When a man is by nature, that is to say, imperfection of nature, incapable of committing uncommendable acts, that is not a eulogy to him, but if he, by sheer force of will and spiritual training attains to the character of which prevents him from

doing such things that is a great credit to him. The insane is entirely detached from all bonds and ties; he is absolutely free from all attachments, but this is not eulogy. But the disciples of Christ, who were in a normal state of mind and body, perfect minds, yet they let go of everything in life, that is indeed commendable.

Physical asceticism will in the course of time cause an absolute atrophy of the parts, resulting in the greatest weakness. There will be no love of transgression, no attachment to this life, no covetousness, no aggressiveness, but all this is due to great weakness of powers. But spiritual asceticism will help one to attain to such blossoming of powers as will help one to attain to make up his mind against the things that are not to be and will encourage him in the things to be.

In this Dispensation there is no physical or material asceticism. The spiritual are ascetics, and that is expressed by training souls and educating humanity in morals; the acquisition of the qualities of the Kingdom.

SW_v08#05 p.060-061, PN_1909F p058, AKL.006-007

ABU2089

Words to Mr and Mrs Hannen, spoken on 1909-Feb-23 in Haifa
Question/topic: Regarding the meaning of Cain and Abel

There are two meanings to this narrative - the material and the spiritual. As to the former the occurrence is correctly stated and really happened. In the spiritual significance, we find that Abel represents the Divine Law or Religion, and Cain the human nature. The Divine Law is present in man and attains a certain development when the human nature overcomes it. A man may take a forest and by skillful attention turn it into a garden. But if it be neglected for a time, it reverts into its former condition. So there is always present the tendency to nullify the action of the Divine Law or Religion. The religion of Moses attained its highest development and before the time of Christ it had been acted upon by human forces. So, Christianity reached its zenith and outside forces entered until the Divine Law became to an extent superseded. A man may with

the utmost care attend to a garden for a hundred years, but if it be neglected for a single year it will become a wilderness.

PN_1909F p060, PN_1909F p113, AKL.007-008

ABU2609

Words to Mr and Mrs Hannen, spoken on 1909-Feb-23 in Haifa

Question/topic: Abdu'l-Baha was asked to explain the development of life from its lowest to its highest forms

‘Abdu'l-Baha was asked to explain the development of life from its lowest to its highest forms. He explained that the development of existence may be represented by two arcs forming a circle. The one descending, the other ascending. Beginning with the mineral, the vegetable and the animal, the human follows, being at the end of the descending arc, and therefore the very lowest point of life.

If a man becomes stationary at that point he is the lowest of the low. As, for instance, if the animal does that which is not commendable it is not to be blamed as much as a man under similar conditions. A man can hate more terribly than an animal. Man can be more cruel than an animal, and all the baser qualities or passions are intensified if present in the human family.

It is by progressing into the spiritual life that the ascending arc is reached and man can grow and develop.

PN_1909F p060, PN_1909F p114, AKL.008

ABU2773

Words to Mr and Mrs Hannen, spoken on 1909-Feb-23 in Haifa

Question/topic: Can we communicate with the spirits of the departed?

Question - Can we communicate with the spirits of the departed?

‘Abdu'l-Baha said that there is a communication between spirits, but that the spiritual seances as given in Europe where spirits are supposed to move objects, etc., are phantasmagoria. That spirit can communicate with spirit is proven by the known fact of teaching. It is a self-evident fact that nothing tangible passes from the teacher to the pupil, yet ideas are conveyed. In point of fact, the human mind is in its original state nonindividualistic, and the teacher individualizes knowledge by classifying it and locating it with respect to the pupil's mind. So soul can communicate with soul and in the realms of existence such intercommunication is possible.

PN_1909F p062, PN_1909F p116, AKL.013

ABU2886

Words to Mr and Mrs Hannen, spoken on 1909-Feb-23 in Haifa

Question/topic: Will all men eventually progress to the same stages of perfection?

The point was then presented as to whether all men would eventually progress to the same stages of perfection. ‘Abdu'l-Baha said that this is a matter of Divine Will. That although the Theosophists dwelt upon Karma and ultimate perfection, this was not to be expected, as degrees of existence must always be presented.

For instance, if all men were kings there would really be no kings, as a kingdom requires ministers, soldiers, subjects, etc., etc. The goal to be reach is perfection according to kind or station, and this perfection is happiness.

The eye is the most finely organized part of the body; the nail is of a coarser fibre. But the body could not be all an eye and the nail is equally necessary.

PN_1909F p061, PN_1909F p115, AKL.009

ABU3064

Words to Mr and Mrs Hannen, spoken on 1909-Feb-23 in Haifa

Question/topic: Does everything progress and, therefore, must all men advance?

Question: Does everything progress and, therefore, must all men advance?

Answer: There is either a standstill or a progress. There could not be a descent, upon the same principle that a man could not become a babe again. The mineral is the lowest form of life, it could not go lower. Ignorance is the lowest type, we can not go back of that. Darkness is the absence of light, there could be no lower plane in that respect. So man does not go backward from the physical or human position. It is only when he has begun to ascend that he can descend.

PN_1909F p061, PN_1909F p115, AKL.008-009

ABU3189

Words to Mr and Mrs Hannen, spoken on 1909-Feb-23 in Haifa

Question/topic: In connection with the impossibility of descent in the planes of existence, the point of the effect of old age in the form of second childhood was raised

In connection with the impossibility of descent in the planes of existence, the point of the effect of old age in the form of second childhood was raised.

‘Abdu'l-Baha said that was not really a deterioration of the essential part of the man, the mind or spirit, but a weakening of the functional organs. For example, the wick in a lamp may burn out or become low, but the oil is still there and the light in that sense is not discontinued; or the chimney may become blackened with smoke, but the light shines within as brightly, though it be not as plainly discernible.

PN_1909F p061, PN_1909F p116, AKL.009

ABU3387

Words to Mr and Mrs Hannen, spoken on 1909-Feb-23 in Haifa

Question/topic: What is the necessity for diversity in the development of the soul?

Question: What is the necessity for diversity in the development of the soul? 'Abdu'l-Baha replied that diversity is really harmony. If our food were to be all of one kind it would become monotonous. So in many ways the existence of different degrees is in reality the perfection of harmony and each may attain perfection in its sphere.

PN_1909F p062, PN_1909F p116, AKL.009

ABU1517

Words to Mr and Mrs Hannen, spoken on 1909-Feb-25 in Haifa

The Arabs we met today were deprived of civilization, and yet they think they are not in need of civilization or knowledge. They never prefer others to themselves, while in reality they are in absolute need of civilization and education. When the people of Europe look at the Arabs, they say - and they are right - that the Arabs are entirely deprived of every kind of knowledge, but they themselves think they are independent. Likewise those who think themselves to be civilized, may say that they are independent of spiritual facts. When the people of reality realize this, it causes them to grieve, because they find that truly they are deprived of every bounty and favor.

Civilization is like unto the body. Spirituality is like the soul. A body without spirit is unprofitable, though it should be of the utmost beauty, while without spirit, it is as nothing. One should be alive, inhaling the fragrances of the Holy Spirit. Therefore Christ said, 'Let the dead bury the dead.' 'The one who is born of the flesh is flesh, but he who is born of the spirit is spirit.'

A picture, though it should be of the utmost beauty, still because it is spiritless it is not alive. When it has no soul or spirit it is of no use. But even the ugliest Senegambian endowed with the spirit or life is much better than that beautiful picture, for he is alive. The disciples of Christ, though they were lacking

in culture, were alive. But Herod was a learned man; nevertheless he was dead. Pilate was a highly educated man, but he was as dead. To sum up, one must be alive, and this cannot be obtained save by the Holy Fragrances.

PN_1909F p066, PN_1909F p125, AKL.010

ABU2764

Words to Mr and Mrs Hannen, spoken on 1909-Feb-25 in Haifa

Question/topic: What is the relative effect of vegetable and animal foods upon the mind of man or spirit of man?

Question: What is the relative effect of vegetable and animal foods upon the mind of man or spirit of man?

‘Abdu'l-Baha said: “It has no effect. It does not develop the mind to subsist upon a vegetable diet. A man can be without reason or understanding, though he does not eat meat or flesh, and again one eats flesh but his mind is very sharp.

“The more man avoids hurting the animal the better. It is very strange that a man should kill an animal for his food, but since meat is in the market one buys it. It is indeed very grievous to kill a lamb or other animal for one’s food, for the feelings of an animal are just as great as our own. As by the slightest injury, for example, a thorn-prick, the man will cry out: how much more grievous is it to kill an animal.”

PN_1909F p067, PN_1909F p127, AKL.010-011

ABU2919

Words to Mr and Mrs Hannen, spoken on 1909-Feb-25 in Haifa

Question/topic: Is it the duty of the believers to attend the weekly meeting?

Question: Is it the duty of the Believers to attend the weekly meeting?

‘Abdu'l-Baha said: “It is not a duty incumbent upon them; it is not obligatory, but if they have no special demand upon

their time, the Believers must be present at the meetings. A man may have some special duty to attend to, in the nature of an obligation; then he cannot attend; but if that duty is not important and he should be absent it is not commendable. If the love of God is truly in a man's heart, he earnestly desires to be present at all meetings. In fact he would like to be there every night and every day."

PN_1909F p066, PN_1909F p123, AKL.009-010

ABU2419

Words to Mr and Mrs Hannen, spoken on 1909-Feb-26 in Haifa

Question/topic: Regarding instructions for the Baha'i Sunday school in Washington, DC

Instructions concerning the children of the Baha'i Sunday School of Washington, D.C.:

'Abdu'l-Baha said: "In that hour you have to make the children familiar with the prophecies in the Gospels and mentioning the name of God and about this Revelation, that is to say instruct them how to become teachers, so that the Love of God may be established in their hearts while they are young children. They should develop spiritual feelings. You are to explain to them or read to them the Ishrakat, Tarazat, Tajalleyat, the Words of Paradise, and Tablet of the World. You have to make them learn by heart some of these verses. By these means they will become enlightened and well educated, for they are like unto a young tree: you can train them in whatever manner you like.

SW_v09#08 p.093, PN_1909F p069, PN_1909F p130, AKL.013-014

ABU2528

Words to Mr and Mrs Hannen, spoken on 1909-Feb-26 in Haifa

Question/topic: Regarding instructions for work among the colored people in Washington

There should be no differentiation between the blacks and the whites. All are the creatures of God. All are created by one God. There is no black and white in the Kingdom of God. The purest heart is the best whether white or black. I had a servant, Esphandiar by name; he was better than a hundred whites. He was so good tempered, so faithful and trustworthy. One would be amazed at his intelligence.

The question of the races is one which is extremely regrettable. For the blacks hate the whites, while the whites distrust the blacks. You must overcome this by showing them that you make no distinction. The end will be very unfortunate for both if the differences are not removed.

SW_v12#05 p.107, PN_1909F p069, PN_1909F p129?, AKL.011

ABU2654

Words to Mr and Mrs Hannen, spoken on 1909-Feb-26 in Haifa

Hold fast to that which is the cause of unity and friendship. The result of everything should be the Love of God. This is the essential fact of everything, that we should love one another with Godly Love.

The name of love is never applied to anything except the Love of God. Beside Godly love, other love is called passion; it pertains to animals and not to man. But Godly love, which means to love the Friends of God, is of the human characteristics. For they have no other intention save the goodwill of God.

How many souls have always been together in the utmost love, but at last it was changed into enmity, for the foundation has not been based upon Godly Love. It has been human love.

PN_1909F p071, PN_1909F p135, AKL.014

ABU3512

Words to Mr and Mrs Hannen, spoken on 1909-Feb-26 in Haifa

Question/topic: Concerning the interpretation of Acts 1:10-11: "...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

We asked for a short answer, as to the interpretation of Acts 2:10-11.

‘Abdu'l-Baha answered: “The word ‘same’ means that the reality is one. Just as the sun arises from several points. This sun after one month will arise from another point. It is just like this; but the reality is the same sun.”

PN_1909F p071, PN_1909F p135, AKL.014

ABU2378

Words to Mr and Mrs Hannen, spoken on 1909-Feb-28 in Haifa

There is a parting which is in reality meeting. If you will carry out the precepts of the Blessed Perfection it will conduce to our Eternal Meeting. This is better than remaining here. If you stay with me for a thousand years, or if you do one thing, that is to say, put to practice one precept, that is greater than the meeting of a thousand years. If a tree should yield one fruit, that tree is far better than the tree which has been on the bank of a river a thousand years.

There exist among the hearts of the Beloved certain susceptibilities which are of the purest bounties. There exist certain ideal bonds which are the greatest of the innate bonds. Praise be to God, these bonds are firm among us. Therefore you must not be sad on account of this separation. God willing, praiseworthy results will be forthcoming therefrom.

Convey my greetings to each of the Beloved of God, and embrace each for me.

PN_1909F p076, PN_1909F p143, AKL.014

AB00188

To: Aqa Abdu'l-Ali Quchani (Ishqabad)

Date: 1909-Mar-01

- 1 O servant of God! Your detailed letter was received, and from the accounts mentioned therein extreme astonishment was produced, and it became clear that some have not comprehended the divine utterances. Therefore, they have imagined that faithful souls have no station except in the world of names, and no reward, success or prosperity. Glory be to God! What a notion this is, what a thought! If this were so, we would all be in manifest loss and great abasement. Are all these afflictions, trials and calamities for the sake of a station in the world of names? God forbid! Rather, in the estimation of the people of truth, the world of names has no station or significance. Others, due to lack of reflection and insight, give importance to the station of names, but in the view of the people of truth it is counted as mere fancy.
- 2 Yes, in the divine utterances it is mentioned that paradise is the recognition of God and hellfire is separation from the Lord of Lords. The intent of this utterance is not that there is no divine realm or infinite bounty beyond this - God forbid! Rather, the meaning is that recognition and separation are like the tree, while bliss and torment in all divine worlds are like the fruit. At every level of the ranks, bounty and punishment exist. In the world of the heart, recognition is bounty and separation is punishment, for these two are the foundation of every bounty and punishment in the divine worlds. But in God's realm, for accepted souls there exists that which no eye hath seen, nor ear heard, nor hath entered into the heart of man.
- 3 For this mortal world is like the womb, wherein the physical perfections and deficiencies of man are not evident. When one emerges from the world of the womb into this world, physical perfections and deficiencies become manifest and clear, though in the womb one is unaware of both. Now if someone were to explain to a fetus the virtues and vices of this world, and describe its bounties and punishments, could the fetus conceive of it? No, by God! For in the world of the womb these virtues and vices, these bounties and punishments do not exist for it to conceive of them. For instance, the fetus cannot imagine hearing and sight, and whatever you might convey would be mere fancy to it. Yet when it steps into this world, it observes

ای بنده حقّ نامه مفصل رسید و از روایات مذکوره نهایت استغراب حاصل گردید و معلوم شد که بعضی ملتفت بیانات الهی نشده‌اند لهذا گمان چنان گشته که نفوس موقنه را جز در عالم اسماء مقامی نه و مکافات و فوز و فلاحی نیست سبحان الله این چه تصور است و چه تفکر اگر چنین باشد جمیع در خسران مبینم و ذلّ و هوان عظیم آیا جمیع این بلاها و محن و رزایا بجهت مقامی در عالم اسماست استغفر الله عن ذلک بلکه در نزد اهل حقیقت عالم اسماء را مقامی نه و شأنی نیست سائرین از عدم تفکر و تبصّر مقام اسماء را اهمّیت دهند اما در نزد اهل حقیقت از قبیل اوهام شمرده شود

بلی در بیانات الهیه این ذکر موجود که جنت عرفان حقّ است و نار احتجاب از ربّ الأرباب از این بیان مقصود این نیست که دیگر عالم الهی نه و فیض نامتناهی نیست استغفر الله عن ذلک بلکه مقصد چنین است که عرفان و احتجاب بمنزله شجر است و نعیم و بحیم در جمیع عوالم الهیه بمنزله ثمر در هر رتبه‌ئی از مراتب نعمت و نعمت موجود در عالم فؤاد عرفان نعمت و احتجاب نعمت است زیرا اساس هر نعمت و نعمت در عوالم الهیه این دو است ولی در جهان حقّ نفوس مقبله را ما لا رأی عین ولا سمعت اذن و لا خطر بقلب بشر موجود

زیرا این عالم فانی مانند عالم رحم است که کمالات و نقائص جسمانیّه انسان در عالم رحم معلوم نه چون از عالم رحم باین عالم آید نقائص و کمالات جسمانیّه ظاهر و آشکار گردد و انسان در عالم رحم از هر دو بیخبر حال اگر نفسی را در عالم رحم بیان فضائل و رذائل این جهان می‌شد و نعمت و نعمت این عالم تشریح میگشت آیا چنین را تصوّر آن ممکن بود لا والله زیرا در عالم رحم این فضائل و رذائل و این نعمت و نعمت موجود نیست تا تصوّر آن نماید مثلاً طفل جنین تصور سمع و بصر نتواند و آنچه

that which no eye hath seen, nor ear heard, nor entered into the heart of the fetus.

القا بکنی اوهام بگارد و چون باین عالم قدم نهد
ملاحظه کند ما لا رأت عین و لا سمعت اذن
ولا خطر بقلب جنین

- 4 Similarly is man's condition in the womb of this world. When he hastens to the other world, he observes that he has been delivered from a narrow and dark world and has entered into the divine world. If in this merciful existence that universal spiritual existence remains unknown and unrecognized, let there be no wonder or astonishment, for every lower realm is unaware of the higher realm, just as the fetus in the womb is unaware of this world. When it transfers to the higher world it becomes aware and perceives, but before transfer, conception and comprehension are impossible.

4 همچنین است حالت انسان در رحم این عالم
چون بعالم دیگر شتابد ملاحظه نماید که از جهان
تنگ و تاریک نجات یافته و بجهان الهی درآمده
و اگر چنانچه در این نشئه رحمانیه آن نشئه
کلیه روحانی مجهول و غیر معروف باشد تعجب
و استغراب نباید زیرا هر عالم مادون از عالم فوق
پیخبر است مانند جنین در عالم رحم از اینجهان
پیخبر است و چون بعالم مافوق انتقال نماید باخبر
گردد و احساس کند ولی قبل از انتقال تصور
و ادراک محال

- 5 O seeker of truth! Consider the ranks of physical existence - the mineral kingdom is entirely unaware of the vegetable kingdom, and while the vegetable world exists, it is wholly unaware of the animal kingdom, for the vegetable capacity cannot encompass the perception of the animal realm, nor can it conceive of the faculty of the senses. Yet when it enters the animal kingdom, it acquires hearing and sight and beholds bounties that were entirely absent, veiled and hidden in the vegetable world. Likewise, the animal cannot conceive of the rational soul and is completely deprived of understanding human reality, for the animal realm lacks this capacity. Now if the vegetable world is wholly unaware of the human world, does this prove the non-existence of the human world? No, by God! Thus, the denial by human souls of the divine world is like the denial of the mineral which has no knowledge of the vegetable world, and like the denial of the plant which has no knowledge of the animal world, and like the denial of the animal which has no knowledge of the human world.

5 ای طالب حقیقت نظر در مراتب وجود
جسمانی نمائید عالم جماد بکلی از عالم نبات پیخبر
است و حال آنکه عالم نبات موجود و همچنین
عالم نبات بکلی از عالم حیوان پیخبر زیرا حوصله
نباتیه گنجایش ادراک عالم حیوانی ندارد و
تصور قوه حساسه نتواند ولی چون بعالم حیوان
آید سمع و بصر یابد و مواهبی مشاهده کند که
بکلی در عالم نبات مفقود و مستور و مکنون
بوده و همچنین حیوان تصور نفس ناطقه نتواند
و از ادراکات حقیقت انسانی بکلی محروم زیرا
عالم حیوان را این گنجایش نه حال اگر عالم
نبات از عالم انسان بکلی پیخبر باشد دلیل بر عدم
وجود عالم انسان است لا والله پس انکار نفوس
انسانی بجهان الهی مانند انکار جماد است که از
عالم نبات خبر ندارد و همچنین انکار نبات است
که از عالم حیوان خبر ندارد و همچنین انکار
حیوان است که از عالم انسان خبر ندارد

- 6 Now the greatest doubt of the deniers is this: where is that world? And everything which has no concrete external existence is mere imagination. However, the world of existence is one world, but it becomes manifold in relation to diverse realities. For example, the mineral, vegetable and animal worlds are one world, but the animal world in relation to the vegetable world is a spiritual reality and another realm, another condition.

6 حال منکرین را اعظم شبهات این است که آن
عالم بکاست و هر شیئی که وجود عینی خارجی
ندارد اوهام است و حال آنکه عالم وجود عالم
واحد است ولی بالنسبه بحقایق متعدده تعدد یابد
مثلاً عالم وجود جماد و نبات و حیوان عالم واحد
است ولی عالم حیوان بالنسبه بعالم نبات حقیقت
روحانیه و جهانی دیگر است و نشئه دیگر

- 7 In brief, if human life and the result of this infinite universe were merely that a sun should rise, a breeze should blow, a cloud should rain, a plant should grow, culminating in human

7 باری اگر حیات انسانی و نتیجه این کون
نامتناهی این باشد که آفتابی بدمد و نسیمی بوزد
و ابری بیارد و گیاهی بروید و منتهی بنشئه

existence which is the essence of creation, and if human existence were confined to the conditions of this mortal world—meaning that man should spend a few days in this earthly world amidst various afflictions, trials and pain, and then perish, and creation should end thus—in such a case existence would surely be mere delirium, and creation would be but fancy and imagination, the result entirely absent and the fruit completely destroyed. Yet if they would reflect even slightly, it is clear and evident that this infinite universe has a wondrous wisdom ordained and destined for it, and a mighty result established and assured. These thoughts and imaginings that deny the divine worlds are characteristics of animals, not of man. The animal cannot conceive of another world, knows not the divine realm, contemplates neither paradise nor hell, and can imagine neither bounty nor retribution. God forbid that blessed souls who are the manifestations of supreme guidance should be veiled by such imaginings.

انسانی گردد که خلاصهٔ ایجاد است و نشئهٔ انسانی نیز منحصر در شئون این عالم فانی باشد یعنی ایامی چند انسان در این عالم خاکی با انواع بلایا و محن و آلام بگذرانند بعد نابود شود و ایجاد منتهی باین گردد در این صورت البته وجود عین هذیان است و ایجاد عبارت از تصور و اوهام نتیجهٔ بکلی مفقود و ثمرهٔ بنامهٔ نابود و حال آنکه اگر ادنی تأملی نمایند واضح و مشهود است که این کون نامتناهی را حکمتی عجیب مقرر و مقدر و نتیجهٔ عظیم محقق و متیقن این افکار و اوهام که انکار عوالم الهیست از خصائص حیوان است نه انسان حیوان تصور جهانی دیگر ننماید و عالم الهی نداند و جنت و نار نیندیشد و موهبت و نعمت تصور نتواند حاشا که نفوس مبارکی که مظهر هدایت کبری هستند محتجب باین اوهام گردند

8 And upon you be the most glorious Glory.

8 و علیکم البهاء الأبهی

BRL_DAK#0542, MKT1.337, MNMK#152
p.283, MILAN.118, AKHA_104BE
#08 p.01, AVK1.200, BSHN.140.481,
BSHN.144.474, DWNP_v4#02-3
p.014-016, MHT1a.117, MHT1b.075,
YHA1.375-376x

AB00753

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

Date: 1909-Mar-02

1 O Amin of 'Abdu'l-Baha! Praise God that throughout your life you walk the path of salvation and are engaged in service to the Lord of manifest signs. You do not rest for a moment nor take a breath of comfort. You occupy yourself with nothing but servitude at His threshold and have no desire except service to God's Cause. You are the companion of the friends and intimate with the loved ones. You always remember the friends, especially the Baqiroff family, and seek nothing but praise of them. In all conditions you glorify and extol the loved ones and praise the divine friends, for praise be to God, they are intoxicated with the wine of the Covenant and bewildered and

1 ای امین عبدالبهاء حمد کن خدا را که تمام حیات سالک سبیل نجاتی و مشغول بخدمت ربّ الآیات البینات دمی نیاسائی و نفسی براحث برنیاری جز بعبودیت درگاه نپردازی و بغیر از خدمت امر الله آرزوئی نداری جلیس یارانی و انیس دوستان همیشه ذکر یاران علی الخصوص خاندان باقراف خواهی و جز وصف ایشان نجوئی و در جمیع احوال تحجید و توصیف احبّاء مینمائی و ستایش یاران الهی میفرمائی که الحمد لله سرمرست صهای میثاقد و واله و حیران جمال نیر آفاق

enchanted by the Beauty of the luminous and placeless Beloved. They are ready to sacrifice their lives for the placeless Beloved and are enchanted and devoted to the Beloved of all possibility.

- 2 Although in most letters you have mentioned the good qualities of each one individually and requested a special letter for each, I swear by the precious life of the friends that there is absolutely no time or opportunity, for writing is constant and dictation continuous, and the clear messenger and trusted courier are in swift motion. Every day a package arrives from some land with countless famous and scattered letters. I do not have time to answer except the most important letters, let alone correspond with each person individually. Great occupations do not allow time. Therefore this letter is for all the divine friends. Make copies and when any individual requests a special letter from you, give this to them and it is specially for them.

- 3 Praise be to God, the divine friends and maidservants of the Merciful are like waves, and from every direction they come in multitudes. Therefore writing letters to each one is impossible and unfeasible, and there are also difficulties in singling out some over others. However, all are inscribed and recorded in the preserved tablet of the heart, and heart and soul are familiar and intimate with their remembrance. I beseech and implore the favors of the Blessed Beauty that they may be immersed in the sea of bounty and included in the glance of favor of the Merciful Lord.

- 4 O my God! O my God! These are servants whom no blame of any blamer has deterred from Thy love, no assault of any oppressor has prevented from turning to Thee, no attack of any aggressor has frightened from trusting in Thee, and no power of any violator has veiled from prostration before Thee. Lord! They have strived with their wealth and souls in Thy path, their cry has risen with praise and glorification to Thy Kingdom, the wine of Thy love has moved them, the cup of Thy knowledge has intoxicated them, Thy preexistent mercy has reached them, the lamps of Thy guidance have illumined them, Thou hast caused them to speak Thy praise and called them to prostration before the Kingdom of Thy oneness. Lord! They are drops seeking sustenance from the ocean of Thy favors, and atoms seeking to be illumined by the lights of the sun of Thy oneness. They are the thirsty longing for the stream of Thy mercy, and the sick seeking healing from the cold and drink of the flowing waters of Thy favors. O Lord! Thou art their Protector in all affairs, their Supporter against enemies

دلبر لامکانرا جانفشاند و محبوب امکانرا حیران و قربان

2 هرچند در اکثر مکاتیب ذکر خیر کل را فرداً فرداً نمودی و از برای هر یک نامه مخصوص خواستی ولی بجان عزیز یاران قسم که ابداً فرصت و مهلت نیست زیرا تحریر دائم است و تقریر متتابع و پیک مبین و قاصد امین در سیر و حرکت سریع هر یومی بسته‌ئی از مرز و بومی وارد و مکاتیب نامعدود مشهور و [منثور] جز نامه بسیار مهم را جواب فرصت ندارم تا چه رسد بمکاتیب واحد بعد واحد مشاغل عظیمه مهلت ندهد لهذا این نامه مخصوص کل احبای الهیست عکس برداشته هر یک رجای نامه مخصوص از تو نماید باو بده و این نامه مخصوص اوست

3 الحمد لله احبای الهی و اماء رحمان مانند امواجند و از هر کتاره افواج افواج لهذا نگاشتن نامه بهر یک ممتنع و مستحیل و در تخصیص کسی دین کسان دیگر نیز مخذور لکن کل در لوح محفوظ قلب مثبت و مرقوم و مسطور و محفوظ و دل و جان پیادشان مألوف و مأنوس از الطاف جمال مبارک سائل و طالبم که غریق بحر احسان باشند و مشمول نظر عنایت حضرت رحمان

4 الهی الهی هؤلاء عباد ماخذتهم لومة لائم فی حبک و لانمعتهم صولة ظالم فی اقبالهم الیک و ماخوفتهم شوكة فانک فی توکلهم علیک و لاجبتهم دولة هاتک عن السجود بین یدیک رب انهم جاهدوا بأموالهم و انفسهم فی سبیلک و ارتفع ضجيجهم بالتسبیح و التقدیس الی ملکوتک و رتحتهم صباء محبتک و اسکرتم کأس معرفتک و ادركتم سوابق رحمتک و نورتم سرج هدايتک و انطقهم بثنائک و دعتم الی السجود الی ملکوت احدیتک رب انهم قطرات یستمدون من بحر الطافک و ذرات یستشرون من انوار شمس فردائیتک و انهم ظمأ یعطشون لغرات رحمتک و مراض یستشفون ببارد و شراب عن مغتسل الطافک یرب انت مجیرهم فی جمیع الشئون و ظهیرهم

who lie in wait, their Helper against a people who play in their idle fancies, and their Succourer from a company who wander blindly in their rebellion. Lord! Strengthen them, make them successful, spread through them the divine traces in all regions, manifest through them the mysteries among the people of the East, guard them from discord, guide them to harmony, and make them firm in the Covenant. Verily, Thou art the Strengtheners, the Confirmer, the Protector, the Sufficient, the Faithful, when leg is wrapped around leg. And upon you be the Most Glorious Glory!

بین الأعداء الذين يكمنون و نصيرهم بين قوم في
خوضهم يلعبون و مغيبهم من ملاء في طغيانهم
يعمهمون رب ايدهم و وفقهم و انشر بهم الآثار
في الآفاق و اظهر بهم الأسرار بين اهل الاشراق
و احرسهم من الشقاق و دلهم على الوفاق و
تثبتهم على الميثاق انك انت المؤيد الموفق الحافظ
الكافي الوافي اذ اشتد الساق بالساق و عليكم البهاء
الأبهي

MKT4.015, AMIN.041-045

AB06602

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

Date: 1909-Mar-02

- ¹ O Amin of 'Abdu'l-Baha! Your letter was received. What you had written is true. If all would act according to your character, all breaches would be sealed and all wounds would be healed. You had written about the firmness and steadfastness of all the divine friends - indeed it is so. In this Covenant, souls have been raised up who are like mighty mountains in their utmost steadfastness, and day and night they think of spreading the clear verses. These souls are the hosts of the Abha Kingdom and the near ones of the Divine Court, they were and are, and verily our hosts shall be victorious.

¹ ای امین عبدالهء نامہ واصل گردید آنچه مرقوم
نموده بودی حق است اگر کلّ به سیرت تو عمل
مینمودند جمیع رخنہ ہا سدّ میشد و جمیع زخمہا
التیام مییافت از ثبوت و رسوخ جمیع احبای
الہی مرقوم نموده بودی فی الحقیقہ چنانست در
این دور ميثاق نفوسى مبعوث شدند کہ مانند
جبال راسیانتند در نہایت ثباتند و شب و روز در
فکر انتشار آیات یتبات این نفوس جنود ملکوت
ابہی و مقربین درگاہ کبریا بوده و هستند و ان
جندنا لهم الغالبون هستند

- ² Regarding the property of Hadrat-i-Thamarih, about which you had written - certainly you and all the divine friends must strive to establish peace between him and Muhtasham Nizam. This matter is important. Make an effort. And upon you be the Most Glorious Glory.

² در خصوص ملک حضرت ثمرہ مرقوم نموده
بودید البتہ شما و جمیع یاران الہی بکوشید کہ
میانہ او و محتشم نظام صلح بدهید این مسئلہ مهم
است ہمت نمائید و علیک البہاء الأبہی

MMK6#431, AMIN.168-169

AB00715

To: Aqa Siyyid Ruknud-Din Asadabadi

Date: 1909-Mar-04

- 1 O Lord, Lord! The darkness has intensified and the tents have collapsed upon the heads of the people. The veil of pride has prevented eyes from beholding the lights, and their hearts are sealed such that they can barely comprehend the mysteries. They plunge into the depths of denial and are absorbed in heedlessness and aversion, while imagining themselves to be the righteous ones. Lord, they are ignorant of their own ignorance, and vain imaginings have deceived them. They think these are sciences and arts that guide to the right path. O my God, they have learned words but remain veiled from the meanings and symbols in the scriptures and tablets. They have memorized expressions but are heedless of the allusions, have abandoned the glad tidings, and their knowledge is nothing but a mirage of delusions or the lowing of calves and cattle. Despite this, pride has seized them and words and utterances have deceived them, and they imagine these to be clear verses. Nay! Their grammar is but obliteration, their morphology but deviation, their logic but negation, their meanings but words, their jurisprudence but regression, and their principles but branches. Thus their wisdom is calamity, O my God, and their interpretation is deficiency, O my Master!
- 1 رَبِّ رَبِّ قَدْ اشْتَدَّ الظَّلَامُ وَ خَرَبَ الْخِيَامُ عَلَى رُؤُوسِ الْأَنَامِ وَ حَجَبَتِ الْأَبْصَارُ غَشَاوَةَ الْاِسْتِجَارِ عَنْ مَشَاهِدَةِ الْأَنْوَارِ وَ طَبَعَ عَلَى قُلُوبِهِمْ لَا يَكَادُونَ يَفْقَهُونَ الْأَسْرَارَ يَخُوضُونَ فِي غَمَارِ الْاِنْكَارِ وَ يَنْهَمِكُونَ فِي الْغَفْلَةِ وَ النِّفَارِ وَ يَظُنُّونَ أَنَّهُمُ الْاَبْرَارُ رَبِّ قَدْ جَهِلُوا جَهْلَهُمْ وَ غَرَّتْهُمُ الْاَوْهَامُ وَ ظَنُّوا أَنَّهُا عُلُومُ وَ فَنُونَ تَهْدِي إِلَى الرَّشَادِ قَدْ تَعَلَّمُوا يَا إِلَهِي الْأَلْفَاظَ وَ احْتَجَبُوا عَنِ الْمَعَانِي وَ الرَّمُوزِ فِي الزُّبُرِ وَ الْأَلْوَا حِ حَفَظُوا الْعِبَارَاتِ وَ غَفَلُوا عَنِ الْاِشَارَاتِ وَ تَرَكُوا الْبَشَارَاتِ وَ مَا كَانَ عُلُومُهُمْ إِلَّا سَرَابُ الْاَوْهَامِ اَوْ خَوَارِ الْعُجُولِ وَ الْاَنْعَامِ مَعَ ذَلِكَ اخَذَهُمُ الْاِسْتِجَارُ وَ غَرَّتْهُمُ الْأَلْفَاظُ وَ الْكَلِمَاتُ وَ ظَنُّوا أَنَّهُا آيَاتُ بَيِّنَاتٍ كُلًّا لَيْسَ نَحْوُهُمْ إِلَّا مَحْوٌ وَ لَا صَرْفُهُمْ إِلَّا انْصِرَافٌ وَ لَا مَنْطِقُهُمْ إِلَّا سَلْبٌ وَ لَا الْمَعَانِي إِلَّا لَفْظٌ وَ لَا فَتْهُهُمْ إِلَّا تَهْقِيرٌ وَ لَا اَصُولُهُمْ إِلَّا فُرُوعٌ فَحَكْمَتُهُمْ نَكْبَةٌ يَا إِلَهِي وَ تَفْسِيرُهُمْ تَقْصِيرٌ يَا مَوْلَانِي
- 2 They receive traditions while they themselves are but tales and images. They recite the Qur'an while being heedless of its proof. They pray night and day, but their prayer is naught but whistling and clapping, without any doubt or uncertainty. If they but knew, O my God, they would believe in You and Your verses, submit to Your sovereignty, fall prostrate before Your beauty, speak Your praise, and spread Your traces. You have said - and Your word is the truth - "And God has led him astray despite his knowledge" and "They rejoiced in the knowledge they possessed" and they said "Our hearts are wrapped" - meaning repositories of knowledge - and thereby they were veiled from the Known One and deprived themselves of the sealed nectar, not knowing when they will be resurrected.
- 2 يَتَلَقَّوْنَ الْأَحَادِيثَ وَ هُمْ أَحَادِيثُ وَ تَمَثَّلُ يَرْتَلُونَ الْقُرْآنَ وَ هُمْ فِي غَفْلَةٍ مِنَ الْبَرْهَانِ يَصَلُّونَ فِي اللَّيْلِ وَ النَّهَارِ وَ مَا كَانَتْ صَلَاتُهُمْ إِلَّا مَكَاءُ وَ تَصْدِيدٌ مِنْ دُونِ شِبْهِهِ وَ ارْتِيَابٌ وَلَوْ أَنَّهُمْ عَلِمُوا يَا إِلَهِي لَا مَنَوا بِكَ وَ بآيَاتِكَ وَ خَضَعُوا لِسُلْطَانِكَ وَ خَرُّوا سَبْجًا لْجَمَالِكَ وَ نَطَقُوا بِثَنَائِكَ وَ نَشَرُوا آثَارَكَ قُلْتَ وَ قَوْلِكَ الْحَقُّ وَ اضْلَهُ اللَّهُ عَلَى عِلْمٍ وَ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ قَالُوا قُلُوبُنَا غُلْفٌ أَيْ اَوْعِيَةٌ الْعُلُومِ وَ بِهَا احْتَجَبُوا مِنَ الْمَعْلُومِ وَ حَرَمُوا عَلَى أَنْفُسِهِمُ الرَّحِيقَ الْمَخْتُومَ وَ مَا يَدْرُونَ أَنِّي يَبْعَثُونَ
- 3 You have said clearly and openly in Your Book: "The likeness of those who were entrusted with the Torah, then failed to carry it, is as the likeness of a donkey carrying books." For knowledge is that which delivers from delusion and guides to the beauty of the Known One, by which clouds are dispersed and the sun of reality appears at the point of burning with brilliant, radiant
- 3 قُلْتَ فِي كِتَابِكَ وَاضِحًا جَهَارًا مِثْلَ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمِثْلِ الْخِمَارِ يَحْمِلُ اسْفَارًا فَالْعِلْمُ مَا يَنْقُذُ مِنَ الْوَهْمِ وَ يَدُلُّ عَلَى جَمَالِ الْمَعْلُومِ وَ يَنْكَشِفُ بِهَا الْغُيُومُ وَ تَظْهَرُ شَمْسُ الْحَقِيقَةِ فِي نَقْطَةِ الْاِحْتِرَاقِ بِشِعَاعِ سَاطِعٍ لَامِعٍ عَلَى الْأَفْتَدَةِ وَ

beams upon hearts and minds. It is naught but a gift from Your presence, an admonition from You, a dawning from the Day-Star of the horizons, and an outpouring rain that revives the hearts of the faithful.

- 4 Lord! Praise be to You for having given this servant to drink from the cup of the Covenant, delivered him from separation, called him to a spring from which knowledge gushes forth with utmost force, and removed the covering from his sight so that he beheld the lights of manifestation shining in the midst of heaven. Thus was he attracted with all his heart to the Center of Beauty, the Pivot of Glory, blazing with the fire of Your love among humanity, speaking praise among the people, detached from all else, and turned toward the Supreme Kingdom.
- 5 Lord! Make smooth his path, make him a guide to Your Kingdom, give him to drink from the spring of Tasnim and the cup of Salsabil, and ordain for him abundant grace and beautiful triumph, that he may spread the traces of Your mercy throughout the dusty earth, disseminate the proofs of Your oneness among people of understanding, revive hearts with blessed water descending from heaven, and expand breasts through the chanting of Your verses to the melody of the dove.
- 6 Lord! Ward off from him evil hands and protect him from every fierce beast that roars in those regions. Verily You are the Protector, the Powerful, the Almighty, the Exalted, and You have power over all things.

القلوب و ما هي الا موهبة من لدنك و موعظة من عندك و اشراق من نير الآفاق و فيض مدرار يحيي قلوب اهل الوفاق

4 ربّ لك الحمد بما سقيت هذا العبد كأس الميثاق و نجيته من الفراق و دعوته الى معين يندفق منه العلوم باشدّ انبثاق و كشفت عن بصره الغطاء فابصر انوار التجلّي المتلألأ في كبد السماء فانجذب بمجامع قلبه الى مركز الجمال قطب الجلال ملتبهاً في قلبه نار محبتك بين الوري ناطقاً بالثناء بين الملا منقطعاً عن كلّ ما سوى متوجّهاً الى الملكوت الأعلى

5 ربّ مهّد له السبيل واجعله على ملكوتك الدليل و جرّعه من عين التّسليم و كأس السّلسيل و قدّر له الفيض الجزيل و الفوز الجميل حتّى ينشر آثار رحمتك في البسيطة الغبراء و يبث أدلة وحدانيتك بين اهل النّهى و يحيي القلوب بماء مبارك نازل من السّماء و يشرح الصدور بترتيل آياتك على لحن الورقاء

6 ربّ كفّ عنه اكفّ السّوء و احفظه من كلّ سبع ضاري يزئّر في تلك الربوع انك انت الحافظ القادر المقدر المتعالى و انك لعلّ كلّ شىء قلير

MMK6#486

AB02420

To: *Ardishir Jamshid Farsi Hizari, in Kirman*

Date: 1909-Mar-04

- 1 O heir of the ancestors! Your letter arrived. Its words were a cup of meanings, and its meanings were the mysteries of divine love. Do not call it a letter - it was pure wine, it was flowers from the garden of faithfulness, it was evidence of the Most Great Guidance.
- 2 Praise be to the pure God that the cup of bounty overflowed and the wine of faithfulness became intoxicating. Resurrection arose and caused tumult in the world. The yearning ones

1 اى يادگار نياكان نامهات رسيد الفاظ كأس معانى بود و معانى اسرار محبت الهى نامه مگو صها بود گلهاى حقيقه وفا بود دليل بر هدايت كبرى بود

2 ستايش پاى يزدانرا كه ساغر عطا لبريز شد و باده وفا نشئه انگيز گشت رستخيز برخاست و در جهان ولوله انداخت مشتاقان فائز ديدار

attained the meeting, and the lovers beheld the face of the kind Beloved. The thirsty ones found sweet water, and the fish reached the boundless ocean. The nightingales sang the melody of unity and expressed mysteries and meanings.

- 3 It became a garden of supreme paradise, and the rose garden sought adornment. The trees received robes of freshness, and the flowers and fragrant herbs became fresh and moist from the droplets of the exalted cloud. From every direction a melody arose, and from every meadow the crown of the Sultan of the rose became manifest. The birds of the gardens opened the book of anemones and showed forth the mysteries of realities. This song and voice, this harp and flute and instrument, this melody of secrets and yearning, gives flight to the birds of the rose garden.

- 4 But alas and woe that the inauspicious raven is deprived, and the owls dwelling in ruins are buried - no share have they from this divine garden, nor any portion from this paradise of delight. In the dark furnace, in a ruined dwelling place they have crept, remaining captive to carnal desires.

- 5 Now that kind friend is wandering in Kerman, inflamed and consumed by the fire of deprivation and separation. But in every corner there is a treasure, therefore search. Undoubtedly there are a few friends present. Likewise, mix with the Zoroastrians and establish the foundation of love. Awaken them, make them aware, and make them weary of deprivation. May your soul be happy!

گشتند و عاشقان روی دلبر مهربان دیدند
تشنگان آب گوارا یافتند و ماهیان بدریای
بی‌پایان رسیدند ببلان گلبنک توحید زدند و
بیان اسرار و معانی نمودند

3 گلشن بهشت برین شد و گلزار تزیین جست
درختان خلعت طراوت یافتند و ازهار و ریاحین
از رشحات سحاب علین تر و تازه گشتند از هر
جهتی آهنگی بلند شد و از طرف هر چمنی تاج
سلطان گل نمودار گشت مرغان حدائق دفتر
شقائق گشودند و اسرار حقائق بنمودند این نغمه
و آواز و این چنگ و چغانه و ساز و این آهنگ
راز و نیاز طيور گلشن را پرواز دهد

4 لکن افسوس و دریغ که غراب مشئوم محروم و
جغدان معتکف ویران مطمور نه از این باغ الهی
نصیبی و نه از این جنت نعیم بهره‌ئی در گلخن
ظلمانی بمنزلگه ویرانی خزیده اسیر شهوات نفسانی
ماندند

5 حال آندوست مهربان آواره کرم‌ماند و افروخته
و سوخته بنار حرمان و هجران ولی در هر کُنجی
گنجی لهذا جستجو نمائید لابد یاران معدود
موجود و همچنین با زردشتیان پیامیزید و طرح
محبت ریزید بیدار کنید هوشیار نمائید و از
حرمان بیزار نمائید جانت خوش باد

ALPA.016b, YARP2.019 p.075, YQAZ.514-

515x

AB12353

To: *Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz*

Date: 1909-Mar-04

- 1 O thou who art firm in the Covenant! The letter which thou hadst written to the late Jinab-i-Manshadi was perused. A prayer was written commemorating the exalted and wondrous Rafi', and is enclosed with this letter. After it is read in the gathering of the friends, send it to his illustrious son. The Blessed Book which is addressed to the Wolf was sent to Paris through the efforts of Jinab-i-Mirza Haji Aqa through your

1 ای ثابت بر پیمان نامه‌ئی که بجانب مرحوم
منشادی مرقوم نموده بودی ملاحظه گردید
مناجاتی در ذکر رفیع بدیع مرقوم گردید و در
طی این مکتوب ارسال گشت بعد از قرائت در
محفل احباً نزد نجل جلیل ایشان بفرستید کتاب
مبارک که خطاب بذنب است بهمت جناب

intermediary. This was a source of great joy. Convey to that distinguished person the Most Wondrous and Most Glorious greetings with utmost longing. Through the grace and favor of the Desired One, I hope and yearn that he may ever be the recipient of bounties and attain heart's ease and spiritual contentment. As for the matter of the discord among the Afnan - if it continues in this manner, I have no recourse but to cease correspondence with both parties. I will neither mention them nor write to them anymore. They themselves know best. And upon thee be the Most Glorious Glory! 'Abdu'l-Baha 'Abbas

میرزا حاجی آقا بوساطت شما ارسال پاریس شد
بسیار سبب سرور گردید بحضرت مذکور تحیت
ابداً ابی در نهایت اشتیاق ابلاغ دارید از
فضل و عنایت حضرت مقصود راجی و آمل
که همواره مظهر الطاف باشد و براحه دل و
جان فائز گردد و اما قضیه اختلاف افنان اگر
بر این منوال باقی ماند من چاره‌ئی ندارم مگر
آنکه قطع مخایره با دو طرف نمایم دیگر نه ذکر
کنم و نه نامه نگارم خود میدانند و علیک البهاء
الابهی ع

- 2 The prayer that was written to the Divine Threshold on the ascension of his honor Rafi' should be enclosed herein.

2 مناجاتی که در صعود حضرت رفیع بدرگاه
احدیّت گردید باید در جوف این گذاشته شود

BSHI.083

AB01972

To: Bahman Khudamurad et al., in Yazd

Date: 1909-Mar-06

- 1 O divine friends! Although I have no time and troubles and difficulties prevail from all directions, nevertheless, while I am by the Sea of Galilee, I read Jamshid Khodadad's letter wherein your names were mentioned. Therefore I set about writing this letter that it may bring gladness to heart and soul, may breathe the breath of life, and may bestow fresh life upon the heart and consciousness of the friends.

1 ای یاران ایزدی هرچند فرصتی ندارم و زحمت
و کلفت از جمیع جهات مستولی باوجود این
حال که در کنار دریاچه طبریّه هستم نامه
جمشید خداداد را خواندم نام شما مذکور بود
لهذا بنگارش این نامه پرداختم که سبب شادمانی
دل و جان گردد و نفخه حیات دمد و جان و
وجدان یاران حیات تازه یابد

- 2 It is evident that 'Abdu'l-Baha's utmost desire is the spiritual progress and conscious ecstasy of the divine friends, and through every means I seek their success, that each may become a fragrant flower in this supreme paradise and be adorned with sweet perfumes. My hope is that through the grace of the manifest Light you may find a new spirit and succeed with boundless power.

2 این معلوم است که عبدالهاء را نهایت آرزو ترقی
روحانی و انجذابات وجدانی احبّای رحمانیست
و بهر وسیله آنانرا کامرانی طلیم تا هر یک در
این بهشت برین گلی معطر گردد و بروایح طیبّه
تزیین یابد امیدم چنین است که بفضل نور مبین
روحی تازه یابید و بقوتی بی اندازه موفق شوید

- 3 In numerous passages in the divine Tablets, blessed mention is made of Zoroaster with utmost praise, for that blessed being was one of the Manifestations of the Divine Unity and became the cause of guidance for a great nation. Whoever studies the teachings and counsels of that noble one will clearly see that

3 در الواح الهی مواقع متعدّد ذکر مبارک شد
زردشت بنهایت ستایش مذکور زیرا آن ذات
فرخنده از مظاهر حضرت احدیه بوده و سبب
هدایت ملت عظیمه گردید و هرکس تعالیم و
وصایای آن بزرگوار را مطالعه نماید واضح شود

those teachings are heavenly and those counsels are the words of a divine person. And as long as the Parsees acted according to the counsels and admonitions of that noble one, they were cherished in both worlds, but when they became deprived of that conduct and behavior, that eternal glory was transformed. In brief, the purpose is that the exalted station of that noble one has become clear and evident in this Revelation.

که آن تعالیم آسمانیست و آن نصایح کلام شخصی
ربّانی و پارسیان تا بموجب وصایا و نصایح آن
بزرگوار عمل مینمودند عزیز دو جهان بودند و
چون از آن روش و سلوک محروم گشتند آن
عزّت ابدیه تبدیل یافت باری مقصود اینست
که مقام عالی آن بزرگوار در این ظهور واضح و
آشکار گردید

- 4 O Lord! Make Zumurrud Khodabandeh free and cherished and accepted at Thy blessed threshold. Make him the manifestation of heavenly forgiveness and grant him divine pardon and forgiveness. Thou art the Giver, the Bestower, the Forgiver, the Kind.

4 ای پروردگار زمرّد خدابنده را آزاده و
در آستان مبارکت عزیز و مقرب کن مظهر
بخشایش آسمانی کن و عفو و مغفرت ربّانی
مبدول فرما توئی دهنده و بخشنده و آمرزنده و
مهربان

- 5 Convey to Mihtar Ardeshir Khodadad my utmost love and kindness. And upon you be the Most Glorious Light!

5 جناب مہتر اردشیر خداداد را از قبل من نہایت
محبت و مہربانی ابلاغ دارید و علیکم البہاء الأبی

YARP2.164 p.172

AB02283

To: *Baha'is of Husaynabad*

Date: 1909-Mar-06

- 1 O friends of 'Abdu'l-Baha! A thousand thanks to the Self-Sufficient Lord that we have become confidants in servitude to the Sacred Threshold and have become harmonious and united in praising and glorifying the Divine Unity. We found great joy that we are partners and participants in servitude, and we attained happiness and bliss that we are companions and intimates on this path. Observe the endless favors - that this scattered group found traces of that Traceless Beloved. Praise be to God that we have joined together under the banner of sanctification and entered the circle of lovers, each becoming a purchaser of the true Joseph. The favors are endless and the bounties limitless and uncountable. So which one shall we give thanks for?

1 ای یاران عبدالہاء ہزاران شکر حضرت بی نیاز
را کہ در عبودیت آستان مقدّس ہماز شدیم و
در نعت و محامد حضرت احدیت ہم آہنگ
و ہم آواز گشتیم سرور عظیم یافتیم کہ در
بندگی سہم و شریکیم و شادمانی و کامرانی
جستیم کہ در این سبیل قرین و ندیم الطاف
بی پایان ملاحظہ نمائید کہ این جمع پریشان از
آن یار بی نشان نشان یافت الحمد للہ در ظلّ
رایت تقدیس بہم پیوستیم و در حلقہ عاشقان
درآمدیم و ہر یک خریدار یوسف حقیقی
گشتیم الطاف بی پایان است و مہبت بی حدّ و
شمار پس کدام یک را شکرانہ نمائیم

- 2 We were asleep - the breeze from the rose garden of guidance blew and we awakened. We were heedless - the call of the Kingdom of the All-Merciful arrived and we became aware.

2 خفته بودیم نسیم گلشن ہدایت وزید بیدار شدیم
غافل بودیم ندای ملکوت رحمانیت رسید ہوشیار

We were blind - He made us see. We were sick - He granted healing. We were lost - He guided us. We were immersed in darkness - He gave light. We were without shelter - He granted refuge and protection. We were perishing atoms - the celestial Sun cast its rays. We were non-existent drops - the ocean of existence surged. We were destitute - He bestowed flowing treasure. We were dust - the radiant light arrived. We were earthly - heavenly bounties were manifested.

گشتیم نایبنا بودیم بینا کرد بیمار بودیم شفا بخشید
گمراه بودیم هدایت کرد مستغرق ظلمت بودیم
روشنائی داد بی سر و سامان بودیم ملجأ و پناه
عنایت فرمود ذره فانی بودیم آفتاب آسمانی پرتو
انداخت قطره نابود بودیم بحر وجود موج زد
بی نوا بودیم گنج روان عنایت فرمود خاک بودیم
پرتو تابناک رسید زمینی بودیم موهبت آسمانی
جلوه نمود

- 3 Therefore with tongue, heart and soul we must acknowledge our weakness and inadequacy in thanks for these favors and seek abundant pardon and forgiveness. There is no other remedy than this and no other excuse is available. He is the Bestower, the Forgiver, and the Kind. And upon you be the Most Glorious Glory.

3 پس باید به زبان و دل و جان در شکرانه الطاف
اقرار به فتور و قصور نمود و عفو و بخشایش موفور
طلبید جز این چارهئی نه و بغیر از این عذری آماده
نیست اوست بخشنده و آمرزنده و مهربان و علیکم
البهاء الأبهی

ALPA.011, YARP2.013 p.071, PPAR.097

AB06673

To: husband of Mrs. Goodall, in United States

Date: 1909-Mar-06

- 1 O thou creator! This pure soul advanced toward Thy Kingdom and humbly lamented and supplicated before Thee. Heretofore he was a captive in this earthly world; but now he has intended to enter into the Kingdom of Eternity and turned unto the Spiritual World and had the hope to receive infinite favors from thee.
- 2 O thou forgiver! Forgive the sins, and confer mercy and pardon. Cause this thirsty one to reach the Fountain of Life, and let this fish to plunge into the Infinite Ocean of forgiveness--so that this bird may soar unto the rose-garden of the Merciful One and enter into the meadows of boundless forgiveness and pardon. Thou art the Forgiving, the Merciful and compassionate!

1 ای پروردگار این نفس پاک توجّه بملکوت تو
نمود و تضرّع و زاری کرد تا حال اسیر ناسوت
بود حال قصد ورود در ملکوت بقا نمود و
توجّه بجهان روحانی کرد و امید الطاف نامتناهی
داشت

2 ای آمرزگار گنّه بیمارز و عفو و غفران مبذول
دار این تشنه را بچشمه حیات رسان و این ماهی
را در بحر بی پایان غفران غوطه ده تا این طیر
بگلشن رحمانی پرواز نماید و در حدائق عفو و
مغفرت نامتناهی درآید تویی آمرزنده و بخشنده
و مهربان

BSTW#063

MMG2#455 p.507

AB07161*To: Ali Khan**Date: 1909-Mar-06*

- 1 O God! O Thou Who dost assist whomsoever desires to tread the path of guidance, and Who dost illumine the horizons with the light of dawn!
- 2 Verily this servant of Thine, who is named 'Ali, hath gathered beneath the banner of the Covenant and drunk the choice wine of Thy love from an overflowing cup. Assist him, O my God, in that which is befitting and which he desires, whereby his breast may be dilated, his hopes fulfilled, and his eyes, fixed upon Thy most glorious Kingdom, be gladdened.
- 3 O Lord! Make easy for him that which is difficult, enlighten his conscience, ordain for him abundant good, and make firm his footsteps on the straight path, attracted to the manifest light, mindful of Thy wondrous remembrance, and supplicating to Thy exalted Kingdom.
- 4 Verily Thou art the Generous, verily Thou art the Merciful, and verily Thou art the Ancient, Ever-living King.

1 اللهم يا مؤيد من اراد الى سبيل الرشاد و المجلى
على الآفاق بنور الاشرار

2 ان عبدك هذا سمي على قد حشر تحت راية
الميثاق و شرب رحيق محبتك في كأس دهاق
ايده يا الهى على ما ينبغي ويتمنا وينشرح به صدره
و يبلغ مناه و تقر به عينه المتوجهة الى ملكوتك
الابدى

3 رب يسر له العسير و نور له الضمير و قدر له خيراً
كثير و ثبت قدميه على الصراط المستقيم منجذباً
الى النور المبين و متذكراً بذكرك البديع و مبتهلاً
الى ملكوتك الرفيع

4 انك انت الكريم انك انت الرحيم و انك انت
الملك الحى القديم

MSBH1.243?

AB04838*To: Shafi Khan**Date: 1909-Mar-07*

- 1 O manifestation of the greatest guidance! If you were to open a hundred thousand tongues in thanksgiving to God that the dawn of guidance has broken, the light of truth has shone forth, and soul and heart have attained their utmost desire, you would still fall short in offering thanks and find no recourse except to express helplessness and supplication. For every limited existence ultimately comes to naught, unless the Cup-Bearer of grace bestows the cup of guidance and grants eternal life.
- 2 Now that peerless friend has, praise be to God, become intoxicated with the wine of the divine cup and has become the

1 اى مظهر هدايت كبرى اگر صد هزار زبان
بگشائی و بشكرانه حضرت يزدان پردازى كه
صبح هدايت دميد و نور حقيقت درخشيد و
جان و دل بمنتهاى آرزو رسيد البته از شكرانه
عاجز مانى و جز اظهار عجز و لابه چاره نى نيابى
زيرا هر وجود محدود عاقبت نابود گردد مگر آنكه
ساقى عنايت كاس هدايت بخشد و حيات ابدية
مبذول فرمايد

2 حال آن يار بيهال الحمد لله سرمست جام مل شد
و بلبل گلشن اسرار گشت از فضل رب غفور

nightingale of the rose garden of mysteries. Through the grace of the Forgiving Lord, there is abundant hope that he will be assisted with joy and gladness in all matters and become the manifestation of "Our Lord, give us good in this world and good in the hereafter." May his ultimate desire in both worlds be fulfilled.

امید موفور است که در جمیع امور مؤید بفرح و سرور گردد و مظهر ربنا آتیا فی الدنیا حسنة و فی الآخرة حسنة شود نهایت آرزو در دو جهان حصول یابد

- 3 Defer the honor of visiting the Blessed Spot to another time. Convey to Sheikh Hussein Ali the Most Glorious and Most Wondrous greetings from me. And upon you be the Most Glorious Glory.

3 تشرف ببقعه مبارکه را باوقاتی دیگر مرهون فرما جناب شیخ حسین علی را از قبل من تحیت ابدع ابی ابلاغ دار و علیک البهاء الأبهی

MMK6#031

AB03368

To: Biman Bahram Khurramshahi, in Bombay

Date: 1909-Mar-09

- 1 O Lord! These servants are Your friends and these handmaidens are Your cherished ones at Your threshold. Each is wandering in Your lane, distracted by Your countenance, enamored of Your nature. They have become weary of the earthly world and seek the pure realm, the luminous kingdom. They are in utmost longing, and in their separation from Your beauty and perfection are in complete burning.
- 2 Now they have hastened toward You to inhale Your fragrance, to seek Your path, to behold Your face. O Kind God! They have been freed from this world and have taken flight to Your realm.
- 3 Grant them entrance to Your Kingdom and bestow upon them a nest and dwelling in the eternal garden, that they may engage in songs of sanctification and play new melodies and raise high the anthem of oneness with sweet voices.
- 4 You are the Bestower, You are the Forgiver, and You are the Radiant and Kind One.

1 ای پروردگار این بندگان یاران تو و این کنیزان عزیزان درگاه تو هر یک سرگشته کوی تو آشفته روی تو دلدادۀ خوی تو از جهان خاک بیزار شدند و طالب عالم پاک کشور تابناک شدند در نهایت اشتیاقند و از فرقت جمال و کالت در غایت احتراق

2 حال سوی تو شتافتند تا بوی تو بویند کوی تو جویند روی تو بینند ای ایزد مهربان از اینجهان رها یافتند و بجهان تو پرواز نمودند

3 بملکوت خویش راه ده و در گلشن بقا لانه و آشیانه عطا کن تا باهنگ تقدیس پردازند و نغمه بدیع بنوازند و باواز خوش گلبانگ توحید برافرازند

4 توئی بخشنده و توئی آمرزنده و توئی درخشنده و مهربان

MMG2#325 p.363, YARP2.127 p.146

AB07698*To: Rustam Bihmard et al., in Bombay**Date: 1909-Mar-09*

- 1 O ye friends and maidservants of God! Though ye are in that region and we in this, yet we are neighbors and companions, intimates and dwellers in the same place, for we abide beneath the shade of the same Tree of Hope and dwell in the same Paradise of Delight. We are in one gathering and one home. Our shelter is the lane of the Beloved, and our faces are turned toward the resplendent Sun. We are in the Abha Garden, luminous and radiant. The light of the love of God shineth brilliantly from every face.
- 2 Therefore, praise be to the Lord of creation Who hath delivered us from the stain of division and granted us shelter and refuge beneath His own pavilion. May your souls be happy!

1 ای یاران و کنیزان الهی هرچند در آسمانید و ما در این سامان ولی همسایه ایم و جیران و همدمیم و هم مکان زیرا در سایه درخت امیدیم و در جنت نعیم در یک محفلیم و در یک منزل پناه ما کوی دلبر است و توجه بسوی آفتاب انور در گلشن ابهائیم و روشن و تابان نور محبت الله از روی کلّ درخشنده

2 پس ستایش خداوند آفرینش را که از آلائش تفرقه نجات داد و در سایه سرافرده خود منزل و مأوی بخشید جانتان خوش باد

YARP2.638 p.436

AB00512*To: Baha'i Temple Unity Convention Delegates, in Chicago**Date: 1909-Mar-20*

Among the most important affairs is the founding of the Mashrak-el-Azkar, although weak minds may not grasp its importance: nay, perchance, they imagine this Mashrak-el-Azkar to be a temple like other temples.

They may say to themselves: "Every nation has a hundred thousand gigantic temples; what result have they yielded, that now this one Mashrak-el-Azkar (is said) to cause the manifestation of signs and prove a source of light?" But they are ignorant of the fact that the founding of this Mashrak-el-Azkar is to be in the inception of the organization of the Kingdom.

Therefore, it is important and is an expression of the upraising of the evident Standard, which is waving in the center of that continent, the results and effects of which will become manifest in the hearts and spirits. No soul will be aware of this mature wisdom save after trial.

When the Mashrak-el-Azkar was founded in Ishkabad, its clamor affected all the cities of the orient and caused souls to awaken (to the call). Most of the souls who investigated and heard the explanation were attracted to the Kingdom of God.

Moreover, the accessories of the Mashrak-el-Azkar are numerous. Among them are the school for orphans, the great college for the higher arts, hospital, home for the cripples, and hospice. The doors of these places are to be opened to all sects-no differentiations. When these accessories are completed, and, by God's help and aid, the departments fully systematized, it will be proved that the Mashrak-el-Azkar is to human society a great bounty and a great blessing.

In brief, through the unlimited bounty of God, I am hopeful that the beloved ones of God in America may be aided and confirmed in founding this mighty and solid foundation and gradually annex thereto its accessories.

Now ye have convened in that center (Chicago), from other cities of America. With sincere intentions and lofty endeavors have ye proposed to undertake this mighty affair. Know ye for a certainty that ye will be confirmed by the aids of the Holy Spirit and that ye will render the Kingdom of God a distinguished service, whereby ye will become dear in both realms and will shine forth as morning stars from the horizon of the Love of God.

This organization of the Mashrak-el-Azkar will be a type for the coming centuries and will hold the station of the Mother, and thus, later in other cities many Mashrak-el-Azkars will be its offspring.

O Lord! Make these holy souls dawning-points of lights and the manifestations of (Thy) signs. Make every one a leading corner stone in this great edifice, a pillar of its pillars.

O God! Although the friends are needy, yet Thou art the Helper, the Supporter, the Rewarder!

These souls have arisen to serve Thee well and have begun servitude. Confirm them and aid them. Encourage each by promises of Thy divine favors and make them of the elect.

Thou are the Mighty, the Powerful, the Able, the Giver, the Shining, the Hearer, the Seer!

GPB.351x3x, COF.069x, SW_v06#17 p.137x, SW_v07#15 p.148x, SW_v01#14 p.007x

AB07815*To: delegates for first National Baha'i Convention, in Chicago**Date: 1909-Mar-21*

Now is the commencement of organization, hence every affair concerning the Kingdom of God is of paramount importance. Among the most important affairs is the founding of the Mashriqu'l-Adhkar.

When the Mashriqu'l-Adhkar was founded in 'Ishqabad its clamour affected all the cities of the Orient and caused souls to awaken (to the call). Most of the souls who investigated and heard the explanation were attracted to the Kingdom of God...

This organization of the Mashriqu'l-Adhkar will be a pattern for the coming centuries and will hold the station of the mother and thus later in other cities many Mashriqu'l-Adhkar will be its offspring.

SW_v13#10 p.263-264x, SW_v13#12 p.325x

AB10321*To: Farid, Mirza Aqa Hakim et al., in Shiraz**Date: 1909-Mar-22+*

- ¹ O Lord, O Thou Who dost bless all those who stand firm in the Covenant by enabling them, out of their love for the Light of the World, to expend what they have as an offering to the Mashriqu'l-Adhkar, the dayspring of Thy wide-spread rays and the proclaimer of Thine evidences, help Thou, both in this world and the world to come, these righteous, these upright and pious ones to draw ever nearer to Thy sacred Threshold, and make bright their faces with Thy dazzling splendours.

- ² Verily art Thou the Generous, the Ever-Bestowing.

SWAB#061

¹ اللَّهُمَّ يَا مَوْفَّقَ الثَّابِتِينَ فِي الْمِيثَاقِ عَلَى الْإِنْفَاقِ حُبًّا
بَنِيَّ الْآفَاقِ أَعَانَةَ لِمَشْرِقِ الْأَذْكَارِ وَمَطْلِعِ الْأَنْوَارِ
وَمُشِيرِ الْأَثَارِ أَيْدِ هَؤُلَاءِ الْأَبْرَارِ الْبَرَّةِ الْأَخْيَارِ فِي
هَذِهِ الدَّارِ وَدَارِ الْآخِرَةِ عَلَى التَّقَرُّبِ مِنْ عَتَبَتِكَ
الطَّيِّبَةِ الطَّاهِرَةِ وَبَيْضِ وَجُوهِهِمْ بَانَوَارِكَ الْبَاهِرَةِ

² أَنْكَ أَنْتَ الْكَرِيمُ الْوَهَّابُ

MMK1#061 p.093

AB05755*To: Ella Bailey**Date: 1909-Mar-23*

O handmaiden of God! Be not grieved at past afflictions and trials, and be not discouraged by the hardships and difficulties that have befallen you. Place your trust in God's grace and be joyful and confident in the love of God.

This world is an arena of trials, afflictions and hardships. All the atoms of existence are targets for the arrows of calamities. Therefore one should not be saddened by its trials and afflictions, nor be discouraged by the intensity of hardships and difficulties.

Praise be to God, you have found divine guidance and entered the Kingdom of God. You have attained eternal rest and comfort and received a share of everlasting grace and bounty. Therefore you must spend the remaining days of your life in the utmost joy and gladness, living with a happy heart and a spirit full of delight and fragrance, with endless comfort and bounty from the Lord of Mercy.

And upon you be the Most Glorious Glory.

MAB.029, BSTW#048

AB01758*To: Vaiz Qazvini, in Tihiran**Date: 1909-Mar-25*

- 1 Praise be to Thee, O my God, for Thy bountiful gifts, and thanksgiving be to Thee, O my Beloved, for Thy guidance...
 1 لک الحمد یا الهی علی جزیل العطاء ولک الشکر
 یا محبوبی علی الهدی...
- 2 Praise be to God, the friends in Hamadan are all knowing, while others among the inhabitants know nothing. I hope that they too may receive a share of knowledge and gain a portion of insight. Good tidings of unity and harmony among the friends in Hamadan, both Muslim and Jewish, arrive continually, for praise be to God, they attend each other's gatherings and are in full accord. These glad tidings are a great cause for joy, especially the news of the establishment of the Ta'yid School and the acceptance of the Faith by numerous souls in recent
 2 و اما همدان الحمد لله یاران همدان همه دانند و دیگران از اهالی هیچ مدان امیدوارم که آنان نیز از دانائی نصیبی برند و از بینائی بهرهائی گیرند پی در پی مردهء اتحاد و اتفاق احبای همدان از فرقائی و کلمی می رسد که الحمد لله در محافل یکدیگر حاضر و همدستانند این بشارت بسیار سبب مسرت است علی الخصوص خبر تأسیس مدرسهء تأیید نیز رسید و ایمان اشخاص عدیده

times. The school for Baha'i children, these flowers of the garden of inner meanings, is most important. Praise be to God that the friends in Hamadan have succeeded in establishing it. Now the teachers must show forth remarkable effort. Jinab-i-Aqa Siyyid 'Abdu'llah is truly worthy and befitting for this work - his appointment was most timely. My hope is that the other teachers will likewise be distinguished.

در زمان جدید مدرسه نورسیدگان بهائی و گلهای حدیقه معانی بسیار مهم است الحمد لله یاران همدان بتأسیس آن موفق گشتند حال باید معلمین همت نمایان بنمایند جناب آقا سید عبدالله فی الحقیقه سزاوار و شایان این کارند بسیار بموقع واقع شد امیدم چنین است که سائر معلمین نیز ممتاز باشند

- 3 Jinab-i-Haji Aqajan-i-Naraghi, Jinab-i-Mirza Ester Kalimi, Jinab-i-Haji Mirza Tahir Khan the physician, the honored handmaiden Tavus Khanum, the attracted handmaiden Hanna Khanum, and the assured handmaiden, the wife of Haji Mirza Tahir Khan - truly these pure souls are each a fruitful tree in the rose garden of divine knowledge and a flower of utmost delicacy and freshness in the garden of servitude. I am pleased with them all and I supplicate and beseech at the Threshold of the Most Glorious Beauty that His all-encompassing favors may be bestowed and heavenly bounties perfected.

3 جناب حاجی آقا جان نراقی و جناب میرزا استر کلیمی و جناب حاجی میرزا طاهرخان طبیب و امة الله المقربه طاوس خانم و امة الله المنجذبه حنا خانم و امة الله المطمئنه حرم حاجی میرزا طاهرخان فی الحقیقه این نفوس زکیه هر یک گلشن عرفانرا شجر پرثمرند و حدیقه عبودیت را گلی در نهایت لطافت و طراوت من از جمیع خوشنودم و باستان جمال ابهی تضرع و زاری مینمایم که الطاف شامل گردد و فیض آسمانی کامل

- 4 As for the youth among the friends, they are saplings in the divine garden. They must certainly strive in their study of teaching, so that they may acquire proficiency in establishing divine proofs and evidences, demonstrating the existence of God and His consummate wisdom, proving divine unity, bringing sufficient and satisfying proof for the reality of revelation, and establishing the truth of all the Prophets and Messengers.

4 اما جوانان احباب نهالهای باغ الهیند البتّه باید در درس تبلیغ بکوشند تا در اقامه حجّت و براهین الهی ملکه حاصل کرده اثبات وجود الوهیت و حکمت بالغه کنند و وحدت الهیه را اثبات نمایند و بر ثبوت وحی دلیل کافی وافی آرند و حقیقت جمیع انبیاء و مرسلین را اثبات کنند

- 5 Convey my message to Jinab-i-Davud-Quli Beg, saying: You are not merely a servant of that school - you are truly a servant of the Blessed Beauty. This labor and hardship that you bear is worship. Therefore nurture the children as much as you can and show forth diligence and zeal in your attendance to duties. And upon you be the Most Glorious Glory.

5 جناب داود قلی بیک را از قبل من پیام برسان بگو تو خادم آئندرسه نیستی فی الحقیقه خادم جمال مبارکی این زحمت و مشقّتی که میکشی عبادتست پس تا توانی اطفال را پرور و در مواظبت سعی و غیرت بنا و علیک البهاء الأبهی

TAH.300x, MSHR5.410x

AB01239

To: Fadlullah Naraqi (Muavinut-Tujjar)

Date: 1909-Mar-29

- 1 O steadfast one in the Covenant! Due to the multitude of occupations, I write briefly. The plan for the Husayniyyih was considered. For the elevation of stations and attainment of spirit and fragrance of your illustrious grandfather who was steadfast in the Covenant, it was accepted to become a Mashriqu'l-Adhkar. Through boundless grace and bounty, it is hoped that your wishes and desires will be fulfilled and this effect from that family will remain established and enduring.

1 ای ثابت بر پیمان از کثرت مشاغل مختصر مرقوم میگردد نقشهء حسینیّه ملاحظه گردید محض رفع درجات و حصول روح و ریحان جدّ جلیل آن ثابت بر پیمان قبول شد که مشرق الأذکار گردد و از فضل و موهبت بی پایان امید چنانست که آمال و آرزوی آنجناب بحصول پذیرد و این اثر از آن خاندان باقی و برقرار ماند
- 2 Answer to the first question: The banks of the Rhine River were stained with blood and will be again in the future.

2 جواب سؤال اول شواطی نهر الرّین بخون رنگین شد و من بعد نیز خواهد گشت
- 3 Second: "The mystery of the great reversal in the sign of the sovereign has appeared". This refers to the statement of Shaykh Ahsa'i about the appearance in the traditions of "the mystery of the great reversal in the sign of the sovereign." This has two meanings: One is overthrow, meaning a great revolution will occur - your highest will become your lowest. The second meaning refers to intense change, meaning all traces, laws, events of revolution, abrogation, substitution, change and momentous occurrences that happened in the previous Manifestation will return again exactly as before.

3 ثانی قد ظهر سرّ التّکسیر لرمز الرّیس این اشارت بعبارت حضرت شیخ احسائیست که در اخبار بظهور میفرماید سرّ التّکسیر لرمز الرّیس این دو معنی دارد یکی سرنگونی یعنی انقلاب عظیم حاصل میشود اعلام اداکم میشود و معنی ثانی مقصد تغییر شدید است یعنی جمیع آثار و احکام و وقایع از انقلاب و نسخ و تبدیل و تغییر و وقایع عظیمه که در ظهور قبل گردید دوباره عود مینماید طبقوا النّعل بالنّعل
- 4 Third: The connection of the Jordan River to the Most Great Sea is clear and evident, including reference to the honor of the Blessed Beauty at the shores of the Jordan River which is in this land, meaning the Intended Lord of Hosts will come to the blessed spot of the Holy Land, the Valley of Security, and shine forth with the lights of sanctification.

4 ثالث اتّصال نهر اردن بحر اعظم بیانش واضح و مبرهن است از جمله اشاره بتشریف جمال مبارک بحر اعظم بشواطی نهر اردنست و آن نهر در این بلاد است یعنی حضرت مقصود ربّ الجنود در بقعهء مبارکه ارض مقدّس وادی ایمن آید و بانوار تقدیس تجلّی و جلوه فرماید
- 5 Fourth: What is meant by "jinn" in the blessed verse of the Qur'an are souls whose faith and denial are hidden and concealed. The jinn is a hidden being, thus He says "they see you from where you do not see them" meaning they are aware and cognizant of faith and certitude in you, but their faith and certitude are hidden from you - "one in whom the light of faith or the fire of rebellion is concealed."

5 رابع مراد از جنّ در آیهء مبارکهء فرقان نفوسی هستند که ایمان و انکارشان مستور و مخفیست جن موجودیست پنهان اینست که میفرماید یرونکم من حیث لا ترونهم یعنی آنان بایمان و ایقان بشما واقف و مطلعند ولی ایمان و ایقان آنان در نزد شما پنهان من استجن فیه نور الایمان او نار الطّغیان
- 6 Fifth: Performing the Long Obligatory Prayer once per day is sufficient, and whoever performs this prayer is exempted from performing the Medium and Short Prayers.

6 خامس ادای صلوٰه کبیر روزی یکمرتبه کافی و هر نفسی که این صلوٰه بگذارد از ادای صلوٰه وسطی و صغری معافست

- 7 Sixth: The soul in the temple of man resembles the radiance of the sun reflected in a mirror. 7 سادس روح در هیکل انسان مانند اشراق آفتاب در مرآت است
- 8 Seventh: The matters of souls are that particular thought. 8 سابع مطالب نفوسی آن فکر خصوصیت
- 9 Eighth: The evil eye which is the “eye of perfection” is people’s imagination and the effect on hearts, and when intense effect occurs in hearts, harm may result. The verse “they would almost make you slip with their eyes” is a metaphor for the intensity and severity of an angry gaze. 9 ثامن عین الکمال که چشم بد است این تصوّر اشخاص است و تأثر قلوب و چون شدّت تأثر در قلوب حاصل شود ضرر یحتمل واقع گردد و آیه و یزلقونک بأبصارهم کتایه از حدّت و شدّت نظر از روی غضب است
- 10 And upon you be the Most Glorious Glory. 10 و علیک البهاء الأبهی

ADMS#050ax

MMK4#169 p.192x, MMK6#512x,
AMK.076-078, AMK.082-084, AVK4.096.06x,
AVK4.459ax, RHQM1.563 (688x) (422x),
ANDA#81 p.07, MAS2.019x, MAS2.034-
035x, YMM.203x, NSS.155ax

AB01804

To: *Khalil Rahmani Farani*

Date: *1909-Mar-29*

- 1 O steadfast one in the Covenant! His honor Manshadi has attained eternal joy and hastened from this world to the divine realm. During his life he was engaged in service and throughout his lifetime was occupied with spreading the divine verses. Indeed, that distinguished and noble master was great and exerted all his strength in continuous and steadfast service. Therefore, I am writing the reply to your letter. 1 ای ثابت بر پیمان حضرت منشادی بسرور ابدی فائز گردید و از اینجهان بجهان الهی شتافت در ایّام حیات بخدمات مشغول بود و در تمام اوقات زندگانی بنشر اوراق رحمانی مألوف فی الحقیقه آن سید ابرار جلیل و بزرگوار بود و بتمام قوت بر خدمت استقامت و استمرار داشت لهذا جواب نامه شما را من مرقوم مینمایم
- 2 You wrote about the ascension to God of the noble descendant. He too heard a melody and voice from the realm of mystery and took flight to the Abha Kingdom. Therefore, do not become impatient in separation and fall not into grief and anguish. Would that every soul might attain this bounty - to hasten to the radiant world in utmost delicacy, purity and steadfastness, and race from the world of dust to the life-giving expanse of heaven. Console all the divine friends and counsel them to be patient and grateful in times of trials, for “if you are patient you will be rewarded and God’s decree will be carried out, and 2 از صعود متصاعد الی الله سلیل مجید مرقوم نموده بودید آن نیز از عالم راز آهنگ و آوازی شنید که بملکوت ابهی پرواز کرد لهذا از فراق بی تاب نشوید و به حسرت و احتراق نیفتید ایکاش هر نفسی باین موهبت موفّق گردد که در نهایت لطافت و پاکی و ثبوت بجهان تابناک شتابد و از عالم خاک بقضای جانفزای افلاک بتازد جمیع یاران الهی را تعزیت نمائید و نصیحت کنید که در موارد بلایا صابر و شاکر باشند لان صبرتم

if you complain you will be deprived and God's decree will still be carried out."

- 3 You wrote about the Mashriqu'l-Adhkar. Surely strive that it be established and completed with utmost wisdom.
- 4 Convey to Jalal the longing greetings of 'Abdu'l-Baha and say: Naw-Ruz has come and 'Abdu'l-Baha hastened to the Most Exalted Station and praise be to God, after sixty years the sacred trust has found its firm and solid resting place with great celebration and manifest glory, in utmost joy and fragrance and perfect excellence, and this is through the grace of the Most Glorious Beauty, may my spirit be sacrificed for Him.

اجرتم و قضاء الله نافذ و ان شکوتم حرمتم و
قضاء الله نافذ

3 از مشرق الأذکار مرقوم نموده بودید البتّه بکوشید
که بنهایت حکمت تأسیس شود و انجام پذیرد

4 بجناب جلال تحیت مشتاقانه عبدالبهاء برسان و
بگو یوم نوروز آمد و عبدالبهاء بمقام اعلی شتافت
و الحمد لله امانت مقدّسه بعد از شصت سال در
نهایت روح و ریحان و احکام و اتقان در محل
محکم متین باحتفال عظیم و جلال مبین مقرّیافت
و هذا من فضل جمال الله الأبهی روحی له الفداء

- 5 The Naw-Ruz ode in praise and tribute to the Desired One has not arrived. You should compose and send a brilliant ode in praise of the Blessed Beauty for each festival, that it may be chanted and recited in this divine gathering. Convey to the near handmaiden of God, who is content and approved, the most wondrous and glorious greetings from me. And upon you be the most glorious Glory.

5 قصیده عید نوروز در محامد و نعوت حضرت
مقصود نرسید باید در هر عیدی از اعیاد قصیده
غزائی در ستایش جمال مبارک انشاء نمائی و
ارسال کنی که در این انجمن رحمانی قرائت و
تلاوت گردد امة الله المقرّبة الرّاضیة المرضیة را
از قبل من تحیت ابدع ابهی ابلاغ دار و علیک
البهاء الأبهی

MKT9.093, ANDA#71 p.33, ANDA#82
p.37, FRH.194-195

AB03963

To: Muhammad Tahir Malmiri, in Yazd

Date: 1909-Mar-29

- 1 O you who are firm in the Covenant! Mr. Manshadi has ascended to the horizon of eternal glory and has vanished in the west of annihilation in the path of God. Therefore, this servant writes this response on his behalf, and as there is absolutely no time, writes briefly that your esteemed letter arrived and the events of Yazd became known.
- 2 Praise be to God that the divine friends remained neutral and protected and safe from every harm. They are engaged in exalting the Word of God and occupied with spreading the divine fragrances, and this is from my Lord's grace.

1 ای ثابت بر پیمان حضرت منشادی بافق عزّت
ابدیه صعود و در مغرب فنا در سبیل الهی
متواری گشت لهذا این عبد بالنیابه از ایشان
جواب مرقوم میدارد و فرصت ابداً نیست
مختصر مینگارد که نامه نامی رسید و وقوعات
یزد معلوم گردید

2 الحمد لله یاران الهی بی طرف و از هر آسیبی محفوظ
و مأمون ماندند مشغول باعلاء کلمه الله و مألوف
بنشر نفحات الله هستند و هذا من فضل ربی

- 3 Regarding your intention to compose a treatise proving the Cause of God - the divine friends must devote their thoughts and mention day and night to divine proofs and evidences, engage in scholarly discussions, and employ rational and traditional arguments, so that each one may be able to compose treatises and become the manifestation of "We have given him knowledge from Our presence." "Fear God and God will teach you."
- 4 This servant's hope is that in those regions, in a short time, souls will arise who will compose treatises and writings proving the Cause of God with utmost eloquence and fluency and the ultimate power and might.
- 5 And upon you be the Most Glorious Glory.

3 در خصوص تألیف رساله‌ای در اثبات امر الله
تبت نموده بودید یاران الهی باید شب و روز فکر
و ذکر را حصر در حجج و براهین الهی نمایند و
مذاکرات علمیّه فرمایند و استدلالات عقلیه و
نقلیه مجری دارند تا هر یک بتوانند تألیف رسائل
نمایند و مظهر و آئینه من لدنا علماً گردند اتقوا
الله و یعلمکم الله

4 امید این عبد چنانست که در آنصفحات در
مدتی قلیله نفوسی مبعوث گردند که بنهایت
فصاحت و بلاغت و غایت قوت و قدرت
رسائل و صحائف در اثبات امر الله تألیف نمایند

5 و علیکم البهاء الأبهی

KHML.305-307

AB04694

To: Abdu'llah Sahihfurush, in Tihiran

Date: 1909-Mar-29

- 1 O faithful servant of God! Truly you are a servant of the Cause and firm in the Covenant. Your letter written to his honor, he who has ascended unto God, Hadrat-i-Manshadi, was noted. Since that lamp in the glass of contingent being has been extinguished, so that it might be illumined in the divine niche of the world of meanings, therefore this servant writes a response on his behalf. He who has ascended was in truth the essence of sanctification and the embodiment of detachment. During the Blessed Days and after the Ascension, with the utmost effort, zeal, purity of nature and sincerity of intention he was occupied with service to the Cause of God. He knew not a moment's laxity nor did he rest for an instant. Night and day he was engaged in writing and dispatching letters, and finally ascended to the horizon of eternal glory with perfect steadfastness.
- 2 'Abdu'l-Baha's ultimate hope is likewise to attain to that which he attained. Another person will soon be appointed in Port Said. For now refer to his honor Aqa Ahmad. And upon you be the Most Glorious Glory.

1 ای بندهء صادق الهی حقاً که خادم امری و
ثابت بر میثاق نامه‌ای که بجناب متصاعد الی الله
حضرت منشادی مرقوم نموده بودی ملاحظه
گردید چون آن سراج در زجاج امکان خاموش
گردید تا در مشکاة الهی جهان معانی برافروزد
لذا این عبد بالتیابه جواب مینگارد حضرت
متصاعد فی الحقیقه جوهر تقدیس بود و ساذج
تنزیه در آیام مبارک و بعد از صعود بنهایت همت
و غیرت و پاکی طینت و صدق طویت بخدمت
امر الله مشغول بود دقیقه‌ای فتور نداشت و آنی
راحت ننمود شب و روز بتحریر مشغول و بارسال
مکاتیب مألوف و عاقبت در نهایت استقامت
بافق عزّت ابدیه صعود فرمود

2 عبدالبهاء را نیز نهایت آمال چنین که بآنچه او
فائز گردید نائل شود شخص دیگر عنقریب در
پورت سعید تعیین میشود حال مراجعت بجناب
آقا احمد فرمائید و علیک البهاء الأبهی

ANDA#82 p.37

AB05282*To: Mirza Muhammad Hasan Adib, in Tihiran**Date: 1909-Mar-29*

- 1 O herald of the Covenant! Your letter arrived. You had written that you have composed a treatise using philosophical principles to prove the truth of the Holy Manifestations and this Most Great Revelation, and that you are teaching it to the youth of this divine age and the newcomers to God's garden.
- 2 This news brought joy, for the primary duties of the Hands of the Cause of God are to author beneficial books and innovative treatises proving the Divinity and Oneness of God and the truth of the Holy Manifestations, especially in these days using principles of natural philosophy and rational proofs and logical arguments, since most people in the world are distant from tradition and are attached to, convinced by, and pleased with reason.
- 3 In any case, present as much as you can decisive proofs and clear rational and traditional evidence to prove the Divinity and Oneness of God and the truth of the Holy Manifestations of the All-Glorious. Show utmost kindness to Mr. Sprague so that he may exert his utmost effort in teaching.
- 4 And upon you be the Most Glorious Glory.

1 ای منادی پیمان نامه رسید مرقوم فرموده بودید که رساله‌ای بقواعد فلسفه در اثبات حقیقت مظاهر قدسیه و این ظهور اعظم نگاشته‌اید و تدریس بجوانان این عصر رحمانی و نورسیدگان باغ الهی مینمائید

2 این خبر سبب سرور بود زیرا وظایف اصلیه ایادی امر الله تألیف کتب مفیده و رسائل بدیعه در اثبات الوهیت و وحدانیت و حقیقت مظاهر مقدسه است علی‌الخصوص در این ایام بقواعد فلسفه طبیعی و دلائل عقلی و براهین منطقی زیرا اکثر اهل عالم از منقول دور و بمعقول متشبث و مقتنع و مسرور

3 باری تا توانید براهین قاطعه و دلائل واضحیه عقلی و نقلی بر اثبات الوهیت و وحدانیت الهی و حقیقت مظاهر مقدسه سبحانی نمائید جناب مستر اسپراگ را نهایت مهربانی مجری دارید تا در تدریس نهایت همت را مبذول دارد

4 و علیک البهاء الأبهی

BRL_DAK#1042, AHB_120BE #09
p.333, TSS.212b, MYD.457

AB07059*To: Spiritual Assembly of Tihiran**Date: 1909-Mar-29*

- 1 The education of women is more important than the education of men, because when women are educated, children also develop in spiritual life. For instance, when a mother learns to teach the Cause of God and explain divine proofs and evidences, she will also educate and teach all her children.
- 1 تربیت نسوان اهم از تربیت رجال است زیرا نسوان چون تربیت یابند اطفال نیز در حیات روحانی نشو و نما کنند از آنجمله مادری چون در تبلیغ امر الله بیان دلائل و براهین الهی آموزد جمیع اطفال خویش را نیز تربیت و تعلیم نماید

- 2 Therefore, utmost importance must be given to the women's teaching assembly so that, through the grace, protection and support of the Most Glorious Beauty (may my spirit be sacrificed for His loved ones), the first women's teaching assembly will be established in Tehran and spread to other regions. This matter is important. The Spiritual Assembly must certainly exert its utmost effort in this matter.
- 3 I write briefly as there is no time. Please excuse me. And upon you be the Most Glorious Glory.

2 پس باید انجمن تبلیغ نساء را اهمیت تامه داد تا به عنایت و صون و حمایت جمال ابهی روحی لأحبائه الفداء اول محفل تبلیغ نساء در طهران تشکیل شود و سرایت بسائر جهات نماید این مطلب مهم است البتہ باید محفل روحانی نہایت ہمت را در این قضیہ بفرماید

3 مختصر مرقوم میشود زیرا فرصت نیست معذور بدارید و علیکم البہاء الأبهی

INBA16:225, MKT7.189, MJTB.088, QIRT.07ax

AB10886

To: Muhammad Ali Faridani

Date: 1909-Mar-29

...It is at such times that the friends of God avail themselves of the occasion, seize the opportunity, rush forth and win the prize. If their task is to be confined to good conduct and advice, nothing will be accomplished. They must speak out, expound the proofs, set forth clear arguments, draw irrefutable conclusions establishing the truth of the manifestation of the Sun of Reality....

...چنین اوقات یاران الہی فرصتی یابند و وقت غنیمت شمردند و جولان کنند و از این میدان گوئی بریابند و اگر کار ایشان منحصر بحسن سلوک و موعظہ حسنه باشد کاری از پیش نرود باید لسان بیان برہان گشود و اقامہ ادلہ واضحہ و حجت قاطعہ بر ظهور شمس حقیقت نمود...

SWAB#212x, BSW#17.13x

MMK1#212 p.258x

AB08825

To: Mary M Rabb, in Portland, OR

Date: 1909-Mar-31

...O Lord! Accept this pitiful maidservant in Thy Kingdom and let her partake of everlasting bounty. Let her drink from the chalice of love and give her the light of recognition. Let her attain purity in the fountain of Job and let her be remedied from the afflictions and pains of human characteristics. Let a ray from Thine own qualities shine upon her. Make her

...ای خداوند این کنیز مستمند را در ملکوت خویش قبول نما و بفیض ابدی محظوظ فرما جام عشق بنوشان و نور عرفان بخش در چشمہء ایوب غوطہ ده و از محن و آلام اخلاق بشری شفا بخش پرتوی از صفات خویش مبدول فرما آسمانی کن ربانی نما نفثات روح القدس بدم

heavenly and let her attain lordly qualities and breathe over her the breath of the Holy Spirit. Make her to become quickened with the spirit of the oneness of humanity. Give her an eloquent speech, a detached heart and the inspiration of proofs and evidences. Make her the cause of guidance of souls. Thou art the Mighty, the Powerful, the Generous, the Merciful, the All-Knowing.

روح وحدت عالم انسانی زنده نما لسان ناطق ده
قلب فارغ بخش حجج و برهان الهام کن و سبب
هدایت نفوس فرما توئی مقتدر و توانا و توئی کریم
و رحیم و دانا

MMK3#005 p.002x, MMG2#413 p.459x

ABU0360

Lesson given to I. D. Brittingham, Apr. 1909 in Akka

The events mentioned in the first part of chapter 16, of Revelation, happened before the coming of the Manifestation. The seven angels signify seven Powers, which will have authority or will rule over the world of existence before the coming of the Manifestation. For the rising of the sun always takes place after the night. Until darkness prevails, and entirely surrounds the world, the sun will not arise. Before the coming of the Manifestation the world will be disturbed, i.e., sins and wickedness will abound, and the darkness of error will surround the world.

1. The first angel is a power who will give forth wonderful signs. The first vial (or cup) really means influence. Through that influence some who were apparently good, but inwardly bad, were destroyed: i.e., they were deprived of the light. These people in their characters were really like animals: the “mark” here signifies character.

2. The second angel, or power, poured out his cup upon the sea: the sea here symbolizes the Ulema - the great and learned people, like, for instance, Caiaphas. The second angel poured upon them the cup of the wrath of God, and they, as well as those under their authority and guidance, were deprived.

3. in the 4th verse, the rivers and fountains of water signify less influential men than the Ulema, who were likewise affected, because the knowledge of the people which should be, like water, the cause of life, becomes like blood: i.e., it becomes the cause of misleading the people (and so the cause of death), for they changed the teachings of God.

In the 5th verse, the angel of the waters (i.e., the power of knowledge) is addressing God. He says: Thou art just and righteous, for these people deserved that their knowledge should be changed into blood. For as they have changed the teachings of the Prophets, God has changed their knowledge into the blood of darkness, that they may drink it because of their deserts. In v.7, another angel or power speaking, confirms this, that God is just and righteous to have thus judged the people.

4. The fourth angel poured out his vial upon the sun. The sun here means an Eastern potentate or king, because we call the sun the Eastern planet. The heat of the sun signifies his rule and authority, and the people will be scorched or burnt through the fierceness of his rule. This Eastern king was the Sultan Mahmoud, who ruled the Turkish people. All his time he was slaying and killing people, and he was very unjust. Once he slew many thousands of soldiers in one day. But, in spite of these events and trials, the people did not repent, and did not come to themselves.

5. In the 10th verse, the "seat of the beast" means the King of Persia, seated on his throne, upon whom the cup of the fifth angel was poured. But the people were not admonished by all the calamities which occurred.

6. In the 12th verse, the river Euphrates, upon which the sixth angel poured his vial, signifies the Turkish and Persian kingdoms. The drying up of the water means that all learning and science was abolished, and that ignorance prevailed. This made the way easy for the kings of the East to become powerful and arbitrary.

In v.13, the dragon is Hadgi Mirza Aghassi, who was Grand Vizier of Persia, and the beast signifies the King of Persia. The false prophet was Kalim Khan, one of the greatest of the Ulema of that country: he used to say "My words are revealed from above." These three persons tried their utmost to turn all the people against the Cause of God, so that they might all oppose it, and so make war against God. The spirits like frogs signify their words which were spread throughout Persia.

In the 15th v., the words "Behold I come as a thief, etc.," are spoken by the Proclaimer of all this - the "Great Voice" as He is called at the beginning of the chapter. He says He will come suddenly, like a thief - as Christ said He would come - so that no one will know it, for the thief is in the house without the inhabitants being aware of it. Therefore, blessed is the one who is awake and watches, for he will know of the coming of the thief. So those who are awake when a Manifestation comes will know Him. It is also said of him that he "keepeth his garments."

These garments signify the good qualities which the man possessed, such as love, sincerity, etc. He ("that watcheth") must keep that good character, which is like a robe adorning him.

In the 16th v., Armageddon signifies Roumelia and Macedonia, for often the kings have been gathered together on subjects concerning these places.

7. V.17, the seventh angel poured out his influence upon all the world. It is said that he poured it on the air, because the air fills every place, and the continuing verses mean the Great War that is to come. After this war everything will be at peace. The city which was cut in three pieces means that kingdom of Babylonia, which is under three kings, those of England, Persia and Turkey. The islands and mountains of v. 20 mean people of influence, and also small kingdoms, which will be destroyed and annihilated at that time.

In v. 21, the "great hail" means both the bombs, shells, instruments of destruction, and the calamities and hardships, which will cause people to blaspheme.

PN_1909F p051, BSTW#136

ABU1461

Words to I. D. Brittingham spoken in Apr. 1909 in Akka

It is very evident that the account of the Ten Plagues of Egypt cannot be meant or understood literally. For if one only of these terrible afflictions had befallen any King, he would at once have submitted. He would not have waited and deferred his submission after such a calamity as the changing of all the water of his country into blood had happened to him.

Reflect: When once the Germans had defeated Napoleon III. He submitted. Then why did the Sultan of Turkey grant a Constitution to his people? Only because one General and a few soldiers had demanded it and threatened him. He did not wait until all the army had revolted. Is it possible to suppose that, if God had caused all the first-born in Russia to die, the Czar would not have given way? If the Emperor of Germany had seen all the water in Germany turned into blood, or if the Sultan of Turkey had soon all his country enveloped in darkness, would they not have immediately submitted?

Therefore we may plainly see that the intention and meaning of these events is symbolical, and that they have a spiritual meaning. They are not to be understood as literal occurrences.

The river of Egypt being changed into blood, signifies that for the Egyptians it was very difficult for them to take in and to live by the Religion of God, just as it would have been impossible for them to drink blood. But for the Jews this religion was as the Water of Life. The thick darkness signifies the darkness of error which surrounded Pharaoh's people. The mosquitoes, frogs, and all signify spiritual hardships and trials. The Plague signifies a spiritual disease; the thunder and hail show the anger of God.

At last the Egyptians because of their unbelief were drowned in the river of error, which is the sea of Death and Destruction.

PN_1909 p025, PN_1909F p050, BSTW#134

ABU3602

Words to Dr. O. F. Fischer spoken around Apr. 1909 in Akka
Question/topic: What is a Manifestation of God?

A Manifestation of God is a tangible part of the Great Concord.

PN_1909F p044

AB01131

To: Spiritual Assembly of Tihiran
Date: 1909-Apr-03

- ¹ O spiritual friends! The greatest glad-tidings is that the pure, luminous, and holy remains of His Holiness the Exalted One (may my spirit be sacrificed for Him), after being moved from place to place for sixty years due to the control of enemies and fear of the hostile ones, never finding rest or repose, through the grace of the Blessed Beauty was finally established, on the

¹ ای یاران الهی بشارت کبری اینکه هیکل مطهر
 منور مقدس حضرت اعلی روحی له الفداء بعد از
 آنکه شصت سال از تسلط اعدا و خوف از اهل
 بغضا همواره از جائی بجائی نقل شد و ابداً سکون
 و قرار نیافت بفضل جمال اهی در یوم نیروز در

day of Naw-Ruz with utmost ceremony and perfect majesty and beauty, in the sacred casket at the most exalted spot on Mount Carmel. This is the glorious resting place, this is the purified tomb, this is the luminous sepulcher. Therefore the hearts of all the divine friends are gladdened, and in gratitude for these divine favors we have all engaged in praise and glorification of the Most Great Name.

- 2 If hereafter anyone relates an account or story claiming that there are traces of the sacred remains elsewhere, they are lying and have fabricated falsehood against God. This warning is given lest hereafter some base person with ulterior motives should spread tales suggesting evidence that traces of those honored remains are elsewhere. Take heed, O loved ones of God, of this momentous matter.

- 3 And since such divine confirmation and success was achieved through the grace of the Blessed Beauty on Mount Carmel - which means "the Mountain of the Lord" since "Carm" means garden and "El" means God - this bounty was attained and "the Lord's glory of Carmel" mentioned in divine scripture became manifest. Therefore it is hoped that through the blessing of this mighty event the Cause of God will achieve new splendor in all regions and directions and will manifest a great dawning and effulgence. This is from my Lord's grace. These confirmations and successes were promised by the pure tongue of the Ancient Beauty and praise be to God they have come to pass. Therefore give thanks to God for this supreme blessing and great bounty which has encompassed us all from the Lord of the Worlds.

- 4 And among the remarkable coincidences is that on that same day of Naw-Ruz a telegram arrived from Chicago signed by Mr. Getsinger, Mrs. True, Mr. Chase and Mr. McNutt with the message that from every American city the friends had elected representatives and sent them to Chicago where forty delegates gathered and made definitive arrangements for the location and construction of the Mashriqu'l-Adhkar so that all American believers would participate in building the Mashriqu'l-Adhkar in Chicago. This gathering took place on Naw-Ruz and definitive arrangements were made, with glad tidings telegraphed to the Holy Land.

- 5 And upon you be the Most Glorious Glory.

GPB.276x, ABCC.126

نهایت احتفال با کمال جلال و جمال در جبل کرم در مقام اعلی در صندوق مقدس استقرار یافت هذا هو المرقد الجلیل و هذا هو الجذث المطهر و هذا هو الرمس المنور لهذا قلوب احبای الهی جميعاً مستبشر و بشکراته این الطاف الهیه جمع بستایش و نیایش اسم اعظم پرداختیم

- 2 اگر چنانچه من بعد کسی روایتی یا حکایتی نماید که اثری از هیکل مقدس در جای دیگر است کذابست قد افتری علی الله این تنبیه بجهت آنست که مبدا من بعد شخص لثیمی را غرض و مرضی حاصل شود روایت و حکایتی نماید که دلیل بر آن باشد اثری از آن هیکل مکرم در جای دیگر است فانتبهوا یا احباء الله لهذا الأمر العظیم

- 3 و چون چنین تأیید و توفیقی رسید که بعنایت جمال مبارک جبل کرم ای جبل الرب یعنی باغ الهی زیرا کرم بمعنی باغ و ثیل بمعنی خداست این موهبت حاصل شد و الرب بهاء کرم منصوص کتب ربانی ظاهر گشت لهذا امید چنانست که بمیمنت این امر عظیم امر الله در جمیع اطراف و اکفاف جلوه دیگر نماید و طلوع و اشراق عظیم فرماید و هذا من فضل ربی این تأییدات و توفیقات از فم مطهر جمال قدم موعود بود الحمد لله بحیث حصول رسید فاشکروا الله علی هذه النعمة العظمی و الموهبة الكبرى التي شملتنا اجمعین من رب العالمین

- 4 و از تصادفهای عجیب آنکه در همان روز نوروز از شیکاگو تلگرافی بامضای مستر گتسنگر و مسیس ترو و مستر چیس و مستر مکات رسید مضمون اینکه از هر شهری از شهرهای امریک احباً بالنباهه از خود مبعوثی انتخاب نمودند و به شیکاگو فرستادند چهل مبعوث در شیکاگو جمع شدند و قرار قطعی موقع مشرق الأذکار و بنیانش دادند تا کل احبای امریک در بنیان مشرق الأذکار در شیکاگو مشترک باشند این اجتماع در روز نوروز واقع شد و قرار قطعی داده و مرده تلغرافی بارض مقصود فرستادند

- 5 و علیکم البهاء الأبهی

INBA16:229, BRL_DAK#1075,
AKHA_107BE #02-03 p.40, ASAT5.028x,
AHB_130BE #03-04 p.11, AHB_110BE

#17-18 p.346, AYT.225, HHA.105,
 DUR3.117, RHQM1.085-086 (114) (066-
 067), YHA1.126x (1.256), MLK.065,
 QT108.044-045

AB02542

To: Qaini, Ahmad son of Nabil-i-Qain, in Mashhad

Date: 1909-Apr-03

- 1 O you who are firm in the Covenant! The letter which you wrote to Jenab-i-Manshadi arrived. Since that pure soul hastened to the luminous world and left us in the darkness of this mortal realm, I have therefore undertaken to write a reply, though I do not have time for details and must write briefly.

1 ای ثابت بر میثاق نامه که بجناب منشادی مرقوم نموده بودی رسید چون آن روح پاک بجهان تابناک شتافت و ما را در ظلمات این دار فانی بگذاشت لهذا من بترقیم جواب پرداختم ولی فرصت تفصیل ندارم مختصر مینگارم
- 2 You wrote about the joy and delight of the friends - it brought boundless happiness. You wrote about the contributions from the children and women - those skeins are spiritual treasure and those weavings pure gold of perfect standard, acceptable at the threshold of the Blessed Beauty, for they are contributions for the Mashriqu'l-Adhkar in the Western lands. Observe how the confirmations of the Blessed Beauty have connected East and West - the children of Khurasan are contributing to the Mashriqu'l-Adhkar of Chicago. We thank God for this and praise Him for this great bounty.

2 از روح و ریحان یاران مرقوم نموده بودید سرور بی پایان میذول داشت از اعانه اطفال و زنان نگاشتید آن کلافه گنج روان است و آن نسوج ذهب خالص تمام عیار در درگاه جمال مبارک مقبول است زیرا اعانه مشرق الاذکار در ممالک باختر است ملاحظه کن که تأییدات جمال مبارک چگونه شرق و غرب را ربط داده اطفال خراسان اعانه مشرق الاذکار شیکاگو مینمایند و نشکر الله علی ذلک و نحمده علی هذا الفضل العظیم
- 3 "Illumine the East, perfume the West,
- 4 Give spirit to the Slav, and the Bulgar with life invest."
- 5 In any case, do not look at the small amount, but rather look at the intention, effort and purity of nature. Convey greetings and kindness to the divine friends on behalf of this ephemeral servant.

3 شرق منور نما غرب معطر نما

4 روح به سقلاب ده نور به بلغار بخش

5 باری نظر بقلّت مبلغ ننمائید بلکه نظر به نیت و همت و طیب فطرت فرمائید یاران الهی را از قبل این بنده فانی تحیت و مهربانی ابلاغ دارید
- 6 In these days, through the confirmations of the Abha Beauty, the Most Great Trust was established in the most exalted station on the day of Naw-Ruz, praise be to God. That day was one of utmost splendor and manifestation, bringing abundant joy, appreciated effort, and from every direction endless happiness and success prevailed. This is glad tidings for the sincere ones and joy for the hearts of the believers.

6 در این ایام امانت کبری بتأیید جمال ابهی در مقام اعلی بحمد الله در روز نیروز استقرار یافت و آنروز در نهایت جلوه و ظهور بود سرور موفور داشت و سعی مشکور و از هر جهت شادمانی و کامرانی بی پایان دست داد و هذه بشاره للمخلصین و فرح قلوب المؤمنین

7 And upon you be the Most Glorious Glory.

7 و عليكم البهاء الأبهى

MSHR4.054-055

AB04230

To: Siyyid Hasan (related to Amu Ali Askar) et al., in Tihiran

Date: 1909-Apr-03

- 1 O my God! Thou seest Thy helpless servant who hath believed in Thy manifest light and was drawn to the highest heights and became renowned for Thy love among all people. He hath left this transient world and aimed for Thy exalted threshold, yearning for Thy presence in the lofty paradise.
- 2 O Lord! He spread the divine fragrances and chanted the clear verses and explained the conclusive proofs and conveyed the words to every soul who strove with true striving and desired guidance.
- 3 O Thou Self-Subsisting One of earth and heaven! O Lord! He cast off all restraint in Thy love and abandoned pride before Thy servants and loved humility before Thy Kingdom. So he supplicated and implored Thee and came before Thee and beseeched Thee, submissive, humble, lowly, entreating, seeking forgiveness for sins, yearning to enter the world of the unseen, moved by the breezes of forgiveness, absolved from sin and transgression.
- 4 O Lord! Honor his resting place and fulfill his desire and answer his prayer. Verily Thou art the Pardoning, the Forgiving, the Sufficient, the Faithful, the Healing, the Generous, the Bestower.

1 اللهم يا الهى ترى عبدك المسكين الذى آمن بنورك المبين وانجذب الى العليين واشتهر بحبك بين العالمين قد ترك هذه الدار الفانية وقصد عتبتك السامية وحن الى ساحتك فى جنة عاليه

2 ربّ انه نشر النّفحات ورتّل الآيات البيّنات و بين الحجج البالغات والقى الكلمات على كلّ نفس يجاهد حقّ الجهاد ويبتغى الهدى

3 يا قيّوم الأرض والسّماء ربّ انه قد خلع العذار فى حبك وترك الاستكبار على عبادك واحبّ الانكسار الى ملكوتك فتبتّل وابتهل اليك و وفد عليك و تضرّع بين يديك خاضعاً خاشعاً متذللاً متضرعاً مستغفراً للذنوب طالباً الدّخول فى عالم الغيوب مهتزاً بنسيم الغفران متبرّأ عن الاثم والعصيان

4 ربّ اكرم مثواه وبلغه مناه و اجب دعاه انك انت العفو الغفور الكافى الوافى العافى الكريم المنان

INBA85:110b, BSHN.140.238, BSHN.144.238, MHT2.185b, YIA.238-239

AB05988*To: Darvish Ghulam-Husayn, in Baku**Date: 1909-Apr-03*

...O Lord! Make souls sanctified from thoughts of name and fame, and make them aware of the nameless and traceless realm. Make them the essence of sanctification, make them pure detachment, make them free from all attachments and purified from all imaginings. Make them pure and radiant, make them bright and illumined. Make them gaze upon another world and cast them into different thoughts. Thou art the Powerful and Mighty, and Thou art the Giver, the Bestower, and the All-Seeing.

...ای پروردگار نفوس را مقدّس از فکر نام و نشان نما و از عالم بی نام و نشان خبردار کن جوهر تقدیس فرما ساذج تنزیه کن مجرد از جمیع علائق فرما و مطهر از کلّ تصورات پاک و تابناک کن روشن و منور فرما بجهان دیگر ناظر کن و بفکر دیگر انداز توئی مقتدر و توانا و توئی دهنده و بخشنده و بینا

MMK5#281 p.212x

AB06141*To: Hidayatullah Khan (Mashhad), in Hisar**Date: 1909-Apr-03*

...O my Lord and my Hope, Ultimate Goal of my desires! Thou seest Thy sincere servants who have arisen to serve Thee amidst all peoples, who have sacrificed their souls through love for Thy resplendent Beauty, who have been attracted to the manifest horizon, who have walked the straight path, who have drunk from the flowing water and been satiated from the fountain of Tasnim, who have voiced Thy praise, who have magnified Thy bounties, who have been transported by meeting Thee, who have been infatuated with Thy beauty, and who have turned their faces purely toward Thy face. They have established gatherings and engaged in mentioning the mysteries in assemblies, they have gathered in Thy love and arisen to serve Thee. They were resented only because they chanted Thy verses and expounded Thy evidences. O Lord! Make Hisar a haven for the righteous, a center for the Mashriqu'l-Adhkar, and a source for the emanation of lights. Make that significant gathering encompassed by complete bounty and comprehensive triumph. Verily Thou art the Powerful, the Mighty, the Bestower, the

...ربّ و رجائی و غایة آمالی تری عبادک المخلصین قاموا علی خدمتک بین العالمین و بذلوا ارواحهم حبّاً بجمالک المنیر و انجذبوا الی الأفق المبین و سلکوا الصّراط المستقیم و شربوا من ماء معین و رووا من عین التّسّیم و نطقوا بثناءک و استکثروا عطاءک و ولّوها فی لقاءک و شغفوا بجمالک و اخلصوا وجوههم لوجهک قد عقدوا المحافل و اشتغلوا بذكر الأسرار فی الجماع و اجتمعوا علی حبّک و قاموا علی خدمتک و مانقموا منهم الا ان رتلوا آیاتک و بینوا بیناتک ربّ اجعل الحصار مأمناً للأبرار و مرکراً لمشرق الأذکار و مصدراً لصدور الأنوار و اجعل ذلک المحفل الحافل محفوّفاً بالفیض الكامل و الفوز الشّامل أنّک انت المقتدر العزیز الواهب الحافظ الکریم و أنّک انت الرّحمن الرّحیم

MJMJ3.094x, MMG2#184 p.210x

Preserver, the Generous, and verily Thou art the All-Merciful,
the All-Compassionate.

AB07999

To: Kuchak Alizadih Qadimi, in Ishqabad

Date: 1909-Apr-03

O thou who art firm in the Covenant! The letter thou hadst written to his honor, the one ascended unto God, Jinab-i-Minshadi, was perused. Since that thirsty fish hath returned to the ocean, and that yearning bird hath taken flight to the rose-garden of the resplendent horizon, this servant, despite lack of time, writeth a brief response that that pure light hath hastened to the divine realm. In truth he was a faithful servant and a harmonious friend. We beseech God to grant him nearness, reunion, vision and meeting....

ای ثابت بر پیمان نامهء آنجناب که بحضرت
متصاعد الی الله جناب منشادی مرقوم نموده
بودید ملاحظه گردید چون آن ماهی لب تشنه
رجوع ببحر نمود و آن طیر مشتاق بگلشن نیر
آفاق پرواز کرد این عبد با عدم فرصت جواب
مختصر مرقوم میدارد که آن نور پاک بجهان
الهی شتافت فی الحقیقه خادم صادق بود و
حیب موافق نسل الله ان یرزقه قریباً و وصلاً و
مشاهده و لقاء...

ANDA#82 p.37x

AB08012

To: Muhammad Rida Qaini, in Mashhad

Date: 1909-Apr-03

O thou who art firm in the Covenant! The esteemed letter which thou hadst written to His Honour Manshadi was noted. Since that honoured one hath ascended to the horizon of glory, this servant writeth the reply in his stead. That noble soul was in truth a distinguished servant. He rested not for a moment, nor drew a peaceful breath. He devoted his days to the services of the Cause of God. His endeavours were praiseworthy and his recompense abundant. Upon him be the Glory of God, the Most Glorious....

...ای ثابت بر پیمان نامهء نامی که بحضرت
منشادی نگاشته بودی ملاحظه گردید چون
آنحضرت بافق عزّت صعود نمود این عبد بالنیابه
جواب مینگارد آن سید ابرار فی الحقیقه خادم
بزرگوار بود دمی نیاسود و نفسی براحث برنیامورد
ایام خویش را بخدمات امر الله محصور نمود
سعیش مشکور و جزایش موفور علیه بهاء الله
الاهی

ANDA#82 p.38x

AB02775

To: Muhammad Ali Khan Baha'i, in Tihiran

Date: 1909-Apr-05

- 1 O dear friend! You had written about the women's teaching gathering. This matter is very beloved and apparently the Spiritual Assembly has also approved it. However, the women teachers must be dignified, wise and composed. They must act with the utmost wisdom, not in a way that would cause uproar and commotion in the city. Rather, the women teachers must be select souls who are knowledgeable of proofs and evidences, versed in the mysteries of the Manifest Book, deliberate and showing utmost dignity and composure. First, one must consider what are the veils and doubts of each person, then speak according to their condition. Likewise, the believing and knowledgeable women should visit some homes, first establishing friendship, then gradually encouraging and urging investigation and search into this Cause. And when an honored lady accepts, they should keep it confidential and not broadcast it, for there are many souls who in their innermost hearts have the utmost longing but fear of publicity causes them to hold back. This too must be taken into account.

- 2 As for the history that you have written, it was reviewed. It is very good, but it should be in expressions and references that are suitable to the time and occasion and do not cause anyone to be affected or saddened. Now we are gathering that history piece by piece until finally it can be reviewed again. In these days the land of Ta [Tehran] is in utmost readiness. The friends of God must make a mighty effort in teaching.

- 3 And upon you be the Most Glorious Glory.

1 ای یار عزیز در خصوص محفل تبلیغ نساء مرقوم نموده بودید این قضیه بسیار محبوب و از قرار معلوم محفل روحانی نیز تصدیق نموده اند ولی نساء مبلّغه باید رزین و حکیم و صاحب تمکین باشند بنهایت حکمت حرکت کنند نوعی ننمایند که عربده و های و هوئی در شهر افتد بلکه باید مبلغات نفوسی منتخبه مطلعّه بر حجج و براهین و واقعه بر اسرار کتاب مبین و متأنیه در نهایت وقار و تمکین باشند اول باید ملاحظه نمود که حجاب و شبهات هر نفسی چه چیز است پس بحسب حال او باید گفتگو نمود و همچنین ورقات موقّعه عارفه ببعضی بیوت رفته در بدایت بالفت پرداخته پس بتدریج تشویق و تحریص بر تجسّس و تحرّی این امر نمایند و چون محترمه ئی اقبال نماید مکتوم دارند افشا ننمایند زیرا بسیار نفوس هستند که در سرّ سرّ منتهای اشتیاق دارند ولی خوف از شهرت سبب تحاشی آنانست این را نیز باید ملحوظ داشت

2 و اما تاریخی که آنجناب مرقوم نموده اید ملاحظه گردید بسیار خوبست ولی باید بعبارت و اشارتی باشد که موافق زمان و وقت گردد و کسی متأثر و مکدر نشود حال ما آن تاریخ را جزو جزو جمع مینمائیم تا نهایت دوباره ملاحظه گردد در این ایام ارض طاء در نهایت استعداد احبای الهی باید همتی عظیم در تبلیغ نمایند

3 و علیکم البهاء الأبهی

BRL_DAK#0308, MKT7.205b

AB05244*To: Crolin Weinman, in California**Date: 1909-Apr-05*

- 1 O handmaiden of God How fortunate hast thou been to have heard the Call of the Kingdom and hearkened unto the melody of Abha, how blessed to have entered the meeting place of love and the recognition of God and been revived by the pure fragrances blowing from of the Garden of life.
- 2 In this Day all the temples, mosques, churches and synagogues have become gathering-places of entertainment. Although they mention the name of God and spend time ostensibly in prayer and in communion and in fellowship with each other, in truth they are heedless of the actual Truth, are immersed in selfish lusts and desires, are occupied with their private fancies and aspirations. Their hearts are not pure and their souls are not radiant. They do not implore God with real sincerity nor pray to Him with true fervour. They do not develop spiritual sensibilities or attraction of conscience nor any real cordiality or genuine fellowship.
- 3 But the Baha i meetings are luminous, spiritual, blessed by the All Merciful! These meetings stir the hearts and give glad tidings the human hearts. This is just the beginning! In the near future the situation will improve and these meetings will become assemblies of the Kingdom and those who gather in them will be as the angels of the world of the unseen.

1 ای کنیز الهی چه قدر نیک بخت بودی که ندای الهی شنیدی و آهنگ ملکوت ابهی استماع نمودی و در محفل محبت و عرفان داخل شدی و نفحه طیبه جنت حیات بمشام آوردی

2 امروز جمع محافل و مجامع و مساجد و صوامع تنزه گاه خلق گشته اوقات بظاهر به ذکر و دعا مشغول و به الفت و محبت مألوف و لکن بحقیقت کل غافل و در شهوات نفسانیه منہمک و به اوہام و آرزوی خویش مشغول نہ قلبی پاک و نہ جانی تابناک نہ تضری نہ تبیلی نہ احساس روحانی نہ انجذاب وجدانی نہ محبت و الفت قلبی

3 ولی محافل بہائی نورانیست روحانیست رحمانیست محرک قلوب و مبشر ارواح انسانی حال بدایت تأسیس است عنقریب ترقی خواهد نمود و بدرجہائی رسد کہ این محافل مجامع ملکوت گردد و این نفوس ملائکہ عالم لاهوت شوند و علیک البہاء الأبہی

MMK2#100 p.077

AB11160*To: Muhammad Tahir Malmiri, in Yazd**Date: 1909-Apr-07*

...O Lord! Send successive confirmations and success from the Kingdom of Mysteries to these righteous ones, and make them successful in every good endeavor, for they are deserving of

...ای پروردگار این ابرار را از ملکوت اسرار پی در پی تأیید و توفیق فرست و بر هر خیر موفق فرما زیرا سزاوار هر عنایتند و لایق هر موهبت و علیہم البہاء الأبہی

MJMJ3.062x, MMG2#238 p.268x

every bounty and worthy of every gift. And upon them be the Most Glorious Glory!

ADMS#108

AB04805

To: Rev Hartly, in Chicago

Date: 1909-Apr-08

- 1 O handmaiden of God! Your letter was received. It showed that you have turned to the Word of God and have sought recourse to His Supreme Holiness. You are a believer and are assured, aware and awakened, knowing and mindful. 1 ای کنیز خدا نامهات رسید دلیل بر آن بود که توجه بکلمه الله کردی و توسل بحضرت کبریا نمودی مؤمنی و موقن منتبهی و بیدار دانائی و هوشیار
- 2 Know that none can comprehend the reality of the Word of God except the Word itself, for the reality of the Word is sanctified above the comprehension of those beneath it, and all other souls exist under the shadow of the Word. No lower thing can comprehend what is above it - just as the stone and tree, no matter how much they progress, cannot comprehend the reality of the animal, and the animal, no matter how much it progresses, cannot comprehend the reality of man. Thus man, no matter how much he progresses, cannot fathom the reality of the Word of God. The utmost degree is that he can comprehend the outpourings and manifestations of the Word of God. 2 بدانکه حقیقت کلمه الله را جز نفس کلمه ادراک ننماید زیرا حقیقت کلمه مقدس از ادراک مادون است و سائر نفوس در ظل کلمه هستند هر مادونی ادراک مافوق نکند مثل حجر و شجر هر چه ترقی نماید ادراک حقیقت حیوان ننماید و حیوان هر چه ترقی نماید حقیقت انسان ادراک نکند پس انسان هر چه ترقی کند بحقیقت کلمه الله پی نبرد نهایت درجه آن است ادراک فیوضات و تجلیات کلمه الله کند
- 3 As for your station, God willing, you shall receive a portion from the heavenly maidens and from the divine realm through the bounty of the Adored One. 3 اما مقام تو انشاء الله از بنات ملکوتی و از فیض لاهوت بفضل حضرت معبود نصیب گیری
- 4 And as for my station, it is servitude to the Most Glorious Beauty. I would not exchange this servitude for any station. 4 و اما مقام من عبودیت جمال ابهی است این عبودیت را بهیچ مقامی تبدیل ننمایم
- 5 And upon you be the Most Glorious Glory. 5 و علیک البهاء الأبهی

MMK3#128 p.089, HDQI.291, ANDA#46

p.05, YMM.383

AB08210*To: Helen M Ingalls**Date: 1909-Apr-08*

- 1 O thou who art attracted to the Kingdom of God! The Kingdom of God is like unto the firmament wherein the birds of sanctification soar in this infinite space, but the insects of earth are deprived of such flight. Thou shouldst thank God that, praise be to God, through the intensity of the love of God thou hast found wings and feathers and hast soared to this supreme height, and hast become illumined with the light of guidance and received bounties from the Kingdom. Strive with heart and soul to become a daughter of the Kingdom and receive tidings from the divine world. Thou hadst asked permission to attain the presence. Be patient for now, the time will come.

1 ای مشتاق ملکوت الله ملکوت الهی مانند آسمان است طیور تقدیس در این فضای نامتناهی پرواز نمایند اما حشرات ارض محروم از این پرواز تو شکر کن خدا را که الحمد لله از فرط محبت الله بال و پر یافتی و باین اوج اعلی پرواز نمودی و بنور هدایت روشن گشتی و استفاضه از عالم ملکوت نمودی بجان و دل بکوش که بنت ملکوت شوی و از جهان الهی خبر گیری اذن حضور خواسته بودی حال صبر کن وقتش خواهد آمد

- 2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الأبهی

MMK3#143 p.098

AB12134*To: Azizullah Varga, in Tihiran**Date: 1909-Apr-09*

- 1 O dear 'Abdu'l-Baha! Your letter arrived and I became sorrowful and grieved upon learning of your poor health condition, weakness and confinement to bed. However, God willing, the end result will be health and well-being and complete healing.
- 2 Regarding "God doeth whatsoever He willeth and ordaineth as He pleaseth" about which you had written - multiple letters were written about this matter. A detailed letter was written to Azerbaijan and it was clearly stated that since Mirza Hasan the mujtahid issued a fatwa calling for the killing of all the friends and one of the friends was torn to pieces, and they announced that all Baha'is must be killed, surely the situation in Tabriz would be reversed and yield dire consequences. That letter has been with Haji Darvish in Baku for four or five months. Also in Tiflis some letters to Tabriz have remained

1 ای عزیز عبدالهء نامه رسید از تکسر مزاج شما و ناتوانی و اسیری فراش حزن و اندوه حاصل گردید ولی عاقبت انشاء الله صحت و عافیت است و شفای تام

2 در خصوص و آلا یفعل الله ما یرید و یشاء مرقوم نموده بودید در اینخصوص مکاتیب متعدده مرقوم شد مفصل به آذربایجان نگاشته گشت و بصراحت مرقوم گردید که چون میرزا حسن مجتهد فتوی بقتل جمیع یاران داد و یکی از یاران را پاره پاره نمودند و اعلان کردند که جمیع بهائیان را باید قتل نمود البتہ مسئلہ تبریز معکوس گردد و نتایج وخیمه بخشد و آن نامه چهار پنج ماه است که در بادکوبه در نزد حاجی درویش مانده است و در تفلیس نیز

with Haji Muhammad-'Ali, as sending them has not been possible due to the unrest, until two months ago when a special person was sent from here to Azerbaijan to take and deliver those letters. In those letters it was foretold that Tabriz would become bloodstained and the party of Mirza Hasan the mujtahid would be defeated, reversed and disgraced. If this had not happened, all the divine friends in Azerbaijan would have been killed.

بعضی مکاتیب به تبریز در نزد حاجی محمد علی مانده است زیرا از جهت اغتشاش ارسال ممکن نشده است تا آنکه دو ماه قبل شخص مخصوصی از اینجا به آذربایجان روانه شد که آن مکاتیب را گرفته ببرد و برساند در آنمکاتیب از پیش اخبار داده شد که تبریز خونریز گردد و حزب میرزا حسن مجتهد مغلوب و معکوس و مخدول شود اگر چنین نمیشد جمیع احبای الهی را در آذربایجان بقتل میرساند

- 3 Similarly, the matter of "God doeth whatsoever He pleaseth and willeth" was written to Tehran, and the Sangsar incident was also connected to these matters, and the esteemed Aqa Siyyid Yahya was also martyred in Sirjan and the government did not seek retribution, therefore there was a slackening in support. But it was written to all that they must show complete obedience to the government and remain neutral and show kindness to all parties but never interfere in disputes and conflicts. And it was written repeatedly that until the government and people mix with each other like milk and sugar, peace and purpose will not be achieved. In any case, the divine friends must completely abstain from interference, and whoever interferes in political matters even with a single word will surely fall into great difficulties, for they will have violated the divine text. You should prohibit everyone from interference. We maintain our original position and absolutely no change or alteration will occur in our thought or view. We pray for the government and seek joy and delight for the people.

3 و همچنین مسئلهء يفعل الله ما يشاء و یرید به طهران مرقوم شد و مسئلهء سنگسر نیز منضمّ باین مسائل گردید و آقا سید یحیی بزرگوار نیز در سیرجان شهید گردید و حکومت خونخواهی نمود لهذا در تأیید فتور حاصل شد ولی بجمیع مرقوم گردید که باید نهایت اطاعت بحکومت نمائید و بی طرف مانید و بجمیع احزاب مهربانی نمائید ولی در نزاع و جدال ابداً مداخله ننمائید و به کرات و مرات مرقوم شد که تا دولت و ملت با یکدیگر مانند شیر و شکر آمیزش نیابند راحت و مقصود حصول پذیرد باری احبای الهی باید بکلی اجتناب از مداخله کنند و هر کس در امور سیاسیه بکلهئی مداخله نماید البته بمشکلات عظیمه افتد زیرا مخالفت نصّ الهی نموده شما جمیع را منع از مداخله کنید ما بر حالت اولی هستیم ابداً در فکر و رأی تغیر و تبدل حاصل نخواهد شد در حق دولت دعا نمائیم و از برای ملت روح و ریحان طلبیم

- 4 But you have permission to come into Our presence so We may meet with you and afterwards you can depart for Europe. But carry out the marriage of Mirza Valiullah Khan. Convey most wondrous greetings to Mr. Sprague and show utmost kindness. Two packets of papers sent by Muhibu's-Sultan arrived. Convey most wondrous greetings to Jinab-i-Amin. And if Jinab-i-Aristu Khan wishes to accompany you on the journey, he has permission. Jinab-i-Aqa Siyyid Jalal has permission to come into Our presence. And upon you be the Most Glorious Glory.

4 اما شما مأذون حضورید تا با شما ملاقات نمائیم و بعد عازم فرنگستان شوید اما زفاف میرزا ولی الله خانرا مجری دارید بجناب مستر اسپراگ تحیت ابدع ابی ابلاغ دارو در نهایت مهربانی باشید دو بسته اوراق که محب السلطان ارسال نموده بودند رسید و بجناب امین تحیت ابدع ابی ابلاغ کن و جناب ارسطو خان اگر بخواهند در سفر همراه شما باشند مأذونند جناب آقا سید جلال اجازهء حضور دارند و علیک البهاء الابهی

INBA85:506

AB05341*To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihran**Date: 1909-Apr-09*

- 1 O attracted leaf! Your letter arrived and was read along with the enclosed papers. A reply was written to Aqa Mirza Nizam and is enclosed - please deliver it. News of your ill health caused sadness. It is hoped through the grace and favor of the Blessed Beauty that the illness will be transformed to health and the sickness will end in wellness.
- 2 Please convey my most glorious and most beautiful greetings to Jinab-i-Aqa Siyyid Sadiq. I am engaged in remembering him with complete longing.
- 3 The brother of that attracted leaf, Jinab-i-Aqa Siyyid 'Ali-Muhammad, had written a letter from Turkistan and complained about his situation. A reply was written that if possible, according to your request, he should make a journey to Tehran and spend some time in joy, and if some work becomes available in Tehran he should stay, otherwise return to Turkistan.
- 4 And upon you be the Most Glorious Glory! 'Abdu'l-Baha 'Abbas. Due to lack of time this was written briefly.
- 1 ای ورقهء منجذبه نامهات رسید و با اوراق ملفوفه مطالعه گردید جوابی به آقا میرزا نظام مرقوم شد در جوف است برسانید خبر تکسر مزاج شما سبب حزن شد امید از فضل و عنایت جمال ابی چنانست که علت مبدل بصحت گردد و بیماری منتهی بتندرستی شود
- 2 جناب آقا سید صادق را از قبل من تحیت ابدع ابی ابلاغ دارید با کمال اشتیاق بذکر ایشان مشغولم
- 3 اخوی آنورقهء منجذبه جناب آقا سید علیمحمد از ترکستان نامهئی مرقوم نموده بودند و شکایت از حال خویش کرده بودند جواب مرقوم شد که اگر ممکن نظر بجوایش شما یک سفری به طهران کنند و ایامی بسرور بگذرانند و اگر چنانچه کاری در طهران میسر گردد اقامت کنند والا مراجعت به ترکستان نمایند
- 4 و علیک البهاء الأبهی ع ع از عدم فرصت مختصر مرقوم شد

MKT6.169

AB06710*To: Doctor Habibullah Muayyid son of Khudabakhsh, in Beirut**Date: 1909-Apr-09*

- 1 O thou who art firm in the Covenant! Thy letter arrived. A brief reply will be written, as there is no time. Do not be saddened by the occurrences in Kirmanshah. God willing, thy health will be recovered. I hope that thou remain protected in face of trials.
- 2 Convey my longing greetings to Rida Khan. I beseech God's grace that his spiritual sensibilities may increase day by day
- 1 ای ثابت بر میثاق نامه رسید مختصر جواب مرقوم میشود فرصت نیست از حوادث کرمانشاه خائف مباش صحت انشاءالله کامل شود امیدم آنست که از امتحانات محفوظ مانی
- 2 جناب رضا خانرا از قبل من تحیت مشتاقانه برسان از فضل حق خواهم که روز بروز بر

and such ecstasy and attraction occur that other friends are also affected.

- 3 Show utmost kindness to the Christian youth from Hamadan and convey my longing greetings. The duty of you and all the friends in Beirut is to show love, consideration, generosity, humanity and kindness to all people.

KHHE.107x

احساسات روحانیّه بیفزایند و چنان وله و انجذابى رخ دهد که یاران دیگر نیز متأثر شوند

3 جوان مسیحی از اهل همدان را نهایت مهربانى مجرى دارید و از قبل من تحیت مشتاقانه برسانید وظیفهء شما و جمیع یاران بیروت محبت و رعایت و مروت و انسانیت و مهربانى با عموم خلق است والسلام

KHH1.063 (1.088)x

AB10628

To: Spiritual Assembly of Tihiran

Date: 1909-Apr-09

O respected souls! His honor Mirza Nizam had previously printed some portions of the Kitab-i-Aqdas and Questions and Answers. He has copies on hand and is in debt and deserves consideration and assistance. The Spiritual Assembly should consult on this matter and implement whatever they deem advisable. And upon you be the Most Glorious Glory.

ای نفوس محترمه جناب میرزا نظام مقداری از کتاب اقدس و سؤال و جواب از پیش طبع کردند موجود دارند و مدیونند و سزاوار رعایت و اعانت باید محفل روحانی در اینخصوص شور فرمایند و آنچه مصلحت دانند مجرى نمایند و علیکم البهاء الأبهی

INBA16:225, YIA.327

AB01688

To: Haji Muhammad Ali Shirazi, in Sarvistan

Date: 1909-Apr-11

- 1 O you who are firm in the Covenant! Your detailed letter was received. You gave the glad tidings of the progress and spread of the Cause of God in Sarvistan, that it has become a supreme paradise and a garden of the highest heaven, that the beloved of God are gathered together, that verses are being chanted, and that the listeners are in the utmost rapture and attraction. It is hoped that Sarvistan will become a garden of flowing cypresses and a rose garden of inner meanings and realities, and an exquisite garden of mysteries. The poor have

1 ای ثابت بر پیمان نامهء مسطور ملحوظ شد مردهء ترقی و انتشار امر الله در سروستان داده بودی که بهشت برین شده و باغ علین گشته و احبای الهی جمعند و ترتیل آیات میگردد و مستمعین در نهایت وله و انجذابند امید است که سروستان بوستان سرو روان گردد و گلستان حقائق و معانی شود و حدیقهء انیقهء اسرار گردد همواره فقرا در ساحت کبریا معزز و محترم بوده و

always been honored and respected at the Sacred Threshold, for they are the target of trials and subject to various afflictions. Despite this, on the Day of Manifestation they are patient and thankful, in the utmost joy and gladness.

- 2 Convey the most wondrous and glorious greetings to the assured handmaiden of God, the mother, and likewise to the honored wife. You had mentioned the name of the master of the righteous, the flame of lights, his honor Aqa Murtada. When that blessed name was read, such a state overtook me that I involuntarily began writing a reply, although I had absolutely no time. This is due to the blessing of the blessed name of that martyr in the path of the Beauty of Abha. Upon him be greetings, blessings, peace, praise and glory in the Supreme Concourse.

- 3 I am writing a prayer in my own hand at the end of this letter, and this is from the blessing of that martyr, the radiant lamp shining in the eternal glass through centuries and ages. And upon you be the Most Glorious Glory.

- 4 He is the Most Glorious

- 5 O Lord of the Covenant and Testament! You see Your servant, captive of longings, with inner parts aflame with the fire of separation, in most intense burning, near to extinction, of little share, unbridled in Your love throughout the horizons, companion of passion, of great sorrow, intimate of the people of radiance. Lord! Make firm my steps on the path of agreement, preserve me from the croakers, make for me a way out, and grant me and Your loved ones from Your mercy, and protect me in the cave of Your protection, for we have no guardian other than You. Lord! Make what is difficult easy, make the desolate house prosperous, make the fettered hand outstretched, make the broken heart mended, make the extinguished lamp ignited. Verily You are the Powerful, the Mighty, the Generous.

هستند زیرا مورد بلا و معرض انواع ابتلا هستند باوجود این در یوم ظهور صابر و شکور و در نهایت سرور و حبورند

2 امة الله الموقنه والده را تحيت ابدع ابهي ابلاغ داريد و همچنين ضلع محترمه را ذكر سيد ابرار شعله انوار حضرت آقا مرتضى نموده بوديد آن نام مبارک چون قرائت گرديد چنان حالتی دست داد که بنی اختیار بتحریر جواب پرداختم و الا ابدأ فرصت نداشتم این از برکت نام مبارک آن شهید سبیل جمال ابها است علیه التحية و علیه البركة و علیه السلام و علیه الثناء و علیه البهاء فی الملأ الأعلى

3 مناجاتی در ذیل این نامه بخط خود مینگارم و هذه من بركة ذلك الشهيد السراج الوهاج المتلألأ فی الزجاج الأبدی علی القرون والأعصار و عليك البهاء الأبهى ع ع

4 هو الأبهى

5 يا ربّ العهد و الميثاق ترى عبدك اسير الأشواق ملتهب الأحشاء بنار الفراق في أشدّ احتراق قريب الحاق قليل الخلاق خليع العذار بحبك في الآفاق حليف الجوى عظيم الأسى سمير اهل الاشرار ربّ ثبت قدمي على صراط الوفاق و احفظني من التعاق و اجعل لي مخرجاً و ارزقني و احببتك من رحمتك و احرسني في كهف حمايتك و هل لنا غيرك من واق ربّ اجعل المعسور ميسوراً و البيت المظمور معموراً و اليد المغلولة مبسوطة و القلب المكسور مجبوراً و السراج المخمود موقوداً أنك انت المقتدر العزيز الكريم

INBA87:194b, INBA52:196

AB03378*To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran**Date: 1909-Apr-11*

- 1 O you who are firm in the Covenant! Three days ago a special letter was written, and today the letter which you had written to that pure spirit and embodied light, Jinab-i-Manshadi, arrived. Since that dove of praise has soared to the Abha Kingdom and that bewildered fish has hastened to the ocean of truth, this servant writes a reply. The events in Iran are known, and in the previous letter the causes and reasons were written which you will surely observe. This much is mentioned - that all the happenings of the world ultimately result in service to the Cause of God. Be confident. Do not look to the beginnings, but behold the results.

1 ای ثابت بر پیمان سه روز پیش نامهء مخصوص نگاشته شد و امروز نامهءی که بحضرت روح مجرد و نور مجسم جناب منشادی مرقوم نموده بودید رسید چون آن حمامهء ثنا بملکوت ابری پرواز نمود و آن ماهی حیرت ببحر حقیقت شتافت اینبعد جواب مینگارد حوادث ایران معلوم و در مکتوب سابق علل و اسباب مرقوم البتہ ملاحظه خواهید نمود اینقدر اشاره میشود که جمیع وقایع عالم عاقبت منتهی بخدمت امر الله میگردد مطمئن باش در مبادی ملاحظه مکن در نتائج بنگر

- 2 Praise be to God, through the grace and bounty of the Blessed Beauty, on the blessed day of Naw-Ruz the sacred remains of the Primal Point, may my spirit be a sacrifice for Him, were laid to rest with utmost glory and beauty in the blessed casket at the Most Exalted Spot - and this is the greatest glad-tidings. And on that auspicious day a telegram arrived from Chicago that from every city in America the divine friends had deputized and dispatched a representative. Thus forty blessed souls, representatives of the cities, gathered in Chicago on that same day of Naw-Ruz and definitively allocated the location and structure of the Mashriqu'l-Adhkar so that all might share in this edifice - and this is the second glad-tidings. And upon you be the Most Glorious Glory.

2 الحمد لله به فضل و موهبت جمال ابری در روز مبارک نوروز هیکل مقدس نقطهء اولی روحی له الفداء در مقام اعلی در نهایت جلال و جمال در صندوق مبارک استقرار یافت و هذه بشاره کبری و در آنروز مسعود تلغرافی از شیکاگو رسید که از هر شهری از شهرهای امریک احبابی الهی نفسی را توکیل و مبعوث نمودند لهذا چهل نفس مبارک مبعوثان شهرها در همان روز نوروز در شیکاگو جمع شدند و مکان و بنای مشرق الأذکار را قطعاً دادند تا کل در این بنیان شریک باشند و هذه بشاره ثانیه و علیک البهاء الأبری

QT108.046

AB11727*To: Mardiyiyh wife of Mir Muhammad Bayk et al., in Faran**Date: 1909-Apr-11*

- 1 O handmaiden of God who is attracted! Your eloquent letter with its exquisite and original poetry was noted with utmost care. The verse was scattered pearls and the prose was arranged jewels - both were elegant and original, like the fragrances of springtime.

1 ای امة الله المنجذبه نامهء بلیغ با اشعار فصیح بدیع در نهایت دقت ملاحظه گردید منظوم لؤلؤ منشور بود و نثر جواهر منظوم هر دو لطیف بود و بدیع و مانند ریاحین فصل ربیع

- 2 Through the grace and bounty of the Blessed Beauty, there is firm hope that the talent of that attracted one of the Heavenly Beloved will receive clear inspiration, so that she may scatter hidden jewels of meanings in praise of the All-Merciful Lord upon spiritual ears.
- 3 At every festival compose a new ode or eloquent poem in praise and glorification of the Eternal Living One, the Eternal Beauty, the Most Great Name (may my spirit be sacrificed for His loved ones) and chant them in gatherings of the handmaidens of the All-Merciful.
- 4 There is no more time. Convey to Shah Khalilullah and Aqa Jalalullah and all their relatives, one by one, most glorious greetings from this servant. And upon you and upon them be the Most Glorious Glory!
- 2 از فضل و موهبت جمال مبارک امید و طید است که قریحه آن منجذبه دلبر آسمانی الهام صریحه گردد تا جواهر مکنونه معانی در ستایش حضرت رحمانی بر مسامع روحانیان نثار کند
- 3 در هر عیدی غزل جدیدی یا قصیده بلیغی در محامد و نعوت حی ابدی جمال سرمدی اسم اعظم روحی لأحبائه القداء انشاء نمائید و در محافل اماء رحمان انشاد کنید
- 4 فرصت بیش از این نیست جناب شاه خلیل الله و جناب آقا جلال الله مع جمیع منتسبین فرداً فرداً را از قبل این عبد تحیت ابدع ابهی ابلاغ دارید و علیک و علیهما البهاء الأبهی

FRH.172

AB06065

To: Abdu'l-Majid Furughi, in Tihiran

Date: 1909-Apr-11

- 1 ...the greatest of divine bounties is that you should open your tongue to guide humanity, take no rest, and to the extent of your ability diffuse the divine fragrances in whatever land you wish and wherever you may pass.
- 2 I too shall supplicate and implore at the divine threshold and seek boundless confirmation for you. This is due to my love for you, my compassion toward you, and my attachment to you. Therefore immerse yourself in this vast, surging ocean, soar in this lofty, ascending height, sing with the most wondrous melodies in this verdant garden, and hold fast to this firm cord.
- 1 ...اعظم مواهب الهیه آنست که لسان بهدایت خلق بگشائی و نیاسائی و بقدر قوه نشر نفحات الهی نمائی فی ای ارض شئت و علی ای بقعة مررت
- 2 من نیز بدرگاه الهی تضرع و زاری نمایم و از برای تو تأیید نامتناهی خواهم و هذا لحی لک و تحننی علیک و شغفی بک فعلیک بالخواص فی هذا البحر الخضم الموج و الطیران فی هذا الأوج الرقیع المعراج و التغنّی بابدع الألحان فی هذا الروض الأنیق و التمسک بالعبد الوثیق

MSBH5.233x

AB07854*To: Muhammad Taqi Arif**Date: 1909-Apr-11*

- 1 My God, my God! Thou seest how those who are sincere are immersed in the oceans of longing, drawn to the Luminary of the horizons, and consumed with the fire of love in most intense burning, and how floods of tears have flowed from their eyes out of love for Thy beauty, causing their eyelids to be stirred to their depths.
- 2 O Lord! Cause 'Arif to drink deeply from the spring of pure water, to be detached from all else save Thee in this manifest Day, to shine forth from the horizon of Thy love with a brilliant and wondrous light, to flash forth from the clouds of Thy mercy, O Lord of the worlds, and to knock at the door of Thy bounty, O Shelter of those who are nigh unto Thee.
- 3 Verily Thou art the Generous, verily Thou art the Great, verily Thou art the All-Merciful, the All-Compassionate.
- 1 الهى الهى ترى المخلصين خائضين فى بحار الاشتياق منجذبين الى نير الآفاق ومشتعلين بنار المحبة فى اشد احتراق وقد سالت سيول الدموع حباً بجمالک وقامت به قيامة الآفاق
- 2 رب اجعل العارف غارقاً من عين التسنيم وفارغاً من غيرک فى هذا اليوم المبين وشارقاً من افق محبتک بنور ساطع بديع وبارقاً فى سحاب رحمتک يا رب العالمين وطارقاً باب موهبتک يا ملاذ المقرين
- 3 انک انت الکريم انک انت العظیم انک انت الرحمن الرحيم

MJMJ3.021, MMG2#007 p.007

AB09935*To: Abu'l-Qasim Bayda**Date: 1909-Apr-11*

- 1 O His Holiness Bayda! Praise be to God that thou hast shown forth a white hand and hast written the history of the martyrs in most eloquent terms and most wondrous allusions.
- 2 'Abdu'l-Baha is infinitely grateful to and pleased with thee, and night and day He supplicates and implores at the Threshold of the Lord, seeking for thee boundless assistance and infinite favors.
- 3 There is no more time than this. And upon thee be the Most Glorious Glory!
- 1 اى حضرت بيضا الحمد لله يد بيضا نمودى و تاريخ شهدا را بافصح عبارت و ابداع اشارت مرقوم فرمودى
- 2 عبدالبهاء بنى نهايت از تو ممنون و خوشنود و شب و روز بدرگاه پروردگار تضرع و زارى نمايد و از براى تو عون و عنایت نامتناهى خواهد
- 3 فرصت ييش از اين نيست و عليك البهاء الأبهى

BRL_DAK#0926, YBN.013a

ABU3401

Words to Rev. Allen, spoken around 1909-Apr-12 in Akka

Question/topic: How will the unity of mankind be established?

Dr. Allen asked: "How will the unity of mankind be established?"

Abdul Baha's answer was: When you remove the causes thereof. These causes are racial, patriotic and religious bias or prejudice. This bias will be removed and when it is removed, people will live in friendliness, kindness and love which will bring forth unity.

PN_1909 p085

AB02974

To: Ibn-i-Abhar, in Tihiran

Date: 1909-Apr-19

- ¹ O herald of the Covenant! Your letter was received and its contents were understood. As there is absolutely no time, a brief reply to the matters will be penned. Concerning the dealings of the friends with one another about which you wrote - this matter is of utmost importance and this issue must be given the greatest attention. The friends of God must deal with each other with the utmost trustworthiness and religiosity, and whoever falls short in this regard has turned away from the counsels of the Blessed Beauty and from the divine exhortations. If a person does not deal with his household and associates with complete trustworthiness and religiosity, then no matter how honestly and faithfully he may deal with strangers, it will remain fruitless and without result. First, internal dealings must be set in order, then external matters may be addressed. It should not be said that acquaintances need no attention and that trustworthiness among them is of no great importance, but that one must deal properly with strangers. This is delusion and causes loss and detriment. Blessed is the soul that shines with the light of trustworthiness among all and is a sign of perfection among the people.

¹ ای منادی پیمان نامه رسید و مضمون مفهوم گردید چون فرصت بهیچوجه نیست جواب مطالب مختصر مرقوم میشود در خصوص معاملات احباً با یکدیگر مرقوم نموده بودید این مسئله اهم امور و این قضیه را باید نهایت اهتمام داد یاران الهی باید با یکدیگر در نهایت امانت و دیانت معامله نمایند و هر کس در اینخصوص قصور کند از نصایح جمال مبارک و از وصایای الهی روگردانست اگر انسان در خانه خود با متعلقان و یاران در نهایت امانت و دیانت معامله ننماید با بیگانگان هرچه به امانت و راستی معامله کند بی ثمر و نتیجه ماند اول باید معاملات داخلی را منتظم کرد بعد بخارج پرداخت نه اینکه گفت آشنایانرا اهتمام نباید و ایشانرا در امانت با یکدیگر چندان اهمیتی لازم نه ولی باید با بیگانگان درست رفتار کرد این اوهام است و سبب خسران و زیان طوبی نفس اشرقت بنور الأمانه بین العموم و کانت آیه الکمال بین الجمهور

- 2 Give the utmost attention to the history of the martyrs. Strive to compile it in a special book. God willing, we too shall strive regarding other matters.
- 3 As for the affair of Taqizadeh in Tabriz, the enemy is known and seeks means to create sedition and corruption from every direction. When you were in the Holy Land and the government forces had just prevailed, it was explicitly told to you that since it was observed that the friends did not heed the emphatic instruction not to interfere in political affairs and to remain aloof from all parties, with some interfering with the nationalists, therefore we were compelled to write. 'Abdu'l-Baha's purpose was to completely prohibit the friends from interference in political affairs so that no one would have room for independent judgment or interpretation.
- 4 Now if proper justice for the oppressed is carried out as it should be, well and good; otherwise it becomes an established matter in the Cause of God. When this statement was written, at that very moment it was mentioned to Jinab-i-Aqa Siyyid 'Ali-Akbar that due to divine wisdom and expediency I was compelled to write these words, but its condition is that what ought to be done should be done, and if it had been carried out, successive victories would have come. And with wisdom a statement is made, just as Imam Ja'far-i-Sadiq (peace be upon him) said when asked: We are promised "their seventh shall be their Qa'im" and you are the seventh, so you must be the Qa'im - what happened to this promise? He replied: Yes, I was the Qa'im, but there was a change regarding the Qa'imiyyat of Musa ibn Ja'far. Since change is permissible, it is certainly permissible in other matters as well.
- 5 As for the matter of the friends' interference, both acquaintances and strangers know this is a lie and calumny. Moreover, there are many souls mentioned in the Book - what does anyone know of the explicitly mentioned word that this servant wrote? Purely out of consummate wisdom, an ambiguous phrase was written as an indication. The divine friends must collectively make it clear to all that from the beginning of these successive upheavals it was repeatedly written that the friends of God must never interfere in political affairs but must remain aloof and wish well to both sides, and show the letters that were written in this regard.
- 2 تاریخ حضرات شهدا را نهایت اهتمام بدهید البته بکوشید تا در یک کتاب مخصوص جمع نمائید انشاءالله ما در خصوص سائره نیز میکوشیم
- 3 اما قضیه تقی زاده در تبریز دشمن معلوم است وسیلهئی جوید تا از هر جهت فتنه و فساد نماید وقتیکه شما در ارض مقصود بودید و غلبه دولتیان تازه واقع صریحاً بآنجناب گفته شد که چون ملاحظه گردید که احباً آنچه تأکید میشود که در امور سیاسی مداخله ننمایند و از جمیع احزاب در کار باشند ثمره نمیشد بعضی مداخله با ملتیان مینمایند لهذا مجبوراً مرقوم شد مقصد عبدالهء این بود تا بکلی احباً را از مداخله در امور سیاسی منع کنیم دیگر کسی را اجتهاد و تأویلی نماند
- 4 حال اگر چنانکه باید و شاید خونخواهی مظلومان نماید فيها والا قضیه مسئله در امر الله وقتیکه این عبارت مرقوم شد در همان دقیقه بجناب آقا سید علی اکبر ذکر شد که نظر به مصلحت و حکمت الهیه مجبور بر آن شدم که این کلمه مرقوم نمایم ولی این شرطش آنست که بآنچه باید و شاید قیام شود و اگر چنانچه مجری میشد نصرت پی در پی میرسید و نظر بحکمتی بیانی میشود چنانکه امام جعفر صادق علیه السلام فرمود وقتیکه سؤال کردند که ما موعود بآنیم سابعهم قائمهم و شما سابعید باید قائم باشید این وعد کجا رفت در جواب فرمودند بلی من قائم بودم اما بدا شد در قائمیت موسی بن جعفر چون بدا جائز البته در امر دیگر نیز جائز
- 5 و اما قضیه مداخله احباب آشنا و بیگانه میدانند که این کذب و بهتانست و گذشته از آن نفوس بسیار در کتاب منصوص کسی از کلمه منصوص که این عبد مرقوم نمود چه داند که چیست محض حکمت بالغه عبارتی مجمله اشاره مرقوم گشت باید احبای الهی عموماً تفهیم جمهور نمایند که از بدایت این انقلابات متتابعاً مرقوم گردید که یاران الهی باید ابداً در امور سیاسی مداخله ننمایند و نگاره جویند و طرفین را خیرخواه باشند و مکاتیبیکه در اینخصوص مرقوم شده است نشان بدهید

- 6 As to the matter of the Yahyais, every falsehood has its time and truth its ascendancy. They are like a mirage in the desert which the thirsty one imagines to be water, until he approaches it and finds it to be nothing. The friends of God were heedless of their corruption and movements, as they were secretly engaged in promotion, otherwise matters would not have reached this degree.
- 7 As for the matter of Jinab-i-Aqa Siavash who wishes to intervene to reconcile the two parties - if possible, very well.
- 8 Regarding the matter of Shu'a'u's-Saltanih, he came to the Holy Shrine and was present for an hour and was addressed as a perfect pilgrim. The utmost kindness was shown to him, but when it was observed that he did not wish to be known or recognized, and in his speech he somewhat evaded, we therefore overlooked it as well. We hope that he may be confirmed and assisted in service to the world of humanity and become the cause of unity and accord between the government and nation, so that these two mighty pillars may blend together like milk and honey. He should possess lofty ambition and noble purpose, not sully himself with trivial aims and ordinary matters like others, but rather lay an eternal foundation and render service to the Divine Court, that he may find his way to the exalted pavilion of the All-Merciful, bestow life upon the world of humanity, and shine forth from the horizon of eternal glory. And upon him be greetings and praise.
- 9 O Hand of the Cause! All that has issued from the Pen of the Covenant has become manifest and will continue to become manifest - await it.
- 6 و اما قضیه یحیائیا لکل باطل جوله و للحق الصوله کسر اب بقیعة یحسبه الظمان ماء حتی اذا جائه لم یجده شیئا یاران الهی از فساد و حرکت آنها غفلت نمودند که سرّاً مشغول بترویج بودند و الا کار بایندرجه نمی رسید
- 7 اما قضیه جناب آقا سیاوش که خیال مداخله دارند تا طرفین را صلح دهند اگر ممکن بسیار خوب
- 8 اما قضیه شعاع السلطنه ایشان به بقعه مبارکه وارد و ساعتی حاضر و سیاح کامل باو خطاب شد نهایت مهربانی بایشان مجری گردید ولی چون ملاحظه شد که نمیخواهند معروف شوند و شناخته گردند و در کلام قدری طفره زدند لهذا ما نیز چشم پوشیدیم امیدواریم که مؤید و موفق بخدمت عالم انسانی گردند و سبب اتحاد و اتفاق بین دولت و ملت شوند تا این دو رکن عظیم با یکدیگر چون شیر و شکر آمیخته گردند ایشانرا باید همت بلند و مقصد ارجمند باشد مانند سائرین خود را بمقاصد جزئی و امور عادیّه آلوده نفرمایند بلکه بنیانی ابدی بنهند و بدیوان الهی خدمت فرمایند تا بایوان بلند رحمانی پی برند زندگانی بعالم انسانی بخشند و از افق عزت ابدی درخشند و علیه التّحیّة و التّناء ع
- 9 جناب ایادی آنچه از قلم میثاق صادر کلّ ظاهر شده و خواهد شد منتظر باشید

BRL_TRUST#47x, COC#2059x

BRL_DAK#0147, COMP_TRUSTP#48x, AVK3.159.02x, ANDA#73 p.46x, YIA.272-

274

AB03264

*To: Baha'is of Marv**Date: 1909-Apr-20*

¹ O Loving Lord! Your friends are wandering in Your path and attached to Your face. They are yearning to behold You and are caught in limitless longing and burning. They hasten toward You, seek Your countenance, speak Your mysteries. Confirm them, grant them success, that they may be steadfast in servitude and arise in service, adorn the gathering of fellowship, find repose in the shade of Your grace, come to the altar of love, and stain their face and hair with their own blood. O Heavenly Beloved! The friends are worthy of Your grace and loving-kindness. You know and You do as You will. The help is Yours, the protection is Yours, You are the Bestower in both worlds. You are the Ever-Forgiving, the Merciful.

² O friends of 'Abdu'l-Baha! Organize a meeting for teaching and send teachers to the encampments of the Turkoman tribes. I hope that His honor Mulla Nasru'llah of Sanandaj will become the champion of this field and the peacock of the highest heaven in that plain and desert, that he will spread the wings of sanctification and that region will be adorned with the lights of teaching. It would be better if correspondence is sent through Port Said, for direct mail to Haifa is dangerous since the Ottomans have neither order nor law nor control nor connection. Therefore the Covenant-breakers can obtain many letters from the post for a small sum. But if sent through Port Said it arrives protected and preserved. And if correspondence from Marv is sent directly to America that would be suitable.

¹ پروردگارا مهربانا یاران سرگشته کوی تواند و دل بسته روی تو مشتاق دیدارند و گرفتار حسرت و حرقت بی حد و شمار سوی تو پویند روی تو جویند راز تو گویند تأیید فرما توفیق بخش تا در عبودیت استقامت نمایند و بخدمت پردازند محفل انس بیاریند و در ظل عنایت پیاسیند و قربانگاه عشق بیابند و روی و موی بخون خویش بیالیند ای دلبر آسمانی یاران شایان عنایت و مهربانی و تودانی و آنچه خواهی مینمائی عون توئی صون توئی بخشنده دو کون توئی انت التواب الرحیم

² ای یاران عبدالهآ محفلی بجهت تبلیغ ترتیب دهید و بخیمه گاه قبائل ترکان مبلغ بفرستید جناب ملا نصرالله سندی امیدوارم که شہسوار این میدان گردد و طاوس علین آن دشت و صحرا شود شہر تقدیس بگشاید و بانوار تبلیغ آن اقلیم تزیین یابد مراسله بواسطه پورت سعید اگر متواصل گردد بہتر است زیرا رأسا بہ حیفا ارسال پوسٹہ پرخطر است زیرا عثمانیان را نہ نظامی و نہ قانونی و نہ ضبطی و نہ ربطی لہذا ناقضین بمبلغ بسیر مکاتیب کثیر از پوسٹہ بگیرند ولی اگر بواسطه پورت سعید باشد محفوظ و مصون میرسد و اگر چنانچہ از مرو یکسر مکاتبہ بہ امریکا گردد موافق است

MMG2#267 p.298

AB02996

*To: Ibn-i-Abhar, in Tihran**Date: 1909-Apr-21*

- 1 O kindly, loving friend! Thy letter, dated the last day of the month of Rabi' u'l-Awwal, 1327, hath reached and its contents have been noted. For lack of time, but a brief reply is now written, inasmuch as detailed letters had already been forwarded before.
- 2 Regarding Nayriz, all that was needful and befitting hath been set down. A copy of certain of those letters will be sent on to Tihiran, and thou wilt become informed thereof.
- 3 What thou hadst written concerning certain arrangements and the despatch of some matters to the surrounding regions is indeed most acceptable.
- 4 As to the matter of our ill-wishers amongst the Yahya'is [i.e. the Azalis], who accuse the Friends [i.e. the Baha'is] of sympathy with the Court [or Government, Dawlat], it is certain that the truth of the case will become plain and evident, and you should peruse the letters sent by this post to Mirza 'Abdu'llah Sahib-furush. We have no connection with any party: we are neither partisans of the victorious Government nor do we share the opinions of the glorious people. We stand aside from all strifes, wish well to all, and offer our prayers and supplications at the Throne of God that He will reconcile these two honourable elements with one another, so that they may become one element, and may work together for the glory and advancement of both Government and people. Praise be to God, by God's Grace we strive to be at peace and on friendly terms with all parties in the world; we show friendship and affection to all, seek after righteousness, and spend ourselves in this Path."
- 5 And as for the matter which concerns yourself, God willing there shall be no shortcoming in whatever is possible. Convey loving greetings to all the friends. And upon you be the Most Glorious Glory.
- 1 ای یار مهربان نامهء سلخ شهر ربیع الاول سنه ۱۳۲۷ وصول یافت و بر مضمون اطلاع حاصل شد از عدم فرصت مختصر مرقوم میشود زیرا نامه های مفصل از پیش ارسال گردید
- 2 در خصوص نیریز آنچه باید و شاید مرقوم گردید نسخه ای از بعضی نامه ها ارسال به طهران میشود اطلاع خواهید یافت
- 3 در خصوص بعضی ترتیبا و ارسال بعضی باطراف مرقوم نموده بودید بسیار موافق
- 4 و اما قضیهء بدخواهان که یاران را به خواهی دولت نسبت میدهند حقیقت حال یقین است که واضح و آشکار گردد و نامه ای که بجانب حاجی میرزا عبدالله صحیح فروش در این پست ارسال میگردد ملاحظه نمائید ما را بهیچ طرفی تعلقی نه نه طرفدار دولت قاهره ایم نه هم افکار ملت باهره از جمیع نزاعها در کاریم و خیرخواه عموم و تضرع و دعا بدرگاه خدا کنیم که این دو عنصر محترم را با یکدیگر آمیزش دهد بقسمیکه عنصر واحد گردند و سبب عزت و ترقی و بزرگواری دولت و ملت شوند الحمد لله بفضل حق با جمیع فرق عالم به صلح و آشتی کوشیم و محبت و دوستی نمائیم و خیرخواهی و راستی طلبیم و در این سبیل جانفشانی نمائیم
- 5 و اما مسئله ای که تعلق بخود شما دارد آنچه ممکن انشاء الله قصور نگردد جمیع یاران را تحیت مشتاقانه برسانید و علیکم البهاء الأبهی

CHU.067b, BLO_PT#011bx

INBA85:412, BRL_DAK#0198, YIA.337

AB01974

To: *Mihtar Mavandad Firaydun et al., in Shiraz*

Date: 1909-Apr-27

- 1 O spiritual friends of 'Abdu'l-Baha! The illustrious names of those divine ones were observed, and the celestial musician sang and chanted those blessed names with melody and music. Joy appeared and happiness was attained. Praise be to the pure God who illumined the faces and made the hearts a supreme paradise, quickened the souls and bestowed boundless freshness upon the trees of the garden of guidance.

1 ای یاران دل و جان عبدالبهاء نامهای نامی
آن عزیزان ربّانی ملاحظه گردید و مطرب الهی
به آهنگ و آواز و گلبانگ و شهنواز آن نامهای
مبارک را بر زبان راند و در نغمه و آواز آورد
شادمانی رخ داد کامرانی حاصل شد ستایش
ایزد پاک را که رویها را روشن نمود و دلها را
بهشت برین فرمود جانها را زنده کرد و درختان
گلشن هدایت را طراوتی بی اندازه عنایت کرد
- 2 From the musk-scented breath of those longtime friends, the nostrils are perfumed and the mind is fragrant. How wonderful is the state of the Persian friends who discovered the world of truth and became the cause of fellowship, love and reconciliation. They worshipped truth and became intoxicated with the wine of the love of God.

2 از نفس مشکین آن یاران دیرین مشام معطر
است و دماغ معنبر خوشا بحال یاران پارسی که
بجهان راستی پی بردند و سبب الفت و محبت و
آشتی گشتند حق پرستی فرمودند و از باده محبت
الله سرمستی یافتند
- 3 O friends! Now on the slopes of Mount Carmel, 'Abdu'l-Baha, while engaged in service to the Cause of God and having absolutely no time to write even a word, nevertheless became so enkindled with love for the Persian friends that involuntarily he began writing this letter. Observe what the power of the Word of God has done - it has caused this disheveled one in this land to remember the noble friends and birds of that garden's rosebush, engaging the tongue in speech and occupying the heart and soul with remembrance of the friends.

3 ای یاران اکنون در دامن کوه کرمّل عبدالبهاء
در حالتیکه بخدمت امر الله مشغول و ابداً
فرصت تحریر کلمهئی ندارد باوجود این بجهت
یاران پارسی چنان افروخته که بی اختیار بتحریر
نامه پرداخت ملاحظه نمائید که قوه کلمه الله
چه کرده بی سر و سامانیرا در این دیار بیاد
یاران بزرگوار و مرغان گلشن اندیاز انداخته
زبان بتقریر مشغول و دل و جان بیاد یاران
مألوف
- 4 I cannot describe, cannot express, and cannot explain - we are in one dwelling and one gathering, enamored and enchanted with that Beloved, and captive to that musk-diffusing tress. And upon you be the Most Glorious Glory!

4 وصف نتوانم و تعبیر نیام و تفسیر نتوانم در یک
منزلی و در یک محفلی رسوا و شیدای آن دلداریم
و اسیر آنزلف مشکبار و علیکم البهاء الأبهی

YARP2.525 p.379

AB01216

To: Jinab Fadil

Date: 1909-Apr-28

- 1 Respected sir! At all times the world of existence is subject to the consummate wisdom of God, and every age has its decisive and conclusive decree. All things can be resisted save the exigencies of the time, for resistance to these is impossible. Time cannot be resisted, nor can its requirements be overcome. This is the decree of the Mighty, the All-Knowing.
- 2 In this age and time, absolute rule is impossible and unattainable, for a thousand difficulties arise at every moment, and peace of mind and tranquility of conscience are utterly lost. The government finds no respite, and the people are bereft of comfort and ease. Time and again, as circumstances warranted, this was written in previous communications, and now it is repeated: until the government and the people mix together like milk and honey, success and prosperity are impossible. This is the truth, and there is no other remedy.
- 3 Consider how much the independent governments of the world resisted their peoples, yet ultimately they were compelled to establish constitutional parliamentary government. For those who have gone before in past centuries, there are lessons. Even small governments have become constitutional. In the previous year, the Prince of Montenegro willingly and of his own accord made his independent legislative government constitutional.
- 4 Now, if peace of mind and joy of conscience are desired, fellowship between government and people must be sought in a pleasing and attractive manner. Every unbiased well-wisher should serve this purpose so that the country may find peace and the nation may attain order and comfort. Without this it is impossible and unattainable. However, it must be implemented with the utmost perfection so that no difficulties arise in the future.
- 5 Therefore, a firm covenant must be established between the government and the people, and the rights of both parties must be defined and confirmed. Other powers should also guarantee and mediate so that neither side transgresses, and this covenant between government and people should be eternal, so
- 1 جناب محترم هر وقت عالم وجود را بحکمت بالغه الهیه اقتضائی و زمان را حکم صارم و قاطعی هر امری را مقاومت توان جز مقتضای زمان که مقاومت مستحیل است زیرا زمان را مقاومت و مقتضی آن را غلبه نتوان ذلک تقدیر العزیز العلیم
- 2 در این عصر و زمان حکومت بالاستقلال ممنوع و محال زیرا هزار مشکلات هر دم رخ دهد و راحت جان و سلامت وجدان بکلی منسلب گردد حکومت را فراغت نماند و رعیت را آسایش و راحت مفقود گردد بکرات و مراتب بالمناصبه در محرمات از پیش مرقوم گشت و حال نیز تکرار میشود که تا دولت و ملت مانند شیر و شهد باهم نیامیزد نجات و فلاح محالست هذا هو الحق جز این چارهائی نیست
- 3 ملاحظه فرمائید که دول مستقله عالم چه قدر مقاومت ملت کردند عاقبت مجبور بر تأسیس حکومت قانونیه دستوری شدند للذاهبین الأولین من القرون لنا بصائر حتی حکومت صغیره نیز دستوری گردیده در سنه سابق امیر قره طاغ بطیب خاطر و صرافت نفس حکومت مستقله مقتنه خویش را دستوری کرد
- 4 حال اگر راحت جان و مسرت وجدان لازم باید بنوع خوشی و طرز دلکشی در میان دولت و ملت آمیزش خواست و این مقصد را هر خیرخواه بی غرض باید خدمت نماید تا کشور آسوده شود و مملکت انتظام و راحت یابد و بدون این ممتنع و محالست ولی باید در نهایت اتقان مجری گردد که در مستقبل مشکلات حاصل نشود
- 5 پس باید در میان دولت و ملت عهد و میثاق محکم شود و حقوق طرفین تعیین و تأکید گردد و دول سائره نیز کفالت و وساطت نمایند که هیچ طرف تجاوز نکنند و این معاهده دولت و

that sovereignty may be perpetual and the people may become legally free.

- 6 Consider how powerful, triumphant, at peace and secure the constitutional government of England is. His Majesty the Emperor is in the utmost glory and confidence, and the people are in the utmost freedom and joy, with government and people in continuous progress. What could be better than this, that all serve the monarch while he lives in the utmost comfort, ease, joy, delight, and abundant glory.

ملت ابدی باشد که سلطنت جاوید باشد و ملت آزاد قانونی گردد

6 ملاحظه فرمائید که حکومت دستوری انگلیس چه قدر قاهر و غالب و مستریم و سالمست اعلیحضرت امپراطور در نهایت عزت و اطمینان است و ملت در نهایت آزادی و سرور و دولت و ملت در ترقی مستمر چه بهتر از این که پادشاه را کل خدمت مینماید و او در نهایت راحت و آسایش و سرور و حبور و عزت موفور زندگانی مینماید

INBA17:233, BRL_DAK#1212

AB03971

To: *Haji Muhammad Ali Shirazi, in Sarvistan*

Date: 1909-Apr-28

- 1 O thou who art firm in the Covenant! Thy letter was received. As its contents demonstrated servitude to the Peerless Lord, it brought joy and gladness. I hope that through the favors of the Ever-Living, Self-Subsisting Lord, thou wilt daily increase in steadfastness and firmness.
- 2 As for His Holiness Manshadi, he has found freedom from this mortal world and hastened to the divine realm. Due to the intensity of his burning and the abundance of his longing, the lamp could not be contained within the glass of contingent existence, and thus ascended to the infinite world. Would that I were with him to attain a mighty triumph!
- 3 In any case, send the carpets that are ready for the Most Exalted Shrine, and have one large carpet woven with the words "Most Exalted Shrine" inscribed on it, then send it. However, let there be no red or yellow colors in it, and whatever design you deem appropriate. And Jinab-i-Mir Taj'u'd-Din Sabbagh and his two descendants are permitted to send one piece of carpet for the Most Exalted Shrine. And convey the most wondrous and glorious greetings to Jinab-i-Mahmud. And Jinab-i-Mir Karim is permitted to attain the presence. And upon thee be the Most Glorious Glory!

1 ای ثابت بر پیمان نامه شما رسید مضمون چون دلالت بر عبودیت حضرت بیچون مینمود سبب فرح و سرور گردید از الطاف حضرت حی قیوم امیدوارم که روز بروز بر استقامت و ثبوت بیفزائی

2 اما حضرت منشادی از این جهان فانی آزادی یافت و بجهان الهی شتافت از شدت احتراق و کثرت اشتیاق سراج در زجاج امکان گنجایش نیافت لهذا بجهان بی پایان عروج نمود یالیت کنت معه فافوز فوزاً عظیماً

3 باری فرشهای حاضر مقام اعلی را ارسال دارید و یک قالی بزرگ که منقوش باین کلمه باشد مقام اعلی بافته بعد ارسال دارید اما الوان قرمز و زرد در آن نباشد و طرح هر نوع که مصلحت میدانید و جناب میر تاج الدین صباغ با دو سلیل اجازه آن دارند که یک قطعه فرش بجهت مقام اعلی ارسال دارند و جناب محمود را تحیت ابدع ایی ابلاغ دارید و جناب میر کریم مأذون حضورند و علیک البهاء الأبهی

INBA87:191, INBA52:192, ANDA#82 p.37

AB05663*To: Jinab Bahram et al.**Date: 1909-Apr-28*

1 O two pure souls!

2 The Almighty God found Iran in darkness and deemed it worthy of endless favors. Therefore, the Sun of the celestial realm cast its rays and illumined the horizons of that region. The oppressed Persians, who for a thousand years had crept into the corner of destitution, experienced a thousand sudden calamities, and reached the utmost degree of weakness - when the celestial Star illumined the horizon of Iran, they found spiritual revival and attained enthusiasm and attraction of heart and soul.

3 The divine call bestowed the exhilaration of heavenly wine, the world became another world, and a new melody reached the ears of the spiritual ones. Now, praise be to God, those destitute ones have attained heavenly bounty, and those helpless ones have found eternal glory, and day by day they progress and are revived, and moment by moment they succeed in attaining the blessings of the Almighty God. That dust and darkness has vanished, and the favors of the Lord are complete.

4 May your souls be happy!

1 ای دو جان پاک

2 ایزد توانا ایران را تاریک یافت و سزاوار الطاف بنی‌پایان دید پس آفتاب جهان بالا پرتو انداخت و آفاق آن اقلیم را روشن و منیر فرمود پارسیان مظلومان که هزار سال بگوشهٔ بینوائی خزیده و هزار بلای ناگهانی دیده و بمنتی درجهٔ ناتوانی رسیده بودند چون کوکب آسمان افق ایران را نورانی نمود انتعاش قلوب یافتند و وله و انجذاب دل و جان جستند

3 ندای الهی نشئهٔ صہبا بخشید و جهان جهان دیگر گردید و آهنگ بدیع بمسامع روحانیان رسید حال الحمد لله آن بینوایان موهبت آسمانی یافتند و آن بیچارگان عزت ابدی جستند و روز بروز در ترقی و انتعاشند و دم بدم موفق بخشایش ایزد متعال آن غبار و تاریکی زائل و الطاف حضرت پروردگار کامل

4 جانتان خوش باد

MKT8.085, ALPA.055, YARP2.064 p.105

AB05997*To: Jinab Fadil et al., in Tihiran**Date: 1909-Apr-28*

1 O God! O Thou Who showeth mercy to the servant who walketh in the shining path, who holdeth fast to the just and gracious Law, and who is guided to the luminous way: Aid all to practice justice, equity and fairness, and through Thy grace and favor establish them firmly in truth. Unite all hearts that they may return to faithfulness, shun estrangement, blend like water and wine, and mix like honey and pure milk.

1 اللهم يا من يرحم المملوك على السلوك في المنهج البيضاء والتشبت بالشريعة العادلة السمحاء والدلالة على المحجة النوراء ابد الكل على العدل والقسط والانصاف واجعل لهم قدم صدق بالفضل والالطاف والاف القلوب حتى يرجعوا الى الوفاء ويحتنبوا الجفاء ويمتزجوا كالماء والراح ويختلطوا كالشهد ولبن العذراء

- 2 O Lord! Blood hath been shed, the earth hath reddened, homes have been destroyed, roads have been cut off, and enmity hath appeared. None can remove these save Thee. There is no God but Thee.
- 2 رَبِّ هَرَقْتَ الدَّمَاءَ وَاحْمَرَّتِ الْغُبْرَاءُ وَدَمَّرْتَ الدِّيَارَ وَقَطَعْتَ السَّبِيلَ وَظَهَرَتِ الشَّحْنَاءُ وَلَيْسَ لَهَا مَنْ كَاشَفَ إِلَّا أَنْتَ لَا إِلَهَ إِلَّا أَنْتَ
- 3 O Lord! Have mercy on the suckling babes, the bowing elders, and the pleasure-seeking youth. Make hearts sympathetic, draw souls together, create harmony between ruler and ruled, and bring accord between leader and led. Verily Thou art the Mighty, the Powerful, the Glorious, the Omnipotent.
- 3 رَبِّ ارْحَمْ الْأَطْفَالَ الرُّضْعَ وَالْأَشْيَاخَ الرَّكْعَ وَالشَّبَابَ الرَّتْعَ وَاجْعَلِ الْإِفْتِدَاءَ تَعَاظِفَ وَالْأَرْوَاحَ تَتَجَاذِبُ وَالْفَّ بَيْنَ السَّائِسِ وَالْمَسُوسِ وَوَقِّ بَيْنَ الرَّئِيسِ وَالْمَرْؤُوسِ إِنَّكَ أَنْتَ الْقَوِيُّ الْمُقْتَدِرُ الْعَزِيزُ الْقَدِيرُ

INBA17:233

AB06690

To: Isfandiyar Bihmard, in Tihiran

Date: 1909-Apr-28

- 1 O thou who art firm in the Covenant!
- 1 ای ثابت بر پیمان
- 2 They say Isfandiyar had a body of brass, but in the end his seeing eye was darkened by a flying arrow and found no balm for the wound. But the divine friends have such bodies of brass that from the arrow their eyes become seeing, and from the sword they find everlasting life.
- 2 گویند اسفندیار روئین تن بود ولی پایان از تیر پُران چشم جهانین تاریک شد و زخم را مرهم نیافت اما یاران الهی چنان جسم روئین دارند که از تیر چشم بینا گردد و از تیغ جان زندگی جاودان یابد
- 3 This is what it means to have a body of brass - that if all horizons gather together they cannot cause harm, for the love of God is an impregnable fortress and a mighty citadel. Iron weapons have no effect, nay rather all the cannons of the great powers cannot penetrate or destroy even an atom's worth.
- 3 روئین تن اینست که اگر جمیع آفاق جمع شوند آسیبی نتوانند زیرا محبت الله حصن حصین است و قلعه متین اسلحه آهنین را تأثیری نه بلکه جمیع توپهای دول عظیم را بقدر ذرهئی نفوذ و تدمیری نیست
- 4 Now praise be to God, thou hast a body of brass and a soul in perfect peace and composure. Be thou happy!
- 4 حال الحمد لله تو تنی روئین داری و جانی در نهایت سکون و تمکین خوش باش

MMK3#132 p.093, ALPA.064, YARP2.074

p.111

AB07445

To: Muhammad Husayn son of Muhammad Hasan Khayyat Muttahid, in Shiraz

Date: 1909-Apr-28

- 1 O descendent of that illustrious father! 1 ای سلیل آن پدر جلیل
- 2 Your letter arrived and its contents became the cause of fresh joy. True love and sincere attraction, when they enter the body with mother's milk, leave with the soul. Surely it will reach perfection and become the source and end of an outpouring from the Abha Kingdom. 2 نامه رسید و مضمون سبب فرح جدید گردید
محبت حقیقی و انجذاب صمیمی چون با شیر در
بدن گردد با جان بدر شود البته مکل گردد و
مبدأ و منتهی فیضی از ملکوت ابدی شود
- 3 I hope that you will be thus, that you will find intimacy with holy fragrances and kindle the flame of longing through thought and remembrance of the Beloved of the horizons. May you find new life each moment and seek boundless victories with every breath. 3 امیدوارم که چنین باشی بنفحات قدس انس یابی
و به فکر و ذکر دلبر آفاق شعله اشتیاق زنی هر
دم جانی تازه یابی و در هر نفس فتوحی بی اندازه
جویی
- 4 Convey most glorious greetings to the two supplicating leaves, the dear handmaidens of God, the sisters. 4 دو ورقهء مبتله کنیزان عزیز الهی اخوات را
تحت ابداع ابدی ابلاغ دارید
- 5 And upon you be the Most Glorious Glory. 5 و علیکم البهاء الأبدی

INBA84:474a

AB08384

To: Rustam Bihmard, in Tihiran

Date: 1909-Apr-28

O our brave one! Thy namesake was valiant and a lion-tamer who conquered the world through the strike of the sword. Now thou too must show forth such courage and valor—yet not through the sharp blade and perilous arrow, but rather through a honeyed tongue and sweet utterance and conduct like pure honey and nectar. This sword taketh not life but bestoweth it; it destroyeth not but buildeth up; it casteth not down hearth and home but raiseth up heavenly foundations. How blessed is one who shareth breath with the angel and divine messenger, receiveth heavenly inspiration, and is quickened by the breath of the All-Merciful. May thy soul be gladdened!

تهمتنا همنامت دلیر و شیرگیر بود و جهانرا بضرب
شمشیر تسخیر نمود حال تو نیز باید چنین شجاعت و
رشادتی بنمائی ولکن نه به تیغ تیز و تیر خطرانگیز
بلکه به زبان شکرین و نطق شیرین و اخلاقی
چون شهد و انگبین این تیغ جان نگیرد روان
بخشد خراب نکند آباد نماید خائمان بر نیندازد
تأسیس بنیان آسمان کند خوشا بحال کسی که
با فرشته و سروش همنفس گردد و الهام غیبی
یابد و بنفس رحمانی زنده شود جانت خوش باد

YARP2.690 p.463

AB00483

To: Wife of Haji Kalbali et al., in Najafabad

Date: 1909-Apr-29

1 O God, my Lord, my Guardian, my Shelter! Thou seest Thy servants who supplicate to the Kingdom of Thy Oneness, who implore the Realm of Thy Singleness, who are attracted by the fragrances of Thy holiness, whose hearts are expanded by the gentle breeze wafting from the gardens of Thy paradise of mercy. How they have fallen under the claws of ferocious beasts and the talons of ravenous wolves who tear them to pieces and make them targets for every sharpened arrow, who spill their blood and burn their bodies with flames of fire, who sever their limbs and shed their blood with thirsty spears. The heavens weep over them with pouring tears, and the heart of the earth burns for them with thunderous sighs. O Lord! Every wicked one who believes not in the Day of Reckoning and every vile transgressor has been set upon them with severest oppression. Yet they remain patient in tribulation out of love for Thy Most Glorious Beauty, they endure hardship and adversity seeking Thy good-pleasure, and they bear every difficulty and suffering in attraction to the Supreme Concourse. They sacrifice their souls and hasten to the altar of sacrifice, longing to ascend to the paradise of meeting Thee.

2 Among them was Thy servant named Kalb-'Ali, upon whom shone Thy manifest bounty and hidden grace. He believed in Thee and Thy verses, accepted Thy words, his breast was dilated by Thy glad-tidings, he understood Thy signs, spoke Thy remembrance among the people, praised Thee openly and secretly, glorified Thy Most Exalted Name, and called to Thy Most Glorious Kingdom. This was ever his ancient habit and recent practice - guiding to the Straight Path and arising to serve Thy Manifest Light - until he became renowned among people as one free from every evil-whisperer, having turned his face to the Lord of mankind. They drew swords against him and shot him with piercing bullets that tore through his vitals and chest, his innards and breast. He fell to the earth, slain in Thy path, martyred in Thy love, cast down wounded by the arrows of the people of hatred. The earth and heaven wept for him, cries and lamentations rose from the hearts of relatives, and the hearts of the loved ones burned at his oppression. Sorrows intensified, hearts blazed, tears flowed, and the

اللهم يا الهى و مهربى و معاذى و ملاذى 1
ترى عبادك المبتهلين الى ملكوت احديتك
المتضرعين الى جبروت فردانيتك المنجدين
بنفحات قدسك المنشرحين بنسيم رحيم يهب من
حدائق جنة رحمانيتك كيف وقعوا تحت محالب
سباع ضاريه و براثن ذئاب كاسره يمزقونهم كل
ممزق و يتخذونهم هدفا لكل سهم مفوق يهدرون
منهم الثار و يحرقون اجسامهم بشواظ من النار
يقطعون منهم المفاصل و يسفكون منهم الدماء
بالرماح التواهل تبكى عليهم السموات بدموع
هواطل و يحترق عليهم قلب الارض بزفرات
صواعق رب تسلط عليهم كل شقى لا يؤمن بيوم
الحساب و عتل زعيم معتد اثم يصول عليهم باشد
اعتساف و مع ذلك يصبرون على البلاء حبا
بجمالك الابهى و يتجلدون فى البأساء و الضراء
طلبا للرضا و يتحملون كل مشقة و عناء انجذابا
الى الملاء الأعلى يفدون الأرواح و يهرعون الى
مشهد الفداء متمنين الصعود الى فردوس اللقا

2 منهم عبدك المسمى كلبلى المتجلى عليه بالفيض
الجللى و اللطف الخفى آمن بك و بآياتك و
صدق بكلماتك و انشرح صدرا ببياراتك و
ادرك اشاراتك و نطق بذكريك بين الورى و
اثنى عليك فى الجهر و الخفى و سبح باسمك
الأعلى و دعا الى ملكوتك الأبهى و لم يزل هذا
دأبه القديم و شأنه الحديث يهدى الى الصراط
المستقيم و يقوم على خدمة نورك المبين الى ان
اشتهر بين الناس بأنه برىء من كل خناس و قد
وجه وجهه الى رب الناس فسلوا عليه السيوف
و رموه برصاص ثاقب فاتك للأجناد و القلوب
[يتشك منه] الأحشاء و الصدور فسقط على
الأرض قتيلاً فى سبيلك شهيداً فى محبتك طريحاً
على التراب جريحاً لسهام اهل البغضاء فبكت
عليه الأرض و السماء و ارتفع به الضجيج و
العويل من قلوب الأقربا و احترق على مظلوميته

earth nearly split, mountains crumbled, and heaven shattered from this tyranny and enmity.

افتدة الأحبآء فاشتد الكروب واضطرم القلوب و
انسجم الدموع و كاد تنشق الأرض وتخر الجبال
و تنفطر السماء من هذا الظلم و العدا

- 3 How long, O my God, shall this aggression continue? How long, O my Beloved, shall these dark calamities proceed? How long, O my Master, shall these great afflictions persist? Is it not enough? Is it not enough? O Lord! The wolf has devoured the sheep and left a vicious cub with sharp fangs and strong claws who fears not the Day of Reckoning. He has surpassed the wolves and outrun the dogs in drinking blood and stripping flesh from bones. O Lord! Set upon him a dog from among dogs to crush his bones with its fangs. O Lord! Thy martyred servant who drew near to Thee in this new age feared not the threats and trembled not at severe beatings. Rather he longed for swords and feared not the multitudes, making himself a target for bullets from the ranks out of love for Thy familiar and beloved Beauty. O Lord! The earth reddened with the blood of that pure and righteous one renowned throughout all regions. O Lord! Grant him triumph and success in the realm of spirits, make him a lamp in the glass of eternity and a light of faithfulness in the niche of the Supreme Horizon. Pour patience upon the relatives and ordain solace for the loved ones. Bind up the wounds with mercy and forgiveness, and expand the breasts with grace and favor. Verily Thou art the Generous, the Merciful, the All-Bountiful. Verily Thou art the Mighty, the Powerful, the Forbearing, the Pardoner. There is no God but Thee, the Kind, the Hidden, the Glorious, the Forgiving, the Bestower.

3 فالى متى يا الهى هذا الاعتداء و الى متى يا
محبوبى توالى المصائب الدماء و الى متى يا
سيدى تتابع الرزايا الكبرى أ ما كفى أ ما كفى
رب ان الذئب اقترس الأغنام و خلف جرواً
ساطياً حديد الأنياب شديد البرائن لا يخشى يوم
الحساب قد فات الذئاب و سبق الكلاب فى
شرب الدماء و سلخ اللحوم من العظام رب سلط
عليه كلباً من الكلاب يقضم عظمه بالأنياب رب
ان عبدك الشهيد المتقرب اليك فى هذا العهد
الجديد ما خشى الوعيد و لاهتز من الضرب
الشديد بل اشتاق السيوف و ما خشى الألوف و
استهدف الرصاص من الصفوف حباً بجمالك
المأنوس المألوف رب احمر الترى بثار ذلك
الطيب الطاهر الصيت فى كل الأرجاء رب
ادركه بالفوز و الفلاح فى حيز الأرواح و اجعله
مصباحاً فى زجاج البقاء و سراج الوفاء فى
مشكاة الأفق الأعلى و افرغ الصبر على الأقرباء
و قدر السلو للأحبآء و اضم الجروح بالرحمة و
الغفران و اشرح الصدور بالفضل و الاحسان
انك انت الكريم الرحيم الفضال و انك انت
العزیز القدير الخليم التواب لا اله الا انت اللطيف
الحفيّ الجليل العفو المنان

- 4 O friends! Though that renowned martyr became the target of sword and arrow and was wounded by spears and blades, yet he attained his utmost desire and hope. He beheld another world and heard another melody, soared to the zenith of eternal glory, and shone like a star from the horizon of divine life. Would that I were with him as a partner, that I might achieve a great triumph, attain a noble station, and ascend to an exalted place. Verily my Lord singles out for His grace whom He willeth, and God was ever Kind and Merciful to His servants. And upon you be the Most Glorious Glory!

4 اى ياران آن شهيد شهير هر چند هدف تيغ و تبر
گردید و آزردهء سهام و سنان شد ولى بنهايت
آرزو و آمال رسيد عالم ديگر ديد و نغمهء ديگر
شنيد و باوج عزت ابدية برهريد و از افق حيات
رحمانيه چون ستاره بدرخشيد يا ليت كنت معه
سهيماً فافوز فوزاً عظيماً و ابلغ مقاماً كريماً و
اتصاعد مكاناً علياً ان ربى يختص بفضله من يشاء
و كان الله بعباده رؤوفاً رحيماً و عليكم البهاء
الأبهى

TABN.266

AB01388

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1909-Apr-29

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 Thy letter arrived and its contents became clear and evident. The contribution for the Mashriqu'l-Adhkar of America was most acceptable. From the glad tidings of the establishment of the Spiritual Assembly of Shiraz, the utmost joy and delight was obtained. I hope it remains firm and steadfast. 2 نامه آنجناب رسید و مضمون آشکار و پدید گردید اعانه مشرق الأذکار امریک بسیار مقبول واقع شد از بشارت تأسیس محفل روحانی شیراز نهایت روح و ریحان حاصل شد امیدوارم که باقی و برقرار ماند
- 3 As for the matter of conflict and contention there - may the curse of God be upon the wrongdoing people. "Sedition was sleeping; God's curse be upon whoever awakened it." Soon shall the wrongdoers know what fate awaits them. Before long these dark clouds shall pass and this murky dust shall settle, and the burden shall remain upon the necks of the corrupt ones. Be not grieved. Verily, the scheming of the aggressor shall return upon his own neck, and he shall be cast into hell and reach its depths. Thy Lord is ever watchful. 3 اما مسئله نزاع و جدال در آنجا الا لعنة الله على القوم الظالمين الفتنة كانت نائمة لعن الله من ايقظها و سيعلم الذين ظلموا اى منقلب ينقلبون عنقریب این سخاب ظلمانی زائل و این غبار تیره تسکین گردد و وبال بر گردن اهل فساد ماند محزون مباشید باری سيعود مكر التائر الى نحره و يلتقي في السقر ويلحق قعره ان ربك بالمرصاد
- 4 These events have their causes and these incidents their reasons. At a time when the government was defeated, despairing, forsaken and humiliated, it was clearly written without interpretation that affairs would be overturned upon the people, and the evil clergy would return with losing bargains, faces covered in dust, and lying foreheads. And so it came to pass. 4 این وقایع را اسبابی و این حوادث را علّتی در زمانیکه حکومت مغلوب و مأیوس و مخدول و مذلول بود صراحةً من دون تأویل مرقوم گشت سینقلب الأمور على الجمهور و يرجع علماء السوء بصفقة خاسرة و وجوه عليها غبرة و ناصية كاذبة و چنین شد
- 5 But after this incident, such oppression and tyranny occurred in Sirjan that cannot be described. The wrongdoers martyred His Honor Aqa Siyyid Yahya with the worst torment, and in Sangsar they severely persecuted the Baha'is, and in Azerbaijan, Mirza Hasan, the faithless mujtahid who opposed the nationalists, issued a fatwa for the killing of all the friends. They also martyred two others with the worst torment. 5 ولی بعد از این واقعه در سیرجان ظلم و ستمی واقع که بیان نتوان نمود حضرت آقا سید یحیی را ستمکاران پیدترین عذاب شهید کردند و در سنگسر تعرض شدید بهائیان نمودند و در آذربایجان میرزا حسن مجتهد بی ایمان که ضد ملتیان بود فتوی بقتل جمیع یاران داد دو نفر را نیز بدترین عذاب شهید نمودند
- 6 It was explicitly written that if, in gratitude to God, vengeance is taken for Aqa Siyyid Yahya, and the oppressors of Sangsar are stoned, and Mirza Hasan the mujtahid is degraded, humiliated and destroyed, then well and good; otherwise God does what He wills and desires. Among other things, this was written to the Spiritual Assembly of Tehran eight months ago and is on record. Since there was negligence and complete delay in this matter, disorder arose and balance was lost. 6 صریحاً مرقوم شد که اگر بشکرانه حق خونخواهی آقا سید یحیی بشود و ستمکاران سنگسر سنگسار بگردند و میرزا حسن مجتهد تزدیل و تحقیر و تدمیر بشود فبها والا يفعل الله ما يريد و يشاء من جمله به محفل روحانی طهران هشت ماه پیش مرقوم شد موجود است چون در اینخصوص تهاون شد و تراخی تأم لهذا اختلال ب میان آمد و اعتدال نماند

7 Now again it is written that if the government and nation mix like honey and milk and conduct themselves with unity and accord, then well and good; otherwise the great calamity shall come. Console the friends of God. It is as was written before.

7 حال نیز مرقوم میشود اگر دولت و ملت مانند شهد و شیر آمیزش یابند و به اتحاد و اتفاق سلوک و روش کنند فبها والا الطامة الكبرى یاران الهی را تسلی دهید همانست که از پیش مرقوم شد

8 And upon thee be the Most Glorious Glory.

8 و علیک البهاء الأبهی

INBA84:331, AMK.065-066

AB06629

To: Aqa Rustam Shah Jahan

Date: 1909-Apr-29

1 O servant of the mighty God!

1 ای بنده ایزد توانا

2 Praise be to the kind Beloved who in this age has made the longtime friends, the precious Parsees, alive and noble. Divine bounty makes dust luminous and divine power makes the lost ones found. The sleeping ones have awakened and the unconscious ones have become conscious. Those who were in the depths have risen to the heights, and those who were high have fallen to lowliness and nothingness, so that divine power might become manifest and evident.

2 ستایش دلبر مهربانرا که یاران دیرین پارسیان نازنین را در این روزگار زنده و بزرگوار فرمود بخشش ایزدی خاک را تابناک کند و توانائی خداوندی گمگشتگانرا پیدا کند خفتگان بیدار شدند و بیپوشان هوشیار گشتند آنانکه در نشیب بودند بفراز آمدند و آنانکه بلند بودند به پستی و نیستی افتادند تا توانائی ایزدی آشکار و پدید گردد

3 This is a sign of that traceless Friend and glad tidings of that kind Beloved. In any case, the hope is that all the Parsees will catch the rays of the celestial sun and each one will become a brilliant and radiant star in the East and West.

3 این نشانه آن یار بی نشانست و نوید آندلبر مهربان باری امید چنانست که همه پارسیان پرتو آفتاب آسمان گیرند و هر یک در خاور و باختر ستاره درخشنده و تابان شوند

4 May your soul be happy.

4 جانتان خوش باد

INBA84:294

AB02410

To: May Maxwell, in Washington, DC

Date: 1909-Apr-30

- 1 O thou who art attracted to the Abha Kingdom! 1 ای منجذبه ملکوت ابهی
- 2 Thank thou God that thou wert quickened by the breath of eternal life, turned thy face to the Abha Kingdom, and wert blessed with infinite bounties. Thou didst traverse mountain, land and sea until thou didst arrive at the blessed Spot, bowed thy head in adoration before the Holy Threshold and received the divine outpourings. Now, with an illumined face, a heart like unto a rose-garden, bearing divine glad tidings and a merciful spirit, and with high resolve, be thou engaged in the service of the Cause of God, a means to attract believing souls, and a channel to bestow eternal life to the heedless. Enable those who are deprived of His grace to comprehend His divine mysteries, and be an instrument to enable the spiritually destitute to receive a portion of the outpouring of the Kingdom. 2 حمد کن خدا را که بنفحه حیات ابدیه زنده شدی و توجه بملکوت ابهی نمودی و مورد الطاف بی پایان شدی و کوه و صحرا و دشت و دریا طی نمودی تا ببقعه مبارکه نورا درآمدی و سر بآستان مقدس نهادی و استفاضه از فیوضات الهیه نمودی حال با رخی روشن و قلبی گلشن بیشارتی الهی و روحی رحمانی و همتی آسمانی بخدمت امر الله پرداز و سبب انجذاب نفوس مؤمنه گرد و واسطه حیات نفوس غافله شو محرومان را محرم راز کن و بنصیبیان را از فیض ملکوت خبر ده
- 3 Jinab-i-Aqa Mirza Ahmad hath for some time been in America, and is occupied in service. He hath now been charged with the writing of a treatise comprising the report of one year in America, that it may be sent to Persia and there be printed and published. In view of this task, and of the translation of the friends' letters and of my own correspondence, he hath, assuredly, no leisure whatever for any other occupation or employment whereby he might earn his livelihood. He is therefore constrained to relinquish every other work and devote himself to this service. 3 جناب آقا میرزا احمد مدتست که در امریکا هستند و بخدمت مشغول حال مأمور بتحریر رسالهائی که راپورت یک سال امریکاست شده اند تا به ایران فرستاده شود و در ایران طبع و نشر گردد با وجود این کار و ترجمه مکاتیب احباً و نامه های من قطعاً فرصت شغل و عمل دیگر ندارد که گذران کند مجبور است که هر کاری ترک نماید و باین خدمت پردازد
- 4 Wherefore, a number of the friends of God and the handmaids of the Merciful, those who enjoy ample means of livelihood, should, through your intermediary, if possible, arrange a fixed contribution for Aqa Mirza Ahmad, that it may readily reach him through you. Otherwise, let a letter be written to the friends in the East, that they too may arise and extend to him some measure of assistance. 4 لهذا باید چند نفس از یاران الهی و اماء رحمان که وسعت معیشتی دارند اعانه مقرر ی بواسطه شما از برای آقا میرزا احمد اگر ممکن است مقرر نمایند که بواسطه شما بآسانی باو برسد والا باحبابی شرق مرقوم شود که آنان همتی در حق او بنمایند
- 5 Thy letters must reach here regularly. Convey wondrous Abha greetings on my behalf to Mr. Maxwell and to the other friends. 5 باید مکاتیب شما متتابعاً برسد جناب مستر مکسول را از قبل من تحیت ابداع ابهی ابلاغ دارید و همچنین سائر دوستان را و علیک البهاء الابهی

MAX.264a

BRL_DAK#1095

AB09213*To: Rafi Kashani, in Chicago**Date: 1909-Apr-30*

- 1 O servant of God! Although for several years you have been a wanderer far from home and distant from your familiar homeland, yet praise be to God, you have studied medicine, the noblest of arts. When you return to Iran you will become a peerless physician and renowned doctor, for there are few persons like yourself in Iran who have studied medicine for several years in major colleges. Therefore, in the end all your efforts shall be compensated.
- 2 You wrote about the convention of the Mashriqu'l-Adhkar delegates:
- 3 "Wait and see what the sun will bring, For what you saw was but the trace of dawn."
- 4 Soon the world from East to West will be illumined, but this depends on the power of the friends' efforts. If they conduct themselves as they should according to the teachings of the Blessed Beauty and manifest divine characteristics, the rays of the morn of oneness will spread with utmost speed....
- 1 ای بندهٔ الهی هرچند سالهای چند است که آوارهٔ دیار بودی و از وطن مألوف درکنار ولی الحمد لله تحصیل فن طب اشرف فنون نمودی و چون به ایران رسی حکیمی بی نظیر گردی و طبیبی شهر شوی زیرا امثال شما که سالهای چند در مدارس کلیه تحصیل فن طب نموده در ایران کم کسی باشد لهذا عاقبت تلاقی جمیع زحمات خواهد شد
- 2 از جمع مبعوثین مشرق الاذکار مرقوم نموده بودید
- 3 باش تا طالع بینی آفتاب کانچه دیدی همه نتایج سحر است
- 4 عنقریب جهان از خاور تا باختر منور گردد ولی تا قوهٔ همت احباء چه کند اگر چنانچه باید و شاید بموجب تعالیم جمال مبارک روش و سلوک شود و اخلاق رحمانی جلوه نماید در نهایت سرعت بارقهٔ صبح احدیت انتشار یابد...

MSHR2.187x

Study guide to this volume

The first months of 1909 mark a watershed in the history of the Bahá'í Faith. 'Abdu'l-Bahá, newly freed from his decades-long imprisonment, announces on Naw-Rúz that the sacred remains of the Báb have at last been interred in their permanent resting place on Mount Carmel — an event he describes as the fulfillment of a divine promise kept across sixty years. At the same time, a rich body of philosophical and theological utterances, many recorded by pilgrim visitors in the early weeks of the year, engages the deepest questions: the nature of existence and its three worlds, the distinction between changeless spiritual law and mutable social law, the soul's survival after death, the obligations of government, and the meaning of education. The volume also contains remarkable conversations on the sword of divine fragrances, the wisdom of Elijah, and the inward freedom of one who, having been imprisoned, now discovers that the prison itself was among the blessings of his life.

The Interment of the Báb: A Sacred Promise Fulfilled

Key Passages

If hereafter anyone relates an account or story claiming that there are traces of the sacred remains elsewhere, they are lying and have fabricated falsehood against God. This warning is given lest hereafter some base person with ulterior motives should spread tales suggesting evidence that traces of those honored remains are elsewhere. Take heed, O loved ones of God, of this momentous matter. — AB01131

The sacred remains of His Holiness the Exalted One, may my soul be a sacrifice for Him, after sixty years of wandering, have found repose in the holy spot of Mount Carmel, the divine garden of Carmel. It is explicitly stated in the Torah: "The Lord, the glory of Lebanon and the splendor of Carmel." This glad-tiding has become manifest and clear... And peace be upon you. And this is glad-tidings for all humanity, especially for the Israelites. — AB01477

O Lord! Through the Prophets in the Books and Scriptures, Thou hast foretold and given glad-tidings to Israel, promising that a day would come when the hopeless Israel would become hopeful, and those in the greatest abasement would attain eternal glory... Now praise be unto Thee that the day of that comfort has come and the means of joy and gladness are at hand. Israel shall soon become glorious and this dispersion shall be transformed into gathering. — AB01477

Context for Study

The interment of the Báb's remains on Mount Carmel, announced in AB01131 and elaborated in AB01477, is framed by 'Abdu'l-Bahá as a prophetic fulfillment of extraordinary historical depth. The sacred remains had been in danger, concealed, and secretly transferred across Iran for sixty years since the Báb's martyrdom in 1850. Their final interment in the permanent Shrine on Mount Carmel is described in terms drawn from the Hebrew prophets: Carmel is explicitly named in Isaiah (35:2), and the event is presented as a sign to the Jewish community as well as to the Bahá'í world. The geography of the announcement is theologically precise: the hill where Elijah challenged the prophets of Baal (1 Kings 18) is the same mountain where the remains of the Báb are now at rest, and where the Universal House of Justice would later be established. AB01131's stern warning against false claims about traces of the remains elsewhere reflects the sensitivity of the moment and the awareness that Covenant-breaking forces might seek to exploit it. Together, the passages constitute a declaration that a long chapter of concealment and danger has closed, and that the visible establishment of the Bahá'í Faith in the Holy Land — prophesied, suffered for, and now realized — is itself a proof of the power of divine confirmation operating over a multi-generational arc. The parallel with the completion of the Tabernacle of Moses (Exodus 40), with the dedication of Solomon's Temple (1 Kings 8), and with the re-dedication of the Temple under Ezra and Nehemiah is instructive: each marks a moment when divine presence receives a permanent earthly dwelling, and each comes at the end of a period of wandering, danger, and patient suffering.

Questions for Reflection

1. The interment of the Báb's remains after sixty years of concealment is presented as the fulfillment of prophetic promise. What does this event reveal about the relationship between sacred history and linear time — between prophetic anticipation and historical realization?
2. 'Abdu'l-Bahá addresses the interment as "glad-tidings for all humanity, especially for the Israelites," citing the Hebrew prophets. What is the theological logic of including the Jewish community specifically in this announcement, and how does it relate to the Bahá'í understanding of the unity of the prophetic tradition?
3. The severe warning of AB01131 against false claims about the Báb's remains reflects a concern for the integrity of sacred history. What does the protection of historical truth have to do with the integrity of religious community, and how does this concern compare with the role of the *hadith* sciences in Islamic tradition and with critical biblical scholarship in Christianity?
4. Mount Carmel's associations — with Elijah, with Isaiah's prophecy, with the emerging Bahá'í World Centre — invite reflection on the theology of sacred place. How does the Bahá'í relationship to the Holy Land as a center of pilgrimage and administration compare with Jerusalem for Judaism and Christianity, with Mecca and Medina for Islam, and with Bodhi Gaya for Buddhism?
5. The interment marks the end of a sixty-year period of danger and concealment. What does this multi-generational arc of patience, sacrifice, and eventual fulfillment suggest about the relationship between individual lifetimes and the longer rhythms of divine history?

The Three Worlds: God, Command, and Creation

Key Passages

In the view of the Prophets it is not so [as the pantheists claim]. Rather, through proofs and evidences they established a third realm: the world of Truth, the world of Command, and the world of creation. As for Truth, it is the unknowable Essence that cannot be expressed in any way, for it is sanctified and holy beyond all attributes and qualities. It has neither name nor sign... The world of Command is the station of the Primal Will which is a universal reality that is resolved into infinite forms. This is the reality of existence that is comprehended and understood by the human world. As for the world of creation, it consists of the infinite forms of that sea of Will which is the world of Command. — AB00538

The mystics imagine that this existence is like an ocean and all beings are like its waves. This metaphor and expression is deficient, for if you look at reality, it would necessitate that the Pre-existent descend to the realm of the contingent, the Absolute Rich take on the form of poverty, Pure Being adorn itself with non-existence, and Divine Light assume the form of worldly darkness. — AB00538

As for spiritual creation, which is the station of the new creation, it is supreme guidance, eternal life, universal qualities, the acquirement of the all-inclusive divine perfections, and progress in all the stages of human endowments. This creation and existence is realized through the appearance of the Divine Manifestations in the contingent world. — AB00538

Context for Study

AB00538 contains one of the clearest expositions of Bahá'í ontology in the corpus. Its central move is to reject both crude theism (which imagines God as a being among beings, differing only in magnitude) and pantheism (which identifies the divine essence with the totality of existence). The critique of the pantheistic ocean-and-waves metaphor is philosophically precise: if the waves are the ocean, the ocean has descended into limited, finite, and imperfect form — which contradicts the divine attributes of absoluteness, sufficiency, and purity. The three-worlds schema offers a more careful alternative. The world of God (*Haqq*) is absolutely transcendent: “neither name nor sign” can reach it. The world of Command is the Primal Will — not a product of divine thought (which would make it contingent) but a creative reality through which the divine power is exercised. The world of creation is the infinite diversification of the Will's forms. This schema has interesting parallels with Neoplatonic emanationism (the One, the Intellect, the Soul), with the kabbalistic doctrine of the *sefirot* as divine attributes mediating between the hidden *Ein Sof* and created reality, and with the Sufi distinction between the *Dhāt* (divine Essence), the *Sifāt* (divine Attributes), and the *Asma'* (divine Names). What is most distinctive in 'Abdu'l-Bahá's account is the introduction of a “new creation” or “second birth” brought about specifically through the Manifestations of God: the physical world arose from the first act of creation, but the spiritual transformation of humanity requires a second creative act, realized each time a Manifestation appears.

Questions for Reflection

1. 'Abdu'l-Bahá argues that the pantheistic identification of God with existence is philosophically deficient because it requires the Absolute to take on the attributes of the finite. How does this argument compare with the Thomistic distinction between *esse subsistens* (self-subsistent Being) and *esse commune* (the being shared by creatures), and with Plotinus's account of the One as beyond being?
2. The Primal Will or world of Command is described as the intermediary through which the absolutely transcendent God is related to creation without descending into it. How does this function compare with the Logos doctrine of John 1:1–3, with the Neoplatonic *Nous*, and with the kabbalistic concept of *Keter* (the Crown)?
3. The “new creation” brought about through the Manifestations of God is distinguished from physical creation. What does this distinction imply about the nature of religious transformation — is it a change of knowledge, of will, of character, of ontological status, or all of these simultaneously?
4. 'Abdu'l-Bahá's ontology insists that dependence is dependence of emanation, not of incarnation or identification. What practical consequences does this distinction have for the spiritual life and for the relationship between creation and Creator?
5. How does the three-worlds schema provide a framework for understanding the position of the Manifestations of God — who are portrayed as neither identical with the divine Essence nor simply human? What philosophical resources from across traditions might help illuminate this distinctive category?

Two Kinds of Law: The Changeless and the Changeable

Key Passages

That which constituteth the very essence of the divine religion, the foundation of the Law of God, and pertaineth unto spiritual realities, admitteth neither change nor alteration. It knoweth neither abrogation nor repeal... It is truthfulness, it is the worship of the one true God, it is love and kindness, it is trustworthiness and fidelity, it is magnanimity and justice, it is patience and forbearance, it is purity and freedom, it is turning unto God, it is sanctity and holiness, it is purity of heart, gladness of spirit, divine love, and heavenly virtues. — ABU0367

The other part, which pertains to physical matters, consists of laws, transactions, and forms and manners of worship. This part, which comprises the branches of God's Law, changes and transforms according to capacity and differing times. In subsequent Manifestations, these laws may be abrogated or retained according to the capacity of the time... The Law of God is like medicine — the physician treats a person according to what is required, not regretting why he treated the patient differently before. — ABU0367

Yea, in this Cause the sword is the divine fragrances. That sword killed, this one gives life; that one destroyed, this one builds; that one caused chaos, this one brings order... That sword commanded “when ye meet the unbelievers, smite at their necks”; this sword commands “consort with all religions with joy and fragrance.” — ABU0194

Context for Study

ABU0367 articulates with unusual clarity the Bahá'í hermeneutical principle that distinguishes the permanent core of divine law from its historically contingent social expressions. The permanent core is a list of virtues — truthfulness, worship, love, trustworthiness, justice, patience, purity — that runs through every divine dispensation unchanged. The social laws — concerning worship forms, legal transactions, dietary rules, political structures — are adapted to the “capacity of the time,” just as a physician prescribes different treatments as the patient’s condition changes. This framework has immense ecumenical significance: it allows the Bahá'í tradition to affirm that Moses, Jesus, Muhammad, and Bahá'u'llah are all teaching the same essential religion while also affirming that their specific social laws are different and that these differences are intelligible and purposive. ABU0194 applies the same principle to the question of holy war: the command to “smite at their necks” in the Qur'an is the sword of an age that required a particular kind of action; the sword of this dispensation is the fragrances of love and fellowship, which are more powerful precisely because they produce a different kind of conquest. This is an engaged reading rather than an evasive one: ‘Abdu'l-Bahá does not deny that the earlier command was issued; He contextualizes it within a theory of spiritual-historical development that makes the progression both intelligible and necessary. The hermeneutical tradition of the Christian church (allegorical, moral, and anagogical readings of the Old Testament), the Islamic concept of *naskh* (abrogation of earlier verses by later ones), and the rabbinic practice of *midrash* (imaginative expansion of scriptural meaning beyond its literal surface) are all partial analogues.

Questions for Reflection

1. ‘Abdu'l-Bahá distinguishes between the unchanging core of divine law (virtues, spiritual realities) and its changeable social expressions (worship forms, transactions, political structures). How stable is this distinction in practice? Is it always clear which category a given law belongs to, and who has the authority to make such determinations?
2. The physician metaphor implies that divine law is therapeutic: adapted to the condition of the patient at a particular moment. How does this functional account of divine law compare with the deontological tradition (in which law is binding regardless of consequences), with natural law theory (in which law reflects the structure of rational nature), and with virtue ethics (in which law exists to form virtuous character)?
3. ABU0194 reinterprets the Qur'anic command to fight unbelievers as the sword of its age, now superseded by the sword of divine fragrances. What are the hermeneutical principles that authorize such a reading, and how do they compare with Origen's allegorical reading of Old Testament warfare, with Ibn Rushd's argument that apparent contradictions in revelation are resolved by philosophy, and with contemporary contextual biblical hermeneutics?
4. The claim that “consort with all religions with joy and fragrance” is a more powerful command than “smite at their necks” implies a theory of social power in which love is more efficacious

than coercion. What evidence from history and social science supports this claim, and what evidence might complicate it?

5. If the spiritual core of all religions is identical — truthfulness, worship, love, justice, patience, purity — what follows for interfaith relations, for the nature of religious disagreement, and for the question of which religious community is most effectively embodying this core at any given historical moment?

Constitutional Government and the Age's Requirement

Key Passages

In this age and time, absolute rule is impossible and unattainable, for a thousand difficulties arise at every moment, and peace of mind and tranquility of conscience are utterly lost. The government finds no respite, and the people are bereft of comfort and ease... until the government and the people mix together like milk and honey, success and prosperity are impossible. This is the truth, and there is no other remedy. — AB01216

One of the greatest foundations of the religion of God, the significance of the Word of God and the duty of the believers of God is mutual assistance and co-operation. For the world of humanity, nay, rather, all the infinite beings exist by this law of mutual action and helpfulness. Should this law of joint interchange of forces be removed from the arena of life, the existence would be entirely destroyed. — AB00362

O friends, know that the believers of God must be the cause of union and love among all mankind, and until they attain to perfect harmony and agreement they will not become the remedy for the healing of this sick world. — AB10289

Context for Study

AB01216 applies the philosophical principle of mutual aid — developed at cosmic scale in the Three Worlds teaching — to the specific question of political governance. The milk-and-honey metaphor is striking: milk and honey are different substances that, when mixed, produce something nourishing that neither could produce alone. The image suggests a relationship between government and people that is neither adversarial nor simply administrative but genuinely symbiotic, each requiring and enriching the other. The claim that absolute rule “is impossible and unattainable” in the age now upon us is a historical judgment as much as a principled one: the conditions of modernity — increasing literacy, communication, economic complexity, and the growing capacity of populations for self-organization — have made autocracy structurally unstable. ‘Abdu'l-Bahá's political counsel is therefore a diagnosis of historical necessity rather than idealistic liberal theory. AB00362 grounds this political teaching in the metaphysical principle of mutual aid: all existence depends on interdependence, from the oxygen-carbon exchange between animals and plants to the cooperative institutions of human civilization. The failure of mutual aid at any level — from the biological to the political — is described as a form of death. AB10289 then applies the same principle to the Bahá'í community itself: the community cannot become a remedy for the world's

sickness unless it first achieves genuine harmony and agreement within itself. These passages read together constitute a political philosophy that moves from cosmic principle (interdependence is the law of existence) through political analysis (constitutional government is the requirement of the age) to communal practice (the Bahá'í community must model what it teaches).

Questions for Reflection

1. The milk-and-honey metaphor implies a government-people relationship that is mutually nourishing rather than merely contractual or coercive. How does this vision compare with Rousseau's social contract, with the Confucian concept of the ruler's benevolence (*ren*) and the people's loyalty, and with the Islamic concept of *shūrā* (consultation)?
2. 'Abdu'l-Bahá argues that absolute rule has become structurally impossible in the modern age — unworkable rather than merely undesirable. What is the relationship between structural historical analysis and principled moral argument in his political thought?
3. The cosmic principle of mutual aid in AB00362 is applied to both the natural order (animal-vegetable interchange) and the human social order. What are the implications of grounding political philosophy in a metaphysics of universal interdependence rather than in individual rights or social utility?
4. If the Bahá'í community must itself embody the harmony it wishes to bring to the world (AB10289), what specific practices of consultation, conflict resolution, and institutional design would be required to make such embodiment genuine rather than merely aspirational?
5. 'Abdu'l-Bahá praises the British constitutional monarchy as an example of ordered strength and public freedom, while also acknowledging that further adjustments will be possible in the future. What does this pragmatic, historically calibrated approach to governance suggest about the relationship between the eternal principles of the Faith and the contingent forms of its political expression?

The Life of the Soul: Hierarchy, Progress, and the Kingdom Beyond

Key Passages

O seeker of truth! Consider the ranks of physical existence — the mineral kingdom is entirely unaware of the vegetable kingdom, and while the vegetable world exists, it is wholly unaware of the animal kingdom, for the vegetable capacity cannot encompass the perception of the animal realm, nor can it conceive of the faculty of the senses. Yet when it enters the animal kingdom, it acquires hearing and sight and beholds bounties that were entirely absent, veiled and hidden in the vegetable world. — AB00188

We know that the body or form has nothing to do with the spirit or spiritual conditions. When the spirit is disconnected from or leaves the body, that is no reason for thinking it can be re-absorbed or joined with the whole of spirit, as the drops of water are absorbed or lost in the sea... spirit is one, but consisting of many differentiated parts. — ABU2772

It is certain that there is a world of God, and that it is above this human world; therefore, it can not be apprehended in the human world... This problem was never solved until this dispensation. — ABU0681

Context for Study

The three passages of this section address the soul's survival and progress beyond death through the philosophical framework of hierarchical existence. AB00188 deploys the classic argument from the hierarchy of kingdoms: the mineral cannot conceive the vegetable, the vegetable cannot conceive the animal, the animal cannot conceive the human. Each transition involves the acquisition of capacities that were absent, hidden, or inconceivable at the lower level. The argument by extrapolation then applies: just as the animal cannot imagine the richness of human rational consciousness, the human being in this world cannot fully imagine the richness of the Kingdom awaiting the soul after death. ABU2772 confronts the pantheistic alternative: the soul after death is not absorbed into an undifferentiated spiritual ocean, losing its individual identity as a drop merges into the sea. The counterexample is instructive — the earth is one but contains innumerable differentiated beings; the body is one but contains innumerable differentiated organs. Unity, in other words, does not require homogeneity. ABU0681 frames the problem historically: the question of where the Kingdom of God is located was never adequately resolved until the Bahá'í dispensation, which understands it as a realm above the human world, inaccessible to human world perception in the same way that the human world is inaccessible to the mineral. The comparison with the embryo — which, in the womb, has no knowledge of the life awaiting it outside — is particularly apt as an epistemological limit case.

Questions for Reflection

1. The hierarchical argument from mineral to vegetable to animal to human implies that each transition involves acquiring capacities that were genuinely absent and inconceivable at the lower level. What does this imply about the epistemological limits of any given level of existence — including the human? What can and cannot be known from within the human world about the post-mortem realm?
2. ABU2772 denies that the individual soul is absorbed into an undifferentiated spiritual whole after death, insisting that unity contains differentiated parts. How does this argument engage with the Advaita Vedantic teaching that the *atman* merges with the *Brahman*, with the Buddhist analysis of the self as a collection of aggregates (*skandhas*), and with Christian accounts of the resurrection of the body as the preservation of personal identity?
3. ABU0681 claims that the question “Where is the Kingdom of God?” was never adequately answered until the Bahá'í dispensation. What does this claim reveal about the Bahá'í understanding of the relationship between prophetic revelation and philosophical knowledge?
4. If the Kingdom is genuinely “above this human world” and inaccessible to human-world perception, what is the epistemological status of religious claims about it? How does ‘Abdu'l-Bahá's account navigate between dogmatic assertion and agnostic silence?
5. The embryo metaphor — human consciousness is to the post-mortem world as the embryo's awareness is to the human world — is both consoling and disorienting. How might this

metaphor reshape the way a community understands grief, bereavement, and the meaning of death?

A Guiding Question for the Whole Volume

Volume 141 opens with the burial of the Báb's remains on Mount Carmel — a moment of culmination after sixty years of danger and concealment — and unfolds into an extraordinary body of philosophical, political, and eschatological teaching that grounds each theme in the same principle: that existence is hierarchical, that each level of the hierarchy has its own capacities and blindnesses, and that the task of divine education is to help each being acquire the capacities of the next level rather than merely improving within its own. The interment, the ontology, the two kinds of law, the political teaching, and the eschatology all express this single conviction.

A guiding question for the whole volume might therefore be: **If existence unfolds through a hierarchy of ever-richer capacities — each level incapable of fully grasping the one above it — what posture of humility, aspiration, and trust does the human being need to cultivate in order to receive the next level's education, and what institutional forms — the shrine, the school, the assembly, the consultation — are best suited to sustaining that posture across generations?**