





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 144:

Writings and Utterances of Abdu'l-Baha, ca. 1909, part IV



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# Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Series outline

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

## The Báb

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

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

### II. Second period (Shiraz and Isfahan)

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

### III. Third period (Maku and Chihriq)

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

### **III. 'Akka period**

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 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 144

This 1909 volume gives particular prominence to the clarification of authority, organization, and unity in the West. ABU1572, spoken to Percy Woodcock, is one of the most explicit early statements distinguishing the future Universal House of Justice from local “Spiritual Meetings” or “Boards of Council”: the latter are described as servants of the community, while the former, when established, will legislate on matters not contained in the *Kitab-i-Aqdas* and command universal obedience. AB00998 applies this institutional vision to immediate conditions in America, urging the Spiritual Assemblies of New York and Chicago, and eventually Washington, to coordinate publications and act in complete unity. AB01171 adds a related concern with translation and publication, calling for a future committee of two learned Persians and two learned Americans, assisted by scholars, to translate difficult Tablets with precision; until then, publication should proceed only with the unanimous consent of the relevant Western boards. Together these items show a community learning to coordinate speech, publication, consultation, and embryonic administrative responsibility.

A second cluster concerns the proper object of devotion and the authorized language of ‘Abdu’l-Baha’s station. ABU1729, also addressed to Woodcock, explains that worship must be directed through the Manifestation, since a God conceived apart from the Manifestation becomes a mental image rather than the Infinite Reality; ABU3640 gives the same lesson in memorable form through Sutherland Maxwell’s claim to worship God “direct,” to which ‘Abdu’l-Baha replies, “Everywhere is nowhere.” ABU3177 then draws the Covenant boundary with characteristic precision: ‘Abdu’l-Baha is “the servant of Baha’u’llah and nothing more,” and believers should not pass beyond the name he has chosen for himself. ABU2771, on the ark, complements this by presenting ‘Abdu’l-Baha as the ark of the new Covenant, a shelter from the flood of doubts and uncertainties engulfing the world.

The volume is also rich in social and ethical instruction. ABU2690 is an important racial-unity text, addressed in the American context, urging work among “the colored people” and declaring that in the Kingdom there are no blacks and whites, since God looks upon hearts and qualities rather than bodies or colors. AB01187 gathers many recurring Baha’i social principles into a forceful ethical program: well-wishing toward ill-wishers, kindness to enemies, abolition of fanaticism, love for all nations, obedience to authorities, noninterference in politics, and service to the state without partisan entanglement. AB01614 applies the same spirit to a seemingly small question of spelling—“Baha” rather than “Beha”—warning that even a minor correction can become a cause of grief if handled without tact, and then linking harmony among the Chicago men’s and women’s spiritual meetings with the wider unity of the American believers.

Several items are valuable for historical memory and apologetic argument. AB00079 is a lengthy polemical and historical tablet contrasting Baha’u’llah’s public, world-embracing proclamation from

prison with Azal's fear, concealment, and later impotence in Cyprus; it also treats the Bab's writings as explicitly oriented toward "Him Whom God shall make manifest." AB00297, written when a pilgrim reaches the Holy Land, apologizes for the impossibility of answering every believer individually and turns that limitation into a collective exhortation: the friends must become educators of humanity, signs of guidance, and living witnesses of divine unity. AB00812 concerns the house associated with the Holy Martyred Branch near the birthplace of the Bab and urges that it be quietly recovered and used as a Mashriqu'l-Adhkar or spiritual gathering place, with careful attention to wisdom in Shiraz.

The remaining pieces give the volume its pastoral and missionary texture. AB00205 is a sweeping summons to action: while the nations arm themselves and seek one another's destruction, the friends are to raise the standard of the oneness of humanity, train souls, erase traces of discord, and act while "the arrow is in the bow." AB00095 similarly defines this age as the cycle of love, loyalty, fellowship, and fidelity, urging the friends to treat enemies as companions and oppressors with justice. AB00669, addressed to a descendant of Vahid, converts inherited honor into present responsibility, calling the recipient to revive Vahid's eloquence, courage, and spiritual fragrance. AB01747 presents the traveling teacher as detached from comfort, wealth, and status, while AB04899 relativizes political affairs before the "commonwealth of the Kingdom of God." The volume as a whole portrays a community being trained to speak with doctrinal clarity, organize without premature rigidity, publish with care, resist political absorption, and make unity visible in conduct, race relations, translation, teaching, and the earliest forms of collective governance.

# Contents

|                                                                                    |    |
|------------------------------------------------------------------------------------|----|
| ABU1572 Words to Percy Woodcock in 1909 . . . . .                                  | 1  |
| ABU1729 Words to Percy Woodcock in 1909 . . . . .                                  | 2  |
| ABU2690 Words spoken in 1909 . . . . .                                             | 3  |
| ABU2771 Words to Percy Woodcock in 1909 . . . . .                                  | 3  |
| ABU3177 Words to Mr and Mrs Hannen in 1909 . . . . .                               | 4  |
| ABU3640 Words to Sutherland Maxwell in 1909 . . . . .                              | 4  |
| AB00297 to Sulayman son of Shamun father of Andre et al., in Arak . . . . .        | 5  |
| AB00812 to Siyyid Husayn Afnan, in Shiraz . . . . .                                | 7  |
| AB01368 . . . . .                                                                  | 8  |
| AB04899 to Haji Muhammad Rida et al. . . . .                                       | 9  |
| AB07647 to Aliyyih wife of Baha'id-Din, in Shiraz . . . . .                        | 10 |
| AB07266 to Brother of Yunis Khan . . . . .                                         | 11 |
| AB09610 to Spiritual Assembly of Sadi et al. . . . .                               | 11 |
| AB09912 to Shahab Fatheazam Ardistani, in Tihran . . . . .                         | 12 |
| AB00079 to Mulla Habibullah (Kushih) et al., in Kishih . . . . .                   | 12 |
| AB00095 to Mir Abdur-Rahim father of Nasrullah Vujdani et al., in Kishih . . . . . | 16 |
| AB00205 to Baha'is of Iran, in Tihran . . . . .                                    | 18 |
| AB00669 to Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Ridaiyyih . . . . .        | 20 |
| AB00875 to Spiritual Assembly of Chicago, IL . . . . .                             | 22 |
| AB00917 . . . . .                                                                  | 23 |
| AB00998 to Arthur S Agnew, in Chicago . . . . .                                    | 25 |
| AB01187 to Baha'is of Adharbayjan et al., in Ahar . . . . .                        | 26 |
| AB01171 to Baha'i Publishing Society, Chicago et al. . . . .                       | 28 |
| AB01281 to Chase, James B Thornton et al., in Chicago . . . . .                    | 29 |
| AB01367 . . . . .                                                                  | 30 |

|                                                             |    |
|-------------------------------------------------------------|----|
| AB01603 to Manuchihr Mankchi, in Bombay . . . . .           | 32 |
| AB01614 to Spiritual Assembly of Chicago, IL . . . . .      | 33 |
| AB01747 to Nellie Phillips . . . . .                        | 34 |
| AB11826 . . . . .                                           | 35 |
| AB02172 . . . . .                                           | 36 |
| AB02627 . . . . .                                           | 38 |
| AB11844 to Ali-Akbar Rawhani Muhibulsultan . . . . .        | 39 |
| AB02799 to Margaret B Peeke . . . . .                       | 40 |
| AB02992 to Ardishir Hakim, in Bombay . . . . .              | 41 |
| AB03254 to Mary Frances Roe, in Chicago . . . . .           | 42 |
| AB03255 to Walters, Ida et al., in Kenosha, WI . . . . .    | 43 |
| AB03535 to Spiritual Assembly of Chicago, IL et al. . . . . | 43 |
| AB03587 . . . . .                                           | 44 |
| AB03590 . . . . .                                           | 45 |
| AB03748 to Abbas Qabil . . . . .                            | 46 |
| AB03890 . . . . .                                           | 47 |
| AB04023 to Sulayman Kashani, in Tabriz . . . . .            | 48 |
| AB04219 to to a husband and wife . . . . .                  | 49 |
| AB04220 . . . . .                                           | 50 |
| AB11884 to Karbala'i Qasim Badkubihi, in Ishqabad . . . . . | 51 |
| AB04607 to Annetta Latimer Woodward . . . . .               | 51 |
| AB04596 . . . . .                                           | 52 |
| AB04597 . . . . .                                           | 53 |
| AB04608 . . . . .                                           | 54 |
| AB04620 to Spiritual Assembly of Chicago, IL . . . . .      | 55 |
| AB04626 to Spiritual Assembly of Chicago, IL et al. . . . . | 56 |
| AB04901 to Baha'is of Hamadan . . . . .                     | 57 |
| AB04939 to Spiritual Assembly of Kenosha, WI et al. . . . . | 57 |
| AB04708 to Clarke, Mrs Herbert et al., in Seattle . . . . . | 58 |
| AB04812 to Laura E Jones, in Zanesville, OH . . . . .       | 59 |
| AB04696 to Arthur S Agnew . . . . .                         | 60 |
| AB04994 . . . . .                                           | 60 |

|                                                                   |    |
|-------------------------------------------------------------------|----|
| AB05268 to Haji Muhammad Husayn Shabistari, in Istanbul . . . . . | 61 |
| AB05269 to Mirza Abdu'llah, in Zanzan . . . . .                   | 62 |
| AB05893 to Petersen, Nels Mrs et al., in Muskegon, MI . . . . .   | 63 |
| AB05973 . . . . .                                                 | 63 |
| AB05976 . . . . .                                                 | 64 |
| AB05980 . . . . .                                                 | 65 |
| AB06068 to Muhammad Thabit Maraghihi, in Baku . . . . .           | 65 |
| AB06015 to Mary Frances Roe, in Chicago . . . . .                 | 66 |
| AB06348 to Muhammad Qassab, in Tabriz . . . . .                   | 67 |
| AB06531 . . . . .                                                 | 67 |
| AB06538 . . . . .                                                 | 68 |
| AB06539 . . . . .                                                 | 69 |
| AB07017 to Corinne True, in Chicago . . . . .                     | 69 |
| AB07019 to Mary Frances Roe, in Chicago . . . . .                 | 70 |
| AB07126 . . . . .                                                 | 71 |
| AB07128 . . . . .                                                 | 71 |
| AB07141 . . . . .                                                 | 72 |
| AB07145 . . . . .                                                 | 73 |
| AB07720 to Goodall, Henry L et al., in California . . . . .       | 73 |
| AB07155 to Ora C Taylor, in Cincinnati . . . . .                  | 74 |
| AB07223 to Rachel Halloran, in Cincinnati . . . . .               | 75 |
| AB07733 to Magnus Poulsen, in Racine, WI . . . . .                | 75 |
| AB07342 to Nasrullah Baqiruf, in Tihran . . . . .                 | 76 |
| AB07590 to Aqa Ali brother of Aqa Mihdi . . . . .                 | 76 |
| AB07837 to Mary Stockard . . . . .                                | 77 |
| AB07170 . . . . .                                                 | 78 |
| AB07816 . . . . .                                                 | 78 |
| AB07820 . . . . .                                                 | 79 |
| AB11966 to Mashhadi Iskandar Ganjihi, in Baku . . . . .           | 80 |
| AB08356 to Mary A Woodworth, in Chicago . . . . .                 | 80 |
| AB08281 to Sidney Ranks Fint, in Walla Walla, WA . . . . .        | 81 |
| AB08230 to Aqa Muhammad Aqa Milani . . . . .                      | 81 |

|                                                                         |    |
|-------------------------------------------------------------------------|----|
| AB08027 to Haji Husayn Milani son of Haji Muhammad Baqir . . . . .      | 82 |
| AB08378 to Harry Dotty . . . . .                                        | 82 |
| AB08455 . . . . .                                                       | 83 |
| AB08456 . . . . .                                                       | 83 |
| AB12570 . . . . .                                                       | 84 |
| AB08999 to Corinne True, in Chicago . . . . .                           | 85 |
| AB08998 to Edna True, in Chicago . . . . .                              | 85 |
| AB09021 to Henry L Goodall, in Chicago . . . . .                        | 86 |
| AB08987 to Mary A Lesch, in Chicago . . . . .                           | 86 |
| AB08992 to Marie A Watson, in Washington, DC . . . . .                  | 87 |
| AB08997 to Sarah Etta Sargent, in Washington, DC . . . . .              | 87 |
| AB08490 to Edith De Bons Mackaye . . . . .                              | 88 |
| AB09065 to Kathryn Frankland . . . . .                                  | 88 |
| AB08986 to Margaret Harris . . . . .                                    | 89 |
| AB09111 . . . . .                                                       | 89 |
| AB09119 . . . . .                                                       | 90 |
| AB09124 . . . . .                                                       | 90 |
| AB09637 to Mary A Lesch, in Chicago . . . . .                           | 91 |
| AB09392 to Kolinson, Elenora (Robinson), in Cincinnati . . . . .        | 91 |
| AB09697 to Arthur S Agnew . . . . .                                     | 92 |
| AB09458 to Bilqays Davudi . . . . .                                     | 92 |
| AB09649 to Carl Mr Anderson . . . . .                                   | 93 |
| AB09275 to Dhikr Ali Milani . . . . .                                   | 93 |
| AB09624 to Edna Schroeder . . . . .                                     | 94 |
| AB09592 to Huma Khanum . . . . .                                        | 94 |
| AB09628 to Mamie Agnew . . . . .                                        | 95 |
| AB09693 to Odette M D'astre . . . . .                                   | 95 |
| AB12654 to Milani, Mirza Muhammad brother of Ali Akbar Milani . . . . . | 96 |
| AB09732 . . . . .                                                       | 96 |
| AB09736 . . . . .                                                       | 97 |
| AB09743 . . . . .                                                       | 97 |
| AB09745 . . . . .                                                       | 98 |

|                                                                |     |
|----------------------------------------------------------------|-----|
| AB09752 . . . . .                                              | 98  |
| AB10188 to Katherine K True, in Chicago . . . . .              | 99  |
| AB10187 to Mamie Agnew, in Chicago . . . . .                   | 99  |
| AB10197 to Christ Mrs Olsen, in Racine, WI . . . . .           | 100 |
| AB10255 to Christ Olsen, in Racine, WI . . . . .               | 100 |
| AB10053 to Tesla Fint, in Walla Walla, WA . . . . .            | 101 |
| AB09948 to Abbas Quli Bayk (Khalkhal) et al. . . . .           | 101 |
| AB10316 to Elizabeth Ambrose . . . . .                         | 102 |
| AB10189 to Mary Harris . . . . .                               | 102 |
| AB10280 to True, Corinne and Rosenhower, Mrs . . . . .         | 103 |
| AB10279 . . . . .                                              | 103 |
| AB10288 . . . . .                                              | 104 |
| AB10299 . . . . .                                              | 104 |
| AB10309 . . . . .                                              | 105 |
| AB10310 . . . . .                                              | 105 |
| AB10725 to Louise Waite, in Chicago . . . . .                  | 106 |
| AB10736 to Mary Goodall, in Chicago . . . . .                  | 106 |
| AB10667 to Sophie Loeding, in Chicago . . . . .                | 106 |
| AB10407 to Asadullah Davudi Saidus-Sultan, in Tabriz . . . . . | 107 |
| AB10685 to Marjorie Fint, in Walla Walla, WA . . . . .         | 107 |
| AB10697 to Charles G Scheffler . . . . .                       | 108 |
| AB10762 . . . . .                                              | 108 |
| AB10786 . . . . .                                              | 109 |
| AB10787 . . . . .                                              | 109 |
| AB10788 . . . . .                                              | 110 |
| AB11008 to Evelyn Sarah Hooper, in United States . . . . .     | 110 |
| AB11106 to Frances Roe, in United States . . . . .             | 111 |
| AB11097 . . . . .                                              | 111 |
| AB11098 . . . . .                                              | 112 |
| AB11109 . . . . .                                              | 112 |
| AB11146 to Mirza Asadullah Isfahani, in Egypt . . . . .        | 113 |
| AB11279 . . . . .                                              | 113 |

|                                   |            |
|-----------------------------------|------------|
| AB11284 . . . . .                 | 113        |
| AB11307 . . . . .                 | 114        |
| AB11441 . . . . .                 | 114        |
| <b>Study guide to this volume</b> | <b>115</b> |

**ABU1572**

*Words to Percy Woodcock in 1909 in Akka*  
*Question/topic: Regarding the House of Justice*

Notes taken at Acca, by Mr. Woodcock, 1909.  
 .....  
 Regarding the House of Justice the Master said: "It is a great mistake to suppose that there will be a House of Justice established in each city. The fact is there will be but one House of Justice for the whole world, to be composed of individuals from each country. In each city there will be a Spiritual Meeting, or Board of Council, composed of nine or more, whose function will

PN1909F

Regarding the House of Justice the Master said: "It is a great mistake to suppose that there will be a House of Justice established in each city. The fact is there will be but one House of Justice for the whole world, to be composed of individuals from each country. In each city there will be a Spiritual Meeting, or Board of Council, composed of nine or more, whose function will be to attend to the business of the Assembly. This Spiritual Meeting will have no power to control or make laws. The members of the council are merely the servants of the Assembly or community."

Continuing in this connection the Master said: "A house is never furnished before the structure is erected. So with the Cause of Baha'u'llah. It must be first built up; afterwards it will be furnished with justice and then it will be called the House of Justice. When this time comes and the universal House of Justice is once established, its commands will be obeyed by all."

"Many minor laws not mentioned in the Kitab-el-Akdas will be made by them, but no laws contained in the Kitab-el-Akdas can be abrogated by them. We have to regard the Cause of Baha'u'llah as a house in the process of building and that we are the builders; in other words, we are simply the servants building the house. The house is not ours. We simply contribute the labor."

When asked who would elect the individual members of the House of Justice, the Master said: "They would be elected similar to the plan adopted in electing members of Congress in the United States, each country electing a representative, the same as each state does in the union."

PN\_1909F p028

**ABU1729***Words to Percy Woodcock in 1909 in Akka*

In answer to the question, "Why should one pray through Christ as the Christians do, or through another manifestation of God and why should we not pray to God direct?" Abdul-Baha said:

"If we wish to pray we must have some object upon which to concentrate. If we turn to God we must direct our hearts to a certain center. If man worships God otherwise than through his Manifestation he must first form a conception of God and that conception is created by his own mind. As the finite cannot comprehend the Infinite so God is not to be comprehended in this fashion. That which man conceives with his own mind he comprehends. That which he can comprehend is not God. That conception of God which a man has is but a phantasm, an image, an imagination, an illusion. There is no connection between such a conception and the Supreme Being.

"If a man wishes to know God he must find him in the perfect mirror, Christ or Baha'u'llah. In either of these mirrors he will see reflected the Sun of Divinity.

"As we know the physical sun by its splendor, by its light and heat so we know God, by the spiritual sun, when he shines forth from the temple of Manifestation by his attributes of perfection, by the beauty of his qualities and by the splendor of his light. The Manifestations of God are the focal centers of the world...

"The epitome of all worship is the worship of the attributes of Christ, not his personality."

SW\_v08#04 p.047-048, PN\_1909B p048

**ABU2690***Words spoken in 1909 in Haifa/Akka*

Give Mrs. Botay my greetings and love and tell her she must greatly endeavor through the assistance of heaven to cast light among the colored people so that they may become as our brothers; no blacks, no whites; both as one. By this means you shall free Americans from all prejudice.

Because in the Kingdom of God all are the same, whether black or white. The greater the faith of either, the more acceptable is he in the Kingdom. A faithful colored believer is a child of the Kingdom; while a white unbeliever is deprived.

God looks upon hearts; not upon colors. He looks upon qualities; not upon bodies.

SW\_v12#05 p.108

**ABU2771***Words to Percy Woodcock in 1909 in Akka**Question/topic: Regarding the Ark*

In speaking of the ark the Master said: "It has two distinct meanings, the esoteric and exoteric. Esoterically the ark is that shelter given by God, which will carry His creatures over the waters of error to safety. For example: Abdul-Baha is the ark of the new covenant provided by Baha'u'llah in this day. Those who enter into this protection will avoid the flood of doubts and uncertainty which is gradually engulfing the world. My desire is that the hearts of the friends be firm in the love of Baha'u'llah. It is my wish that their hearts be filled with divine love, because everything is perishable save the love of God which is eternal and remains forever."

PN\_1909F p029

**ABU3177***Words to Mr and Mrs Hannen in 1909 in Haifa/Akka*

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 name, "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 his name as he wishes. This is the only name he has appointed for himself.

SW\_v08#15 p.211

**ABU3640***Words to Sutherland Maxwell in 1909*

*Question/topic: "The Christians worship God through Christ; my wife worships God through You; but I worship Him direct."*

In 1909, May and Sutherland Maxwell made a pilgrimage together to the Prison City of 'Akka, to visit 'Abdu'l-Baha. Sutherland was not yet a convinced Baha'i. One day at table, he said to 'Abdu'l-Baha: "The Christians worship God through Christ; my wife worships God through You; but I worship Him direct."

'Abdu'l-Baha smiled and said: "Where is He?" "Why, God is everywhere," replied Sutherland. "Everywhere is nowhere," said 'Abdu'l-Baha. He then went on to demonstrate that such worship was the worship of a figment of the imagination and had no reality; we must worship God through something tangible and real to us, hence the role of the Manifestations.

BW\_v12p658

## AB00297

*To: Sulayman son of Shamun father of Andre et al., in Arak  
Date: 1909 ca.*

1 Praise be to Him Who created the earth and the heavens and made them a proclamation of His clear signs, Who brought forth the brilliant suns, the radiant moons, and the shining stars, Who split the seed and created the soul in numbered days, Who distinguished man with the image of the All-Merciful and made him a complete exemplar of perfection and beauty in the contingent world. And thanks be to the Glorious Lord for His abundant favor and His precedent mercy upon His servants, from whom arose cries of "God is Most Great" and "There is no God but God," for He guided them to the path and gave them to drink of the pure water of Paradise, quenched their thirst, and healed their sick. And greetings and praise be upon a dawn that shines and illumines the horizons, which was the beginning of enlightenment, and gave glad tidings of the rising of the Sun of Truth from the dawning-places of unity, and warned the deaf, blind, and dumb of severe punishment on the Day when bones are brought to life though they be decayed.

2 O ye sincere ones! O ye who are attracted! When the pitch darkness and the gloomy night intensified wherein no paths could be seen, and the lights disappeared and the moons set and the brilliant lamp was extinguished, and the way and path were lost, the Ancient Lord appeared with a luminous dawn and a clear light unto all the worlds. He announced and gave glad tidings, saying: "The Hour has drawn nigh and the moon is cleft asunder, and the stars are darkened and scattered, and the greatest spectacle shall appear on a continuing day of gathering, and the Sun of Truth shall be manifested with the most brilliant beauty, and on that Day mankind shall be divided groups scattered about - a company from among the people of hearing and sight, and a band from among those who went astray and were proud. Thus one group shall be in a lofty paradise, a pleasing life, and complete bounty, while another group shall be in great deprivation, evident loss, and painful torment. As for those who are foremost, they shall be in the Paradise of Delight, given to drink from a flowing spring, and they shall drink from the fountain of Tasnim, and theirs shall be the choice sealed wine, and the sweet fragrance, and the promised gift, and the attained goal."

1 جداً لمن خلق الأرض والسموات وجعلها منشور آياته البينات وانشأ الشمس الساطعة و الدور اللامعة و النجوم الباهرة و فلق الحبة و برء النسمة في أيام معدودات واختص الانسان بصورة الرحمن و كان مثلاً جامعاً للكمال والجمال في عالم الأمكان و الشكر للرب الجليل على جزيل النعمة و سبق الرحمة على عباده المرتفع منهم الضجيج بالتكبير و التهليل بما هداهم السبيل و سقاهم السلسيل و روى منهم الغليل و شفى منهم العليل و التحية و الثناء على صبح يلوح و يضيء على الآفاق و كان مبدء الأشرار و بشر بشروق شمس الحقيقة على مطالع التوحيد و انذر الصم العمى البكم ببأس شديد يوم يحيى العظام و هي رميم

2 أيها المخلصون أيها المنجذبون لما اشتد الظلام الخالك و الليل الدامس لا يرى فيه المسالك و غابت الأنوار و افلت الأقار و طفأ السراج الوهاج و فقد السبيل و المنهاج فتجلى المولى القديم بصبح منير و نور مبين على العالمين و انبأ و بشر و قال دنت الساعة و انشق القمر و طمس النجوم و انتثر و سيظهر المنظر الأكبر في يوم حشر مستمر و تتجلى شمس الحقيقة بجمال انور و الناس يومئذ احزاب منتشرة من اهل السمع و البصر و عصبة ممن ضل و استكبر ففريق في جنة عالية و عيشة راضيه و نعمة وافيه و فريق في حرمان عظيم و خسران مبين و عذاب اليم اما السابقون في جنة النعيم يسقون من ماء معين و يشربون من عين التسنيم و لهم الرحيق المختوم و الطيب المشوم و الرفد المرفود و الورد المورود

3 My God, my God! Thou seest Thy sincere servants attracted to the Manifest Light, seeking tidings of the Great Announcement, speaking Thy praise among the worlds, remembering Thee in the dark night, and glorifying Thee with wise remembrance. They hasten to the place of sacrifice out of love for Thy Ancient Beauty and spend their souls, inflamed by the fire of Thy love burning in the sound heart, which gives life to decayed bones. O Lord! Make them signs of guidance and cause them to hear the glorification and magnification from the Supreme Concourse. Strengthen them with hosts they cannot see and expand their breasts through the flow of the spirit in their limbs and members. O Lord! These are the sweet herbs of Thy most exalted Paradise, the flowers of Thy highest Garden, and the leaves of Thy luminous Garden. Send down upon them abundant rain until they become fresh, verdant, and flourishing through the outpouring of the cloud of Thy all-encompassing mercy that showers abundantly upon all things.

4 O beloved friends! His honor Mirza Ibrahim arrived at the Holy Shrine and joined with the yearning ones of the Sacred Land. He laid his head at the Sacred Threshold and beseeched boundless aid and grace for the friends. In every gathering he remembered you, and in every dwelling he offered praise. He extolled to the utmost your attraction and enkindlement, and brought glad tidings of spiritual joy and delight to the hearts and souls of the friends. He requested a sweet letter for each one, but this wanderer in the wilderness of the love of God has neither time nor respite, for occupations and preoccupations are like a boundless ocean. If I were to count and review the letters received each day, time would not suffice—let alone writing replies. Many are the precious souls and distinguished persons who have sent numerous letters, yet there has been no opportunity to answer any of them. Therefore, lamentations reach to the highest heaven, but what can be done? I am compelled in this deficiency and thus am excused.

5 Therefore, I have undertaken to write this letter and have beseeched for each one, from the Kingdom of Unity, aid, protection and shelter, that through the rays of the Sun of Truth the friends may become luminous candles in the gathering of the All-Merciful, and that the saplings in the garden of God may, in the avenue of the heart, engage in designing flowers of inner meanings, and in the rose garden of the heart and soul busy themselves with adorning the flowers of divine mysteries. May they thus perfume the nostrils of all humanity with the sweet fragrances of the divine gardens, and in their conduct and behavior teach heavenly characteristics to both rulers and

3 الهی الهی تری عبادک المخلصین منجذبین الی التور المبین و مستنبثین من النبا العظیم و ناطقین بذکرک بین العالمین یذکرونک فی اللیل البهیم و یتنون علیک بالذکر الحکیم و یسرعون الی مشهد الفداء حباً بجمالک القدیم و ینفقون ارواحهم تسعراً بنار محبتک الملتته فی القلب السلیم الحییه للعظم الرمیم رب اجعلهم آیات الهدی و اسمعهم التهلیل و التكبیر من الملاء الاعلی و ایدهم بجنود لم یروها و اشرح صدورهم بسرائر الروح فی الجوارح و الأعضاء رب هؤلاء ریاحین فردوسک الاعلی و ازهار جنتک العلیا و اوراق حدیقتک التوراء ارسل السحاب علیهم مدراراً حتی یصبحوا خضلة خضرة ریانة بفیض سحاب رحمتک العام الغدق علی کل الاشیاء

4 ای عزیزان مهربان جناب میرزا ابراهیم به بقعه مبارکه وارد و با مشتاقان ارض مقدسه محشور گشت سرباستان مقدس نهاد و در حق دوستان طلب عون و عنایت بی پایان نمود و در هر محفلی پیاد شما بود و در هر منزلی ادای ثنا نمود نهایت ستایش از انجذاب و اشتعال نمود و مرده روح و ریحان و مسرت جان و وجدان یاران داد و از برای هر یکی نامه پرحلاوتی خواست ولی این سرگشته صحرائی محبت الله را فرصت و مهلتی نه زیرا شواغل و مشاغل مانند بحر بی پایان اگر اوراق وارده در هر روز بشمارم و نظر کنم وقت کفایت ننماید تا چه رسد بتحریر نامه چه بسیار نفوس نفیسه و شخص شخص که مکاتیب متعدده فرستاده فرصت جواب هیچیک نشده لهذا ناله و فریاد بعنان آسمان رساند و لکن چه توان نمود من در این قصور مجبورم

5 لهذا معذورم بناء علیه بتحریر این نامه پرداختم و از برای هر یک از ملکوت احدیت عون و صون و حمایت خواستم تا بپرتو شمس حقیقت یاران شع انجن رحمان گردند و نهالهای حدیقه یزدان در خیابان خاطر بطراحی گلهای معانی پردازند و در گلشن جان و دل بتزین ریاحین اسرار الهی مشغول گردند تا از نفحات طیبیه ریاض الهی مشام عموم انسانی را معطر و معبر فرمایند و در روش و سلوک اخلاق رحمانی بملوک و مملوک بیاموزند جستجوی حقیقت کنند و روی دلجوی

subjects. May they search after truth and seek the attractive countenance of the Beauty of Unity. May they turn their faces toward God and walk in His path, that each may become an educator of the human world and conduct themselves in such a way as to cause the life of the world of humanity and breathe spirit into dead bones. Upon you be the Most Glorious Glory!

جمال احدیت طلبند روی بسوی حق کنند و در  
سبیل الهی سلوک نمایند تا هر یک مربی عالم  
انسانی گردند و نوعی رفتار و گفتار کنند که  
سبب حیات عالم بشری گردد و روح در عظم  
رمیم بدمد و علیکم البهاء الأبهی

TAH.326b

## AB00812

To: *Siyyid Husayn Afnan, in Shiraz*

Date: 1909 ca.

- 1 O exalted branch of the divine Lote-Tree! For some time this pen has not written to your honor, due to lack of opportunity and leisure. Otherwise, my constant desire is to write daily scrolls to the branches of the blessed Lote-Tree, to remain occupied and familiar with their remembrance. Though outwardly I may not engage with pen and ink, in heart and soul I am your confidant and intimate companion, never forgetting for a moment and never resting. I beseech God that He may make all branches of the blessed Lote-Tree partners and shares with 'Abdu'l-Baha in servitude at the glorious and exalted Thresh-old, that we may all serve and worship with heart and soul, pursue the path of servitude, seek God's good pleasure, and speak forth the mystery of truth. Verily my Lord guides whom He wishes to what He wishes, and He is the Mighty, the Powerful.

1 ایها الفرع الرفیع من السدرة الرَّحمانیة مدّتیست  
این خامه بآن حضرت نامه ننگاشته سبب عدم  
فرصت و مهلت بوده والا همواره مرا آرزو  
چنانست که در هر روز بافان سدره مبارکه  
طوماری بنگارم و بیادشان مشغول و مألوف  
گردم و هرچند بظاهر به خامه و مداد نپردازم  
ولی در قلب و فؤاد بیاد شما همدم و همرازم  
آتی فراموش نکنم و دمی نیاسیم از خدا میطلبم  
که جمیع افنان سدره مبارکه را با عبدالبهاء  
در عبودیت آستان جلیل رفیع شریک و سهم  
فرماید تا کلّ به جان و دل خدمت نمائیم و  
عبادت کنیم راه عبودیت پوئیم و رضای حق  
جوئیم و سر حقیقت گوئیم ان ربّی یهدی من  
یشاء علی ما یشاء و انه لهو القویّ القدير

- 2 Regarding the house that was the nest and shelter of His Holiness the Holy Martyred Branch, the illustrious uncle Siyyid 'Ali (may my spirit be sacrificed for him), about which you wrote - that house was the nest of the holy dove and adjacent to the birthplace of the Luminary of the Supreme Concourse, the Primal Point (may my spirit, my being, and my essence be sacrificed for Him). Therefore that house is considered among the sacred spots and reverence for it is an obligatory matter.
- 3 Convey loving greetings on behalf of 'Abdu'l-Baha to the spiritual branch, His Honor Mirza 'Ali-Muhammad Khan, and say: O wondrous branch! Strive with complete determination, desire and importance to deliver that frequented house from the

2 در خصوص خانه‌ای که لانه و آشیانه حضرت  
الفرع المقدّس الشّہید خال جلیل جناب آقا سیّد  
علی روحی له الفداء مرقوم نموده بودید آن خانه  
لانه حمامه قدس بود و مجاور مسقط رأس نبر  
ملا اعلی نقطه اولی روحی و ذاتی و کینونتی  
له الفداء لهذا آن خانه از بقاع مقدّسه محسوب و  
احترامش امر مفروض

3 جناب فرع روحانی حضرت میرزا علیمحمد  
خان را از قبل عبدالبهاء تحیت مشتاقانه برسان و  
بگو ای فرع بدیع بتمام همّت و رغبت و اهمّیت

hands of strangers and make it the Mashriqu'l-Adhkar of the righteous. If doing so openly would cause the strangers' antipathy and the evil ones' clamor, then keep this secret hidden, deliver that respected house from others' hands, and quietly arrange gatherings there, engaging in remembrances at dawn and prayers and supplications in the morning. Through the blessings of this pious act, abounding grace shall be attained, hearts shall become occupied with mention of the Forgiving Lord, joy shall appear and divine intoxication shall be attained, such that the fire of the love of God shall blaze intensely and create another passion in minds, even as in other lands the Mashriqu'l-Adhkar caused the fire of God's love to blaze, created great enthusiasm and delight in hearts, and bestowed divine glad tidings upon souls. However in Shiraz it must proceed with utmost wisdom and caution, so that strangers may never become aware - even among the friends present it as a spiritual gathering. If not done thus, the base among the people shall arise to commit vile deeds and it shall cause dismay to hearts.

بکوش تا آن بیت معمور را از دست اغیار  
دراری و مشرق الأذکار ابرار نمائی اگر واضح  
و آشکار سبب اغیار اغیار و ضوضاء اشعار  
شود این راز را مستور و پنهان نمائید و آن بیت  
محترم را از دست غیر برهانید و خفياً در آن  
محفل بیارائید و باذکار در استحار و نماز و نیاز در  
ابکار مشغول گردید تا بمبارکی این عمل مبرور  
فضل موفور حاصل گردد و قلوب مشغول ذکر  
رب غفور گردد فرحی رخ بگشاید و نشئهئی  
در دماغ آید که نار محبت الله شعلهئی شدید  
زند و شوری دیگر در سرها اندازد چنانکه در  
سائر دیار مشرق الأذکار سبب فوران نار محبت  
الله شد شوق و شغفی عظیم در دلها انداخت و  
بشارتی الهیه بجانها بخشید ولی در شیراز باید در  
نهایت حکمت و احتیاط مجری گردد که ابداً  
اغیار اطلاع نیابند حتی در میان احباب محفل  
روحانی عنوان کنید و اگر چنین نباشد اراذل  
قوم بر ذائل قیام نمایند و سبب وحشت قلوب  
شود

- 4 Convey loving greetings on behalf of 'Abdu'l-Baha to His Honor Mirza Abu'l-Hasan, branch of the blessed Lote-Tree, and say that we are always occupied with your remembrance and familiar with your mention. We hope through the Lord's grace that you may ever be intimate with the divine breath and familiar with holy fragrances, that you may be the cause of the glory of God's Cause and the means of the spirit and delight of the friends. Upon him be greetings and praise.

4 حضرت افنان سدره مبارکه جناب میرزا  
ابوالحسن را از قبل عبدالهء تحیت مشتاقانه  
برسان و بگو که ما همواره بیاد تو مشغولیم و  
بذکر تو مألوف امیدوار از فضل پروردگاریم که  
همواره بنفس رحمانی مأنوس باشی و بنفحات  
قدس مألوف سبب عزت امر الله باشی و  
اسباب روح و ریحان یاران گردی و علیه التحية  
و الثناء

GEN.257x, AFNAN.194-195x

INBA87:411b, INBA52:424

## AB01368

*Date: 1909 ca.*

The Greatest Name (may my life redeem His beloved!) was manifested in the centre of the world. It sent forth the Light of Unity and the Bounty of Harmony and Love. The fundamental purpose of this Manifestation was to bind together the people of the world and to establish unity and love among them. Certain souls attained ecstasy from the Chalice of Truth, and

thus thousands became as one soul. They became waves of one sea, stars of one heaven, lights in the world of humanity, and upraised banners of oneness in the world. They sacrificed even life for one another and were chained in the links of love for each other.

These souls will give such light that it will dispel the darkness of the horizons. They will be so confirmed that the dawn of hope will arise from the horizon of despair. I hope that ye will also aim to attain this goal. Thus ye may become signs of unity, dawning lights of oneness and a cause of promoting the standard of humanity.

This is the essence of essences. If this hope be realized, the world will be a different world and man a different man. But when some people, who have not understood the truth of this Cause and its purpose may mention it and attach but little importance thereto, ye should not be depressed. Ye must tell them concerning the Cause of Jesus Christ and His beginnings. The Jews, who were the lowest and most persecuted of the people of GOD in those days, even thy scorned Him, supposing the Cause of Christ to be of superstition and without foundation. Observe what befell His Holiness! Had they considered His Cause to be of importance, they would have at least refrained from such disrespect. Then consider how those people who laughed and scorned were changed, became attracted to the light and attained firm standing on solid foundation. One of these scorners was Paul the Apostle, who at first brought about so much trouble, but when he was awakened and became attentive, he offered such noteworthy services to the Cause of Christ!....

PN\_1909 p073

## AB04899

*To: Haji Muhammad Rida et al.*

*Date: 1909 ca.*

- <sup>1</sup> O my spiritual friends! Praise God that this cup brimful of mystic wine is being borne round and the friends are receiving their share of divine exhilaration. Although political and state affairs are of great importance, nevertheless in comparison to this mighty Cause they are no more than a mirage, they assuage no thirst and are the weakest of edifices in the

<sup>1</sup> ای یاران ربّانی الحمد لله جام سرشار از بادهء روحانی در دور است و نشئهء رحمانی نصیب و بهرهء یاران الهی امور سیاسی هرچند از مهمام امور است ولی بالنسبه باین امر عظیم سراب است نه شراب و در مقابل بنیان ملکوت اوهن بیوتست

face of this fortress of the Kingdom. Thus should one engage one's thoughts both night and day on this most important of all undertakings. Thus should we not rest for a moment nor be indolent and weak. If a person could actually see the "Frequented Fane" before his very eyes he would undoubtedly turn his sight away from this other building, this ruin of rubble that is tottering to its destruction. "Verily it is my Lord that is the straight Path".<sup>1</sup>

- 2 'Abdu'l-Baha has the greatest love for you and therefore does He seek to establish the commonwealth of the Kingdom of God, the government of spiritual affairs and susceptibilities. These are what shall give life and become the cause of progress in the world of humanity. My hope is that ye may all be engaged in raising this mighty altar so that the peoples of the world may burn with the fire of the love of God.

پس باید شب و روز فکر خویش را در این اهمّ امور صرف نمود و دقیقه‌ئی فتور نیاورد و قصور ننمود نفسی را اگر بیت المعمور ممکن الحصول البتّه باید از بیت مطمور چشم پوشاند آن ربّی لعلی صراط مستقیم

2 عبدالبهاء نهایت محبت بشما دارد و از برای شما سیاست ملکوتی جوید و امور ربّانی روحانی خواهد که سبب حیات جهانست و ترقی و علویت جهانیان امیدم چنانست که بآن پردازند تا جهانیان را بنار محبت الله بگدازند و علیکم البهاء الأبهی

MMK2#280 p.201

## AB07647

*To: Aliyyih wife of Baha'id-Din, in Shiraz*

*Date: 1909 ca.*

- 1 O pure leaf and handmaiden of God, the All-Compelling, the Self-Subsisting! Your honored father left you as his memorial in this world. You are ever in my thoughts and present in this gathering. Rest assured of the grace and bounty of the Blessed Beauty and trust in the respect and consideration of 'Abdu'l-Baha.
- 2 I beseech from the threshold of Oneness forgiveness for those who have ascended to God, and I implore from the Blessed Beauty's threshold that you may be confirmed in achieving your utmost desire, that a goodly end may be assured and ordained, that your children may become manifestations of the good-pleasure of the Lord, and that Baha'u'd-Din may be accepted at the Supreme Threshold.
- 3 And upon you be the Most Glorious Glory.

1 ای ورقه طیبه و امة الله المهيمن القیوم پدر بزرگوار ترا در این جهان یادگار گذاشت همواره در خاطری و در این محضر حاضر مطمئن بفضل و موهبت جمال ابهی باش و معتمد بر حرمت و رعایت عبدالبهاء

2 از درگاه احدیت طلب مغفرت بجهت متصاعدین الی الله گشت و از آستان جمال مبارک استدعا مینمایم که بآنچه نهایت آرزوست مؤید گردی و حسن خاتمه محقق و مقرر شود و انجال مظهر رضای حضرت پروردگار گردند و جناب بهاء الدین مقبول درگاه علین گردد

3 و علیک البهاء الأبهی

INBA87:100, INBA52:099a

<sup>1</sup>Qur'an 11:56.

**AB07266***To: Brother of Yunis Khan**Date: 1909 ca.*

- 1 O servant of Baha, be not sorrowful, be not grieved, be not despondent. You are under the shadow of My favor and the manifestation of grace and bounty. I beseech God that the means of comfort be provided for you, not trials.
- 2 Although in the blessed Tablets this verse of Sana'i is written: "If He bestows the pearl of bounty, behold the hearts are its shells, and if the arrow of calamity comes, behold the souls are its targets," yet for you I wish the pearl of bounty, not the arrow of calamity.
- 3 However, you must show forth steadfastness in your work and occupation, for without steadfastness success is impossible and unattainable. God has so ordained and commanded it. And upon you be greetings and praise.

1 ای بندهٔ بها محزون مباش مغموم مگرد مأیوس  
 مشو در ظلّ عنایتی و مظهر لطف و موهبت  
 از خدا خواهم که اسباب آسایشی فراهم آید نه  
 آزمایش

2 اگرچه در الواح مبارک این بیت سنائی محرّر گر  
 در عطا بخشد اینک صدفش دلها \*\*\* ورتیر بلا  
 آید اینک هدفش جانها ولی من از برای تو در  
 عطا خواهم نه تیر بلا

3 اما باید در کار و شغل خویش استقامت بنمائی  
 زیرا بدون استقامت موفقیت ممتنع و محال خدا  
 چنین قرار داده و چنین امر فرموده و علیک  
 التّحیّة و الثّناء

MSHR4.337

**AB09610***To: Spiritual Assembly of Sadi et al.**Date: 1909 ca.*

- 1 O ye friends of 'Abdu'l-Baha! Arrange ye a gathering of fellowship, and in that divine assembly raise the melody of praise and glorification. Light ye the candle of the love of God and drink of the wine of the knowledge of God, and sweeten your palate with the honey of affection and unity, that the beauty of the bounty of God may appear in that gathering with utmost charm, grace and sweetness.
- 2 And upon you be the Most Glorious Glory.

1 ای یاران عبدالبهاء محفل انس بیارائید و در انجمن  
 رحمانی آهنگ تسبیح و تقدیس بلند کنید شمع  
 محبت الله برافروزید و شراب معرفت الله بنوشید  
 و از شهد الفت و اتحاد کام شیرین نمائید تا شاهد  
 موهبت الله در نهایت ملاحیت و صباحت و  
 حلاوت در آن انجمن جلوه نماید

2 و علیکم البهاء الأبهی

INBA84:259b, AKHA\_134BE #09 p.a

**AB09912***To: Shahab Fatheazam Ardistani, in Tihiran**Date: 1909 ca.*

O steadfast one in the Covenant! Glad tidings to thee of the future of that family and the destiny of that household, which shall be like unto a most delightful, enchanting and sweet paradise. Ere long thou shalt witness what a victory Jinab-i-Fathi-A'zam achieved, what realm he conquered, and what spiritual sovereignty he established. Convey the yearning greetings of Abdu'l-Baha to Jinab-i-Aqa Ali Akbar Ababaf and Jinab-i-Aqa Asadu'llah, son of Aqa Muhammad-Rida. They are ever before my sight and vision, and as members of the gathering, I hold the utmost love for these two noble souls. Convey spiritual greetings to Jinab-i-Aqa Asadu'llah and tell him that lack of time prevents me from writing a special letter. Surely he will excuse me. Give glad tidings of the favors of the Lord of all worlds to Jinab-i-Mirza Nuru'd-Din, and show kindness to Jinab-i-Aqa Ghulam-Husayn, son of Ahmad of Zavarih, gladden his heart and give him heavenly tidings. Tell him there is a well-known saying: "If there is someone at home, one word suffices."...

ای ثابت بر پیمان بشارت باد تو را آینده آن دودمان و استقبال آن خاندان چون بهشت برین نازنین و دلنشین و شکرین است عنقریب خواهی دید که حضرت فتح اعظم چه فتحی نمود و چه کشوری بگشود و چه سلطنت روحانی تأسیس نمود جناب آقا علی اکبر عباباف و جناب آقا اسدالله سلیل آقا محمد رضا را تحیت مشتاقانه عبدالبهاء برسان همواره در نظرند و پیش بصرند و از اجزای محضر نهایت محبت بآن دو شخص بزرگوار دارم و بجناب آقا اسدالله تحیت روحانیه برسان و بگو که عدم فرصت مانع از تحریر نامه مخصوص است البته معذور خواهند داشت جناب میرزا نورالدین را مرده الطاف رب العالمین بده و جناب آقا غلامحسین نجل احمد زوارهئی را مهربانی نما و شادمانی بخش و مرده آسمانی بده و بگو مثلثیست مشهور در خانه اگر کس است یک حرف بس است...

MSHR3.213-214x

**AB00079***To: Mulla Habibullah (Kushih) et al., in Kishih**Date: 1909 or <*

- 1 My God, my God! These are servants from whose eyes Thou hast removed the veil, upon whom Thou hast bestowed abundant gifts, and whose vision Thou hast illumined through beholding Thy most great signs, until they forsook error and blindness and were guided to the light of guidance. Thou didst deliver them from the depths of waywardness and error, and rescue them from the encompassing darkness that had overtaken humanity. O Lord! Each one of them is nurtured at the breast of Thy loving-kindness, immersed in the ocean of Thy guidance, turned toward Thee, and attracted to the Kingdom

1 الهی الهی هؤلاء عباد کشفتم عن اعینهم الغطاء و جزلت لهم العطاء و نورت ابصارهم بمشاهدة آیاتک الکبری حتی ترکوا الضلالة و العمی و اهدتوا الی نور الهدی و انقذتهم من غمار الضلالة و الغوی و نجيتهم من ظلام حالک مستول علی الوری رب کل واحد منهم رضيع ثدی عنایتک و غریق بحر هدایتک و متوجه الیک و منجذب الی ملکوت فردایتک لک الحمد بما هتکت

of Thy oneness. Praise be unto Thee for having rent asunder the veils, revealed the mysteries, shed forth the lights, and manifested the signs until the light of certitude shone forth and the morn of assurance dawned, and hearts and consciousness were illumined. They have arisen to serve Thy Cause, to exalt Thy Word, to spread Thy remembrance, to scatter the pearls of Thy knowledge, and to kindle the fire of Thy love. Thanks be unto Thee for this. Verily, Thou art the Bestower, the Guide, the Guardian, the Generous, the Gracious, the Loving. There is no God but Thee, the King, the Truth, the Omnipotent, the Mighty, the All-Merciful.

- 2 O friends of 'Abdu'l-Baha! At every moment offer a hundred thousand thanksgivings to the Kingdom of God, for the escort of His grace hath arrived, the morn of guidance hath dawned, the breeze of bounty hath wafted, and the anthem of the Concourse on High hath reached the ears of the spiritually-minded, and the call of "Ya Baha'u'l-Abha" hath been heard.
- 3 Glory be to God! Despite the fact that the Bab—may my spirit be a sacrifice unto Him—in all His Books and Tablets made no mention save the praise of "Him Whom God shall make manifest" and made all laws, ordinances, truths and meanings of the Bayan conditional upon and subject to the sanction of the Most Great Name, and in explicit terms declared "should He appear this day, I would be the first to believe in Him," and furthermore, addressing a certain noble person, stated: "Beware, beware lest thou be veiled by the Vahid of the Bayan, for they are but creatures in His presence"—meaning that at the manifestation of Him Who conversed on Sinai, thou shouldst not be veiled by the Vahid of the Bayan, which consisteth of the eighteen Letters of the Living and His blessed Self, completing the number of Vahid—despite all this, the heedless became veiled by wondering why a certain person did not believe, when the Bab—may my spirit be a sacrifice unto Him—had spoken thus. Would that they had seen that person and measured his conduct and behavior against the divine standard, that it might become clear and evident that due to his deviation even his reason and consciousness were impaired, let alone his capacity to comprehend the mysteries and knowledge of the All-Forgiving Lord.
- 4 The followers of the Qur'an objected to the Bab—may my spirit be a sacrifice unto Him—saying: "Where is the Great Resurrection? Where is the Most Great Catastrophe? Where is the Balance? Where is the extension of the Bridge? Where is the questioning and answering? Where is the reckoning and the Book? Where is the gathering and the resurrection? Where is the rising of those in the graves? Where is the rising of the

الأستار و اظهرت الأسرار و اشرقت بالأنوار و اظهرت الآثار حتى لاح نور الأيقان و اضاء صبح الأطمینان و تتور القلوب و الوجدان و قاموا على خدمة امرک و اعلاء کلمتک و نشر ذکرک و نثر لثالی معرفتک و ايقاد نار محبتک و لک الشکر على ذلك انک انت المعطى الهادى المهيمین الکریم اللطیف الودود لا اله الا انت الملک الحق المقتدر العزیز [الرؤوف]

2 ای یاران عبدالبهاء در هر دمی صد هزار شکرانه بملکوت قدم نمائید که بدرقه عنایت رسید و صبح هدایت دمید و نسیم موهبت وزید و آهنگ ملأ اعلی بمسامع روحانیان رسید و آذان نغمه یابهاء الابهی شنید

3 سبحان الله باوجود آنکه حضرت اعلی روحی له الفداء در جمیع زیر و الواح ذکرى جز ستایش من بظهره الله نفرمودند و جمیع احکام و مسائل و حقائق و معانی بیان را مشروط و موقوف بتصدیق اسم اعظم نمودند و بصریح عبارت بیان فرمودند که اگر اليوم خود را ظاهر فرماید انا اول المؤمنین بعد در خطاب بشخص بزرگواری میفرماید ایایک ان تحتجب بالواحد البیانی لانهم خلق عنده یعنی در ظهور مجلی طور مبدا محتجب بواحد بیانی گردی و واحد بیانی عبارت از هیجده حروف حی و نفس مبارکست که عدد واحد تمام شود باوجود این غافلان محتجب بآن گشتند که چرا فلان موقن نشد و حال آنکه حضرت اعلی روحی له الفداء چنین فرمودند ایکاش آنشخص را میدیدند و اطوار و احوال و کردار او را بمیزان الهی میسنجیدند تا واضح و معلوم شود که بسبب انحراف حتی عقل و شعور مسلوب شده تا چه رسد باسرار و عرفان رب غفور

4 اهل فرقان اعتراض بحضرت اعلی روحی له الفداء مینمودند و میگفتند این القیامة الکبری و این الطامة العظمی این المیزان و این امتداد الصراط این السؤل و الجواب و این الحساب و الکتاب این الحشر و النشور و این قیام اصحاب القبور این طلوع الشمس من مغربها و این انتشار النجوم

sun from the west? Where is the scattering of the stars from their stations? Where is the earthquake in the east and west of the earth? Where is the blast of the trumpet? Where is the kindling of the fire? Where is the adorning of Paradise with fruit-bearing trees? Where is the Kawthar and Salsabil? Where is the flowing water?" In brief, they objected that these momentous events were explicitly mentioned in the Book of God as conditions of the Great Resurrection. But the Bab declared that all these events occurred and passed in the twinkling of an eye, in a single moment, over fifty thousand years. Despite this, the people of the Bayan say: "Where are the kings of the Bayan? Where are the temples of the people of exposition? Where is the execution of the laws? Where is the school of Him Whom God shall make manifest?" Perish every ignorant one and be destroyed every pretender to knowledge! One should consider the veils of the people of the Qur'an, whose objections and doubts were a hundred thousand times greater than these.

- 5 Furthermore, the Blessed Beauty withdrew for two years during His sojourn in Iraq. That certain person was so hidden behind the veil of fear that his name and trace were entirely lost. Matters reached such a pass that no mention of the Cause of God remained. There were but a few numbered souls, silent and subdued, concealed in the corner of obscurity, until the Ancient Beauty—may my spirit be a sacrifice for His loved ones—returned. Upon His arrival in Iraq, such rays of light illumined the horizons that minds were bewildered and amazed. The fame of the Cause of God was raised aloft and the tidings of the dawning of the Sun of Truth reached both East and West. Alone and single-handed, His sacred being arose to face all who were on earth.

- 6 They arose to exalt the Word of God throughout all regions openly and clearly, without any concealment or veil. Before Him necks bowed down, souls were humbled, and voices were hushed. Meanwhile, that person of ill repute hid in obscurity and, out of fear and dread, adopted the name Haji Ali in Basra and Suq al-Shuyukh, selling shoes and plaster. Even the Bayanis bear witness to this fact and none can deny it.

- 7 When through the power of the Most Great Name, the Cause of God achieved greatness and fear and dread were dispelled, that same person emerged from hiding. Now in Cyprus, being under British protection, he has taken to writing letters since there is absolutely no fear there - religious freedom and

من مطالعها و این زلزله الأرض فی مشارقها و مغاربها این التفخ في الصور و این التفر في الناقور این تسعر النار و این تزيين الجنة بفاكهة الثمار این الكوثر و السلسيل و این الماء المعين باری اعتراض مينمودند كه این وقائع عظمی صریح كتاب الله و شروط قیامت كبریست اما حضرت اعلى میفرمایند كه جميع این وقوعات خمسين الف سنه در دقیقه‌ی در طرفه العین واقع و منقضى شد باوجود این اهل بیان گویند این ملوك البیان و این معابد اهل التبیان این اجراء الاحكام و این مكتب من ینظره الله فتباً لكل جاهل و سحفاً لكل متجاهل قدری باید در حجات اهل فرقان نظر كرد و اشكالات و شبهات آنان صد هزار مرتبه اعظم از اینست

5 گذشته از این جمال مبارک در ایام عراق دو سال غیوبت فرمودند شخص معهود در پس پردهء خوف چنان محبوب که نام و اثر بکلی مفقود کار بدرجه‌ی رسید که ذکرى از امر الله نماند نفوسى بودند معدود و مخمود و در زاویهء خمول مخفی و مستور تا آنکه جمال قدم روحی لأحبائیه الفداء مراجعت فرمودند بحض ورود به عراق چنان پرتوانوار بافاق زد که عقول واله و حیران شد صیت امر الله بلند گشت و آوازهء اشراق شمس حقیقت بشرق و غرب رسید

6 فریداً وحیداً بنفس مقدس مقابل من علی الأرض قیام فرمودند و واضح و آشکار بدون ستر و حجاب باعلاء کلمة الله در آفاق پرداختند خضعت له الأعناق و ذلت له الرقاب و خشعت له الأصوات و شخص معهود در زاویهء خمول خزیده و از ترس و خوف در صفحات بصره و سوق الشیوخ نام خویش را حاجی علی گذاشته و کفش و گج فروشی مینمود و این قضیه را حتی بیانیان شاهد و گواهند نفسی انکار نتواند

7 و چون بقوت اسم اعظم امر الله را عظمتی حاصل و خوف و خشیت از میان رفت شخص معهود اظهار وجود فرمود و حال در جزیرهء قبریس چون تحت حمایت انگلیس است بمکاتبه پرداخته زیرا ابداً خوفی نیست حریت ادیان و

liberty for all peoples exists. O God! This respected person has been in Cyprus for nearly forty years - what power has he shown? Despite the complete freedom of religions and nations, where one can openly and clearly present proofs and arguments in public squares, temples and places of worship, has this respected person been able to guide even a single soul? Or speak in any gathering or assembly? Or convince anyone of even his slight knowledge? Or make any move that would be mentioned in any place or newspaper? Can any greater impotence be imagined than this? No, by God!

آزادی هر ملّتی موجود یا لله این شخص محترم قریب چهل سالست که در جزیره قبرس است چه قدرتی بنود باوجود حریت و کمال آزادی ادیان و ملل که انسان واضحاً صریحاً در میادین و معایر و معابد اقامهء حجت و برهان میتواند که بناید آیا این شخص محترم توانست که یک نفس هدایت نماید و یا آنکه در مجمعی و محفلی لسان نطق بگشاید و یا آنکه شخصی را مدّعن باندک دانائی خویش نماید و یا آنکه حرکتی نماید که ذکرش در محلی و یا روزنامهئی مذکور شود آیا عجزی اعظم از این تصور توان نمود لا والله

- 8 But the Blessed Beauty, while in the Most Great Prison, arose with perfect power to confront all on earth, wrote and sent Tablets to kings and rulers, even sending a special Tablet to the late Nasiri'd-Din Shah, and these Tablets were published throughout Europe. In brief, He raised His Blessed Cause while in the Most Great Prison, truly under chains and fetters - what power could be greater than this?

8 اما جمال مبارک در سجن اعظم در کمال اقتدار مقابل من علی الأرض قیام فرمود و بملوک و سلاطین الواح مرقوم و ارسال فرمود حتی برحوم ناصرالدین شاه لوح مخصوص فرستاد و در جمیع اروپا آن الواح نشر گردید مختصر اینست که امر مبارکش را در سجن اعظم فی الحقیقه در تحت سلاسل و اغلال بلند فرمود چه قدرتیست اعظم از این

- 9 By God, besides Whom there is no other God, if there be even a touch of fairness, this proof alone suffices and no other evidence is needed. From the beginning of creation until now, no Holy Manifestation among the Divine Manifestations ever elevated His Cause while in the Most Great Prison under chains and fetters during His own day. This occurred in our own time - it is not a tale or narrative that could give rise to the slightest doubt. The Divine Call was raised from the Most Great Prison, the acclaim of God's Cause became world-embracing from the Most Great Prison, and the Divine Call from beneath chains and fetters set the horizons in motion. Be fair, O people of fairness!

9 والله الذی لا اله الا هو اگر اندک انصافی باشد همین برهان کفایت است و برهان دیگر احتیاج نیست و از اول ابداع تا بحال هیچ مظهر مقدسی از مظاهر الهیه در یوم خود امر خویش را در سجن اعظم در تحت سلاسل و اغلال بلند نکرد و این قضیه در ایام خود ما واقع گشت حکایت و روایت نیست که ادنی شبهه حاصل شود صیت الهی از سجن اعظم بلند شد و آوازهء امر حق در سجن اعظم جهانگیر گشت و ندای الهی از تحت سلاسل و اغلال آفاق را بحرکت آورد فانصفوا یا اولی الأنصاف

- 10 Moreover, you surely know the current state of that person of ill repute - even outwardly he is in evident loss. All his children are each in a strange state - one has become Christian, another a devotee in church, one dedicated to the tavern, another serving in an idol temple. Surely these details have reached everyone's ears. If the heedless deny it, let them send a trusted person to witness it.

10 و از این گذشته البتّه میدانید که شخص معهود حال در چه حالتست بظاهر ظاهر نیز در خسران مبین است جمیع اولاد هر یک در حالتی عجیب یکی ترسا شده و دیگری در کلیسا پارسا یکی وقف شرابخانه است و دیگری خادم بختانه البتّه این تفصیل بگوش کل رسیده غافلان اگر انکار کنند شخصی معتمد بفرستند تا تماشا کند

- 11 The point is that when the leader is such, alas for the followers, daughters and sons! But such foam cannot resist the Most Great Sea - one wave will cast aside the twigs and straws,

11 مقصد اینست حال مقتدا چنین فیا اسفا علی الأتباع و البنات و البنین ولی بحر اعظم را این گونه کفها مقاومت ننماید یک موج زند و

and the sea will shine forth in perfect purity. All will become scattered and regretful, remorseful and traceless. Soon you shall see the heedless in manifest loss. And upon you be the Most Glorious Glory.

ADMS#160x

خاشاک و خس را بکار اندازد و دریا در  
نهایت صفا جلوه نماید کلاً پریشان و پشیمان  
گردند و نادم و بی‌نشان شوند فسوف ترون  
الغافلین فی خسران مبین و علیکم البهاء الأبهی

MMK4#174 p.202, MMK6#566,  
ASAT5.356-361

## AB00095

*To: Mir Abdur-Rahim father of Nasrullah Vujdani et al., in Kishih*

*Date: 1909 or <*

- 1 O friends of 'Abdu'l-Baha! His honor Mirza 'Abdu'l-Husayn hath written a letter mentioning those spiritual friends who, praise be to God, are attracted to the divine fragrances and are heralds of truth in those regions. They are blazing lamps and are set aflame with the fire of God. They are verses of unity in the book of creation and are words of sanctification and letters of praise and glorification in the preserved tablet of contingent being and the unfurled scroll of existence. They speak the truth and are steadfast in their Covenant, arise in service, are engaged in guiding others, are familiar with holy fragrances and intimate with the remembrance of God. They are kind to friend and stranger alike and are loving toward both acquaintance and foreigner with heart and soul. Such are the characteristics of the Baha'is, such are the attributes of the spiritual ones, such is the inexhaustible treasure, and such is the divine spirit in the body of contingent being.

1 ای یاران عبداله‌بهاء جناب میرزا عبدالحسین  
نامه‌ئی نگاشته و ذکر آن یاران روحانی نموده  
که الحمد لله منجذب نفعاتند و منادی حق در  
انصفحات سرج موقده‌اند و مشتعل بنار الله  
الموصده کتاب تکوین را آیات توحیدند و لوح  
محفوظ امکان و رقی منشور اکوان را کلمات  
تقدیس و حروف تهلیل و تکبیر بحق ناطقند و بر  
عهد ثابت و بخدمت قائم و بهدایت خلق مشغول  
و بنفحات قدس مألوف و بذکر الهی مأنوس با  
یار و اغیار مهربانند و با آشنا و بیگانه دوست از  
دل و جان اینست شیم بهائیان اینست صفت  
روحانیان و اینست کنز بی‌پایان و اینست روح  
الهی در جسد امکان

- 2 Praise be to God, this cycle is the cycle of love and loyalty, this age is of fellowship and fidelity. It is the century of lights and the day of the revelation of mysteries. It is the time of the manifestation of Mount Sinai and the era of the cup whose mixture is of camphor. It is the dawning of the Sun of Truth and the age of the light of oneness. Enemies are friends, and strangers are acquaintances. The remote ones are near ones, and foes are counted among the beloved.
- 3 The purpose is this: the friends of God must regard ill-wishers as well-wishers and count those who are in discord as being in harmony. They must see the distant as near and reckon the remote as close at hand. That is, they must treat enemies

2 الحمد لله این دور دور حبّ است و ولا و کور  
الفت است و وفا قرن انوار است و یوم ظهور  
اسرار روز مجلّی طور است و دور کأس مزاجها  
کافور طلوع شمس حقیقت است و عصر نور  
احدیّت دشمنان دوستند و بیگانگان آشنا اغیار  
یارند و اعدا در شمار احبا مقصد اینست که  
احبابی الهی باید بدخواه را خیرخواه دانند و اهل  
شقاق را اهل وفاق شمزند بعید را قریب بینند و  
دور را نزدیک شمزند

3 یعنی بدشمن نوعی رفتار کنند که سزاوار  
دوستانست بجفاکار چنان معامله نمایند که لایق  
یار خوشرفتار نظر بدشمن و قصور و عداوت  
و ظلم و ستم اعدا نکنند بلکه باین نظر نظر

in a manner worthy of friends and deal with oppressors in a way befitting faithful companions. They must not look upon the sins, shortcomings, enmity, injustice and oppression of their foes, but rather consider that the Blessed Beauty hath referred to humanity as His most glorious servants, hath declared that mankind is preceded by mercy, and hath commanded all to show love, fellowship, unity, wisdom, faithfulness and kindness to the entire human race without any restrictions.

- 4 Therefore, one must purify one's vision and not regard the limitations and conditions of creation. Whether obedient or disobedient, one must consider all people as God's servants, and whether human or inhuman, must regard all as God's creation and must treat all accordingly. O friends of God! Serve humanity with utmost joy and radiance, and show forth love to all mankind. Look not upon any limitations and be not restricted by any bonds, for limitations and restrictions become dark veils preventing the manifestation of human perfections, while freedom causes the appearance of divine bounties. Find not a moment's rest, seek not a minute's repose, take not a breath's respite. Be turbulent like the sea and roar like the leviathan of the ocean of eternity. Silence, quietude, tranquility and muteness are characteristics of the dead, not the living, and are qualities of the mineral, not the birds of the gardens of the Supreme Concourse.

- 5 Soon will this carpet of life be rolled up, and these pleasures and bounties will come to an end. Souls will fall into despair and every purpose and desire will prove vain. Therefore, while there is yet life in the body, one must make an effort and establish a foundation that centuries and ages will not weaken, and that eras and cycles will not destroy - one that will be eternal and everlasting, so that sovereignty over spirit and consciousness may be firmly established in both worlds. This is the counsel of 'Abdu'l-Baha, and this is the advice of this broken-winged bird.

نمایند که جمال مبارک بشر را عباد جلیل اکبر فرموده و خلق را مسبوق برحمت بیان نموده و کل را محبت و الفت و یگانگی و فرزانی و وفا و مهربانی بعموم نوع انسانی امر فرموده و بقیدی مقید نداشته

4 پس باید نظر را پاک نمود و بحدود و شئون خلق نظر نداشت خلق را خواه مطیع و خواه عاصی عباد حق شمرد و بشر را خواه ناس و خواه نسناس مخلوق حق دانست و باین نظر با کل رفتار و معامله نمود ای یاران الهی بکمال نشاط و انبساط عالم انسانرا خدمت نمائید و بنوع بشر محبت نمائید نظر بحدودی نکنید و ممنوع بقیودی نشوید زیرا حدود و قیود در ظهور کمالات انسانی حجاب ظلمانی گردد و آزادی سبب ظهور موهبت الهی شود آتی سکون نیاید و دقیقه‌ئی قرار مجوئید و دمی نیسائید مانند دریا پرجوش گردید و بمثابه نهنگ بحر بقا بخروش آئید صمت و سکون و قرار و سکوت شأن امواتست نه احیا و از خصائص جماد است نه طیور گلشن ملا اعلی

5 عنقریب این بساط حیات منظوی شود و این لذائذ و نعماء منتهی گردد از برای نفوس یأس حاصل شود و هر مقصد و آرزویی باطل گردد پس تا جان در جسد است باید حرکتی نمود و همتی کرد و بنیانی بنیاد نهاد که قرون و اعصار فتور بارکان نرساند و احقاب و ادهار سبب انهدام نشود ابدی باشد و سرمدی تا سلطنت جان و وجدان در دو جهان ثابت و برقرار گردد اینست وصیت عبداله‌ء و اینست نصیحت این مرغ پرشکسته و بال

MKT4.132, MILAN.151, AKHA\_134BE

#13 p.512x, AVK3.229.03x, YHA1.378x

## AB00205

*To: Baha'is of Iran, in Tihiran*

*Date: 1909 or <*

- 1 Glory be unto Thee, O my God! Thou seest me rolling my face in the dust of humility and contrition, supplicating toward the Kingdom of Thy Might, yearning for the contemplation of Thy Greatness, entreating Thy Grandeur, invoking at the Threshold of Thy Mercifulness, beseeching the realm of Thy Singleness, acknowledging my shortcomings, longing for Thy bounty, desiring Thy concealing veil and expecting the outpouring of the rain of Thy favor upon all the meadows and mountains!
 

سبحانك اللهم يا الهى ترانى مكباً بوجهى على  
تراب الدّلّ و الانكسار و اتدّلل الى ملكوتك  
الاعلى و انتشوق الى مشاهد الكبرياء خاضعاً  
لسلطنتك خاشعاً لعظمتك متضرعاً الى حضرة  
رحمانيّتك مبتلاً الى ملكوت فردانيّتك مفرّجاً  
بالخطأ متمنياً للعطاء مستكشفاً للغطاء منتظراً  
لفيض سحاب رحمتك على المعاهد والرّبي
- 2 O my Lord! Verily, Thy power hath enveloped all things, Thy dominion, Thy glory and Thy sovereignty have become manifest as the manifestation of the sun in mid-day; Thy Word hath penetrated the reality of the contingent beings; Thy voice hath been raised on the apex of the world; Thy beaming lights have radiated from the dawning-places of all the horizons and Thy wonderful refulgent signs have become known in all directions; consequently the sights and insights have become dazzled by beholding these manifestations of truth! There is no land in which the fame of Thy Merciful Cause hath not been spread, and there is no region in which Thy manifest ensign hath not been hoisted! Verily, Thy voice hath reached the ears of all inhabitants of the globe, and the attracted ones have become exhilarated by its holy and divine fragrances!
 

ربّ قد احاطت قدرتك الاشياء و ظهرت  
سلطنتك وعظمتك و سلطانك ظهور الشمس  
في كبد السّماء و نفذت كلمتك في حقيقة  
الاكوان و ارتفع ندائك في قطب الامكان  
و انتشرت انوارك الساطعة الفجر على مطالع  
الآفاق و اشتهرت آفارك البديعة الاشراق  
فخارت من مشاهدته البصائر و الاحداق فما من  
ارض الا شاع فيها صوت امرك الكريم و ما من  
اقليم الا و ارتفع فيه عليك المبين فاستغفر ندائك  
كلّ الورى و اهتز منه المنجدون بنفحاتك الطيبة  
الشّدا
- 3 Praise be to Thee, O my God! for the bestowal of this most great bounty upon Thy chosen ones; and thanks be to Thee, O my Lord! for this most eminent favor upon Thy righteous servants in suffering them to become the signs of Thy Oneness in this glorious age and the standards of Thy sanctity in this new cycle!
 

لك الحمد يا الهى على هذه الموهبة الكبرى على  
الاصفياء و لك الشكر على هذه الرّحمة العظمى  
على الارقاء النّقباء بما جعلتهم آيات التّوحيد في هذا  
العصر المجيد و رايات التّقديس في هذا القرن  
الجديد
- 4 O my Lord! O my Lord! Assist the weak ones with the Supreme Energy; shelter the indigent ones near the asylum of Thy Greatest Majesty; strengthen the loins of those souls whose faces radiate with Thy lights and whose tongues become eloquent in the glorification and commemoration of Thy Name; make them the plants of Thy luminous orchard, the blossoms of Thy blessed tree, the leaves of Thy Sadrat-el-Montaha and the flowers of Thy exalted rose-garden! Verily, Thou art the Clement, the Lofty, the Magnificent, the Omnipresent and the Omniscient and Thou art the Protector, the Guardian, the Helper, the Powerful, the Merciful and the Generous!
 

ربّ ربّ ايد الضّعفاء بشديد القوى و اجر  
الاذلاء في جوار رحمتك العظمى و اشدد  
ازور نفوس تهلّت وجوههم بانوارك و تهلّلت  
السنهم بذكرك و ثنائك و اجعلهم اشجار  
حديقتك النّوراء و ازهار شجرتك الطّوبى و  
اوراق سدرتك المتّهى و اوراد جنتك العليا  
انك انت الكريم الرّفيّع الجناّب رحيب الفناء  
وسيع الرّحاب و انك انت الحجير المغيث العزيز  
العظيم الكريم الوهاب

- 5 O ye beloved ones of Abdul-Baha! This servant longeth to write a special Tablet to each one of the friends of God - but what can be done! For there is neither opportunity nor time. The affairs are like unto the waves, and the requirements are like unto the vernal showers. I do not rest a moment, neither do I have leisure for an instant. Letters are received every day from all the regions and it is impossible and impracticable to answer one among ten; yet there is no other mode than to answer the letters which are the most important, for the urgent affairs must be attended to. Therefore, I request the pardon and ask the forgiveness of the friends, that they may overlook these shortcomings and be content and happy with that which is possible.
- ای یاران عبداله‌آء این عبد را آرزو چنان که بهر یک از یاران نامهء مخصوص بنگارد و بویا قیام نماید و بیاد یاران خامه و بنان بیاراید ولی چه توان نمود که فرصت مفقود و مهلتی نیست و نبود مشاغل مانند امواج و غوائل بمثابهء امطار دمی نیاسیم و آنی مهلت نیام هر روز اوراق از جمیع آفاق آید از ده یک را جواب ممتنع و محال باوجود این اوراق مهمه را چاره جز جواب نه و قضایای لازمه را جز ترویج و تسهیل و تسطیر علاجی نیست لهذا معذرت خواهم و معافیت طلبم که نظر از قصور پوشند و بآنچه ممکن است قناعت نمایند
- 6 O ye friends of Abdul-Baha! The East is illumined, the West is perfumed and the world is in motion and acceleration. Such a tumult is visible in the regions; and such a spiritual commotion is perceived in the pillars of the earth! The fame of the grandeur of the Word of God hath reached the ears of the inhabitants of the world, and the voice of the Cause of God holdeth universal sway! It is the time for joy and happiness and the moment of exhilaration and ecstasy. One must live in accord with the exhortations and advices of the Blessed Perfection and behave with such deeds and actions as to become conducive to the illumination of the world and the manifestation of mercifulness among the nations.
- ای یاران عبداله‌آء شرق منور است غرب معطر است و جهان در جنبش و حرکت ولوله در آفاق افتاده و زلزله بارکان عالم رسیده صیت بزرگواری کلمه الله بگوش جهانیان رسیده و آوازهء امر الله جهانگیر گردیده وقت فرح و شادمانیست و هنگام سرور و کامرانی باید به وصایا و نصائح جمال مبارک قیام نمود و به اعمال و افعالی قیام کرد که سبب نورانیت عالمست و ظهور رحمانیت بین امم
- 7 All the denizens of the earth, the communities and the people have taken an axe in their hands to uproot the life-tree of each other; they are blood-thirsty and the instigators of corruption; they are armed to the teeth with destructive implements; each seeketh the death and annihilation of the other. But the heavenly power, the divine energy and the celestial hand of strength, hath raised the canopy of the oneness of the realm of humanity on the pinnacle of the contingent being and hoisted the standard of the most great peace, friendship, love, uprightness and the adoration of truth. The friends are the servants of this canopy and the beloved are the hosts of this standard.
- 7 جمیع من علی الارض یعنی کل قبائل و شعوب هریک تیشهئی در دست گرفته و ریشهء یکدیگر را قطع نمایند خونریزند و فتنه انگیز تیزچنگند و بداندیش هلاک یکدیگر خواهند و اضمحلال همدگر جویند ولی قدرت آسمانی و قوت یزدانی وید اقتدار الهی خیمهء وحدت عالم انسانی در قطب امکان بلند نموده و علم صلح اعظم و دوستی و محبت و راستی و حق پرستی بلند کرده یاران خادم این خیمه اند و دوستان جنود این علم
- 8 Therefore they must with one accord arise to that which is the requirement and the merit of this day, become overflowing with joy and beatitude, perfume the nostrils with fragrances, sweeten the tastes with the honey and delicacy of love, become the signs of guidance, be the glad-tidings of the Supreme Course and the army of the Kingdom of ABHA; so that they may destroy the edifice of war and bloodshed, efface the traces of battle and strife from the face of the earth, uproot the tree of foreignness and plant the tree of unity in the rose-garden
- 8 پس باید بآنچه لایق و سزاوار است برخیزند و شور و ولعی انگیزند و بر مشامها مشک معطر پیزند و بمذاقها شهد و شکر ریزند آیات هدی گردند و بشارات ملاء اعلی شوند و لشکر ملکوت ابی نزاع و جدال را بنیاد براندازند و حرب و ضرب را آثار از عالم امکان زائل نمایند شجرهء بیگانگی از ریشه قطع نمایند و در گلشن آفاق نهال یگانگی بنشانند نار بغض و عداوت خاموش کنند و دریای الفت و محبت به جوش و خروش

of the regions, extinguish the fire of hatred and animosity and set in motion the sea of love and affinity, erase the traces of discord from the Tablet of the earth and register thereon the verses of concord, clear the field of existence from the thorns and brambles of hostilities and ill-feeling and adorn it with the hyacinths and anemones of harmony, train and educate the souls and loosen the tongue in the delivery of the instructions and teachings of the Blessed Perfection!

- 9 O ye beloved ones! It is the moment of the ecstasy of the soul and consciousness and the season of running in the arena of sacrifice! Show ye kindness to all; be ye engaged in the refinement of the souls. Become ye as ignited lamps and adorn ye the orchard of being! These days are swiftly passing and this mortal life will remain fruitless and without result. Therefore, while there is yet time and the arrow is in the bow, enter ye the chase and strike ye the game. This game is the good-pleasure of God, and this chase is the merciful Providence; that is, living accord with the divine instructions.

TAB.570-574

آرند آئین نفاق از لوح آفاق نسخ نمایند و آیات  
وفاق ثبت فرمایند خار و خس کوه و عدوان از  
مرزعه امکان براندازند و به گل و ریاحین اتحاد  
و اتفاق پیاریند و تربیت نفوس فرمایند و زبان  
به وصایا و تعالیم جمال مبارک بگشایند

- 9 ای یاران وقت هیجان جان و وجدانست و  
هنگام جولان در میدان جانفشانی کنید و  
مهربانی نمائید و بهدایت نفوس انسانی پردازید  
شمعی روشن کنید و گلشنی پیاریند ایام بگذرد  
و زندگانی بی اثر و ثمر ماند تا وقت هست و تیر  
در شست شکاری بیفکنید و صیدی بنمائید این  
صید رضای الهی و این شکار موهبت رحمانی  
یعنی عمل بموجب تعالیم یزدانی و علیکم البهاء  
الابی

INBA16:073, INBA84:529, BRL\_DAK#0559,  
MKT4.156, MILAN.100, DUR3.258x,  
MJMJ2.027, MMG2#237 p.265

## AB00669

To: *Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Ridaiyyih*  
Date: 1909 or <

- 1 O descendant of His Holiness, the unique Vahid!
- 2 That precious soul and distinguished person was the embodiment of guidance and a manifest gift. He was the personification of knowledge and learning, the Greatest Sign and supreme bounty. He freed himself from vain imaginings and false sciences, attached his heart to divine innate knowledge, and joined with the divine chosen ones. He became a divine herald in the world of God and the greatest of heavenly angels. He became the true Israfil and blew the trumpet of eternal life. Throughout all regions of Iran he raised the call of truth and adorned pulpits with mention of the manifestation of His Holiness the Exalted One, may my spirit be sacrificed for Him. He presented proofs and evidence and established conclusive arguments, until he spread divine fragrances in all directions.

- 1 ای یادگار حضرت وحید فرید

- 2 آن نفس نفیس و شخص شخیص هدایت مجسم  
بود و موهبت مشخص و علم و دانش مصور آیه  
الکبری بود و موهبت عظمی از اوهام و علوم  
باطله برست و بعلم لدنی الهی دل بیست و باولیای  
ربانی پیوست منادی حق در جهان الهی شد  
و اعظم ملائکه آسمانی گردید اسرافیل حقیقی  
گشت و در صور حیات ابدی دمید در جمیع  
نقاط ایران ندای حق بلند نمود و فراز مناظر را بذکر  
ظهور حضرت اعلی روحی له الفداء مزین فرمود  
و ادله و برهان بیان نمود و حجت قاطعه اقامه کرد  
تا در جمیع جهات نشر نفعات فرمود و عاقبت  
در نیزخ خوزیز بمشهد فدا شتافت و جان و تن

Finally in bloodthirsty Nayriz he hastened to the place of sacrifice and offered his soul and body to the Beloved. Today in the realm of the Kingdom he sits upon the throne of might wearing a crown of divine gifts and exercises spiritual sovereignty.

- 3 You who are the descendant of that noble one and among the relatives of that virtuous master - I hope you will manifest inherited virtues and become familiar with attraction, rapture and joy. For other relatives remained silent, but God willing you will raise a tumult and show wisdom and culture. What a thousand regrets that others did not follow the path of that luminous being as they should have, and did not drink full cups of the wine of the All-Merciful. They turned to the supreme horizon and acknowledged and confessed the Primal Point, but they were dejected and wilted. In truth they were not at fault, but the severity of trials and multiplicity of afflictions and heavy burden of tests prevented them from crying out from pulpits and speaking the truth.

- 4 Now you must fill that censer with fire and spread the fragrance of aloes and ambergris. You must light the candle of His Holiness the unique Vahid in every gathering and manifest his eloquent and excellent utterance in every assembly. This is my hope and I desire such a great distinction for you. May the friends praise and commend you, express satisfaction with you and thank you for your efforts. I too am fully pleased with you, but I desire an even loftier station for you and seek greater power and might for you. I wish that in that region you may become a fountain of pure water and in that land a spring of the water of life, bestowing eternal life, so that in those horizons the light of radiance may shine and divine qualities may appear and be manifest in the divine friends.

- 5 As much as you can, show kindness to all people and befriend every stranger. Be gentle with every sinner like an intimate friend and treat every heedless one kindly like one who is aware. Do not hurt any heart, even if it belongs to an oppressor or traitor. Do not sadden any soul, even if it repeatedly gives poison. Seek freedom for every injured one and give joy and gladness to every dejected one. Teach this way and conduct to the divine friends, so that love and faithfulness and affection and sincerity and purity and devotion and wisdom and restraint may unveil themselves in human realities and appear and be manifest in the most beautiful form.

- 6 And upon you be greetings and praise.

قربان دلبز عزیز کرد و الیوم در جهان ملکوت بر سریر جبروت جالس و تاجی از مواهب لاهوت بر سر نهاده و سلطنت معنویه میفرماید

3 تو که یادگار آن بزرگواری و از منتسبین آنسید ابرار امیدوارم که فضائل موروث آشکار فرمائی و به جذب و وله و سرور مانوس گردی چه که سائر منتسبان خاموش بودند بلکه انشاءالله تو جوش و خروشی زنی و فرهنگ و هوشی بنحائی صد هزار اسف و حیف که دیگران چنانکه باید و شاید ره آنشخص نورانی نپیمودند و از بادهء رحمانی پیمانء سرشار نپیمودند مقبل بافق اعلی شدند و مقروء معترف به نقطهء اولی ولی افسرده بودند و پشمرده و فی الحقیقه قصوری نداشتند ولکن شدت بلایا و کثرت رزایا و حمل ثقیل امتحان سبب شد که بر منابر نعره نزدند و بیان حقیقت نتوانستند

4 حال شما باید آنجم را پراشت کنید و رائحهء عود و عنبر منتشر نمائید شمع حضرت وحید فرید را در هر انجمن برافروزی و بیان فصیح و بلیغ او را در هر جمعی ظاهر نمائی من چنین امید دارم و از برای تو چنین منقبت عظیمه آرزو نمایم یاران از شما مدح و ستایش نمایند و اظهار رضایت کنند و تشکر از همت فرمایند من نیز نهایت خورسندیرا از تو دارم ولی مقامی بلند تر از این از برای تو خواهم و قوت و قدرتی بیش از این طلب نمایم خواهم که در آن اقلیم عین تسنیم شوی و در آسمان چشمهء آب حیوان گردی و حیات ابدیه بخشی تا در آن آفاق نور اشراق بتابد و اخلاق رحمانی در دوستان ربانی جلوه و ظهور نماید

5 تا توانی بجمع خلق مهربانی کن و با هر پیگانهئی آشنائی نما با هر مجرمی مانند محرم خوشخوئی کن و با هر غافلی مانند آگاه خوشرفتاری نما خاطری میازار و لو ظالم و غدار باشد قلبی مکدر مکن و لو زهر مکرر بخشد هر آزرده تیرا آزادی جو و هر افسرده تیرا سرور و شادمانی ده یاران الهی را این روش و سلوک پیاموز تا مهر و وفا و محبت و صفا و خلوص و ولا و عقل و نبی در حقائق انسانیه کشف نقاب نماید و بهترین جمال جلوه و ظهور کند

6 و علیک التحية و التناء

INBA17:160

## AB00875

To: *Spiritual Assembly of Chicago, IL*

Date: 1909 or <

- 1 O ye who are attracted by the Fragrances of God! 1 أيها المنجذبون بنفحات الله
- 2 Verily I read your letters which uttered your steadfastness in the Cause of God, your firmness in His Religion and your joy by the breezes wafted from the garden of the Kingdom of God. 2 أني قرأت تحاريركم التي كانت ناطقة بثبوتكم على أمر الله ورسوخكم في دين الله واهتزازكم بنسائم تمر من رياض ملكوت الأبهى
- 3 The truth, I say unto you: "Verily, the Supreme Concourse utter praise upon you, because ye forsook the desires of self, were illumined by the light of guidance, clothed yourselves with the garment of sanctity and called in the Name of El-ABHA among the people. Verily, ye shall reap what ye sow and obtain the fruits of what ye plant. This is a pre-ordained fact." 3 الحق أقول لكم أن الملاء الأعلى ينطقون بالثناء عليكم بما تركتم الهوى واستشرقتم من نور الهدى ولبستم رداء التقوى وناديتم باسم الأبهى بين الورى ستحصدون ما تزرعون وتجدون اثمار ما تغرسون وهذا امر محتوم
- 4 O ye beloved of God! When the winds blow severely, rains fall fiercely, the lightening flashes, the thunder roars, the bolt descends and storms of trial become severe, grieve not; for after this storm, verily, the divine spring will arrive, the hills and fields will become verdant, the expanses of grain will joyfully wave, the earth will become covered with blossoms, the trees will be clothed with green garments and adorned with blossoms and fruits. Thus blessings become manifest in all countries. These favors are results of those storms and hurricanes. 4 يا احباء الله اذا اشتدت الارياح وهطلت الأمطار ودمدمت الرعود ولمع البرق ونزلت الصواعق واشتدت الأنواء والطوفان لا تحزنوا لأن بعد هذا الطوفان يأتي الربيع الرحمانى و ينضج التلال والديار ويموج الزروع فى المروج وتهتز وتنبت الأرض بالزهور والرياحان وتلبس الأشجار حلية الأوراق وتزين بالأزهار والثمار وتظهر البركة فى كل الديار فهذه المواهب انما نتائج تلك الأنواء والطوفان
- 5 The discerning man rejoiceth at the day of trials, his breast becometh dilated at the time of severe storms, his eyes become brightened when seeing the showers of rain and gusts of wind, whereby trees are uprooted; because he foreseeth the result and the end (of these trials); the leaves, blossoms and fruits (which follow this wintry storm); while the ignorant (short-sighted) person becometh troubled when he seeth a storm, is saddened when it raineth severely, is terrified by the thunder and trembleth at the surging of the waves which storm the shore. 5 فالخبير يفرح يوم الزمهرير وينشرح صدره عند طوفان شديد ويقر عيناً بمشاهدة السيول والأمطار وهبوب ارياح تنقر بها الأشجار لأنه ينظر الى عواقبها ونتائجها وثمارها وفواكهها وازهارها واورادها ولكن البليد الجهول يضطرب اذا رأى انحدار السيول وتحيط به الأكدار اذ اشتدت الأمطار ويخر منصفقاً من صوت الصواعق ويرتعش عند مشاهدة الأمواج التي تتلاطم على السواحل
- 6 As ye have heard of the former times, when (for example) Christ—glory be to Him!—appeared, a storm of trials arose, afflictions appeared, the winds of tests blew, the thunder of temptation descended and hosts of people (Pharisees) surrounded the houses of the friends; then the weak ones were shaken and 6 كما سمعتم فى زمن الأولين لما ظهر المسيح له المجد قامت أنواء البلاء وطوفان الأبتلاء واشتدت ارياح الامتحان ونزلت صواعق الأفتتان وانهدرت سيول الأمم على بيوت الأحباء عند ذلك تنزل الضعفاء ورجعوا الى الضلال بعد الهدى ولكن الحواريين ثبتوا على البلاء وتحملوا

were misled after once being guided; but the disciples withstood the hardships and endured the storms of ordeals, remaining firm in the Religion of God. Then observe that which occurred after the storm and what appeared subsequent to that severity, whereby the members (followers) trembled.

الطوفان العظيم ثابتين على دين الله ثم انظروا ماذا حدث بعد ذلك البلاء وماذا ظهر بعد تلك الشدة التي كانت ترتعش منه الأعضاء

- 7 God changed the sorrow to joy, the destructive darkness of calamity into the shining light from the Supreme Concourse. The people at the beginning persecuted and reviled the believers in God and said of them: "These are the people of aberration." Then, when their light appeared, their stars shone and their lamps illuminated, the people returned into love and affinity; they prayed to them, offered words of glory night and day (in their name) and remembered them in eulogy, reverence, honor and majesty.

7 فبدّل الله تلك الحسرات بالبشارات و ذلك الظلام الخالك من البلاء بالنور المشرق من الملائ الأعلى و كان الناس في الأبتداء يطعنون ويلعنون ويقولون ان هؤلاء من اهل الضلال فلما ظهر نورهم واشرقت نجومهم واضئت سرّجهم رجعوا القوم الى الحبّ و الوداد فاصبحوا يصلّون عليهم و يثنون في الليل و النهار و يذكرونهم بكلّ نعتٍ و مدح و فضلي و كمال

- 8 Therefore, O ye beloved of God, be not grieved when people stand against you, persecute you, afflict and trouble you and say all manner of evil against you. The darkness will pass away and the light of the manifest signs will appear, the veil will be withdrawn and the Light of Reality will shine forth from the unseen [Kingdom] of El-ABHA. This we inform you before it occurs, so that when the hosts of people arise against you for my love, be not disturbed or troubled; nay, rather, be firm as a mountain, for this persecution and reviling of the people upon you is a pre-ordained matter. Blessed is the soul who is firm in the path!

8 اذا يا احباء الله لاتحزنوا اذا قامت الأحزاب على الأذى و الاستهزاء و التعذيب و التوبيخ و السبّ و البغضاء سيزول هذه الظلمات و تشرق انوار الآيات البينات و يرتفع الغطاء و يظهر نور الحقيقة من غيب الأبهى و نخبركم بهذا قبل الوقوع حتى اذا حدث هجوم الأحزاب عليكم لحبي لاتضطربون ابداً بل تثبتون ثبوت الجبال لأن استهزاء القوم و تعذيبهم لكم امر محتوم طوي لنفسي ثبتت على الصراط و عليكم التحيّة و الثناء

TAB.012-014, BWF.395-396x, BSC.473 #892x, SW\_v08#01 p.002x

MMK3#197 p.140x

## AB00917

Date: 1909 or <

- 1 O thou who art confessing the Oneness of God! Verily, I read thy letter and I besought God to cause thee to promulgate His divine Manifestation, to be rejoiced at the bounty of His Kingdom, to adhere to His Testament, to hold fast to the hem of the robe of His grandeur, to exert thyself in His Cause, to desire the unity of His dearly beloved ones, and the harmony amongst His chosen ones and to endeavor to remove the doubts which are being emanated from deceitful souls.

1 ايها المقرّ بوحداية الله اني قرأت تحريرك و ابتهلت الى الله...

... 2

- 2 By the might of my Lord, verily, the Lord will assist only those who will remain firm in His Cause, and desire union, love, humility and submissiveness, and to become separated from aught else save God. Every forehead which is illuminated with these lights will be a lamp of guidance and a star whereby all horizons will be lighted.
- 3 Exert thyself with all thy heart and soul and with all strength, so that thou mayest become a sign of firmness and as a banner of the Word of God which may wave on every lofty edifice through the favor of thy Glorious Lord. ... 3
- 4 As to thy question concerning the 12th chapter of Ecclesiastes: This is prophecy regarding the coming of Jesus in that book, the signs and marks of which were fulfilled with the appearance of the Promised One of the Bible; but since the Jews did not understand the meaning thereof, so they denied Jesus and—God forbid!—said that He was the deformed (Anti-christ). Then it is said by Jesus in the Gospel, that similar signs would appear in the “last day”—or in other words—in the day when Christ will come the second time in this world. ... 4
- 5 The interpretation of these statements is mentioned in the clearest manner and with the most wonderful proofs in the Book of Ighan. His honor, Ali-Kuli-Khan, has already translated this Book which will soon be published in America. Then you will be informed of the explanation and interpretation of these verses and statements as elucidated by the Blessed Perfection. Therefore my interpretation is not necessary. ... 5
- 6 As to thy question concerning the 54th chapter of Isaiah: This chapter refers to the Exalted Leaf, the mother of Abdul-Baha. As a proof to this it is said: “For more are the children of the desolate, than the children of the married wife.” Reflect upon this statement and then upon the following: “And thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.” And truly the humiliation and reproach which she suffered in the path of God is a fact which no one can refute. For the calamities and afflictions mentioned in the whole chapter are such afflictions which she suffered in the path of God, all of which she endured with patience and thanked God therefor and praised Him, because He had enabled her to endure afflictions for the sake of Baha'. During all this time, the men and women (nakazeen) persecuted her in an incomparable manner, while she was patient, God-fearing, calm, humble and contented through the favor of her Lord and by the bounty of her Creator.
- 6 واما ما سألت من اصحاب الرابع والخمسون من سفر اشعيا المراد منها الورقة العلياء والدة عبدالبهاء والبرهان على ذلك يقول ان بنى المستوحشة اكثر من بنى ذات بعل تمنع في هذه العبارة الثانية وهى يرث نسلك امما ويعمر مدناً خرباً ثم الذل والهوان الذى رأت هى فى سبيل الله لا ينكره احداً ابداً و طبق جميع الفصل على البلياء و الرزايا التى احتملت فى سبيل الله و صبرت و شكرت الله على ذلك و حمدته على ما وفقها على حمل البلياء فى سبيل البهاء و كانوا الناقضون و الناقضات حينئذ يضطهدونها اضطهاداً لا مثل له وهى صابرة قاتنة راکعة راضية مرضية مطمئنة بفضل ربها وجود بارها
- 7 As to thee—O thou who art confessing the Oneness of God!—rise with all thy power to keep firm in the Testament of God, and ... 7

YMM.213x, QT108.092x

firmly believe that, verily, all troops are defeated save those of the Testament and all banners are reversed, save that of the Covenant of God, which will wave over all horizons and will overshadow the hosts of spirit, love and peace, while agitated by the breeze of the favor of God. Be thou of the number of this great host and among the vanguard of this great and powerful army.

TAB.106-108

## AB00998

*To: Arthur S Agnew, in Chicago*

*Date: 1909 or <*

<sup>1</sup> O thou who art steadfast in the Covenant, and staunch! The letter which thou didst write ... hath been shown to me, and the opinions expressed therein were most commendable. It is incumbent upon the Spiritual Consultative Assembly of New York to be in complete agreement with that of Chicago, and for these two assemblies of consultation jointly to approve whatever they consider suitable for publication and distribution. Following that, let them send one copy to Akka, so that it may also be approved from here, after which the material will be returned to be published and circulated.

<sup>2</sup> The question of coordinating and unifying the two Spiritual Assemblies, that of Chicago and of New York, is of the utmost importance, and once a Spiritual Assembly is duly formed in Washington, these two Assemblies should also establish ties of unity with that Assembly. To sum it up, it is the desire of the Lord God that the loved ones of God and the handmaids of the Merciful in the West should come closer together in harmony and unity as day followeth day, and until this is accomplished, the work will never go forward. The Spiritual Assemblies are collectively the most effective of all instruments for establishing unity and harmony. This matter is of the utmost importance; this is the magnet that draweth down the confirmations of God. If once the beauty of the unity of the friends – this Divine Beloved – be decked in the adornments of the Abha Kingdom, it is certain that within a very short time those countries will become the Paradise of the All-Glorious, and that out of the west the splendours of unity will cast their bright rays over all the earth.

<sup>1</sup> ای ثابت بر پیمان مکتوبی که ... مرقوم نموده بودی ملاحظه گردید بسیار رأی موافقی بود باید محفل شور روحانی نیویورک با محفل شور روحانی شیکاگو در نهایت اتحاد و اتفاق باشند و آنچه را مناسب نشر میدانند این دو مجلس شور بالاتفاق تصدیق نمایند و انتشارش را مناسب بینند بعد از آن یک نسخه آن را مجلس شور به عکا ارسال دارد و از اینجا نیز تصدیق شود و اعاده گردد بعد طبع و انتشار یابد

<sup>2</sup> قضیه اتحاد و اتفاق دو محفل روحانی شیکاگو و نیویورک بسیار اهمیت دارد و در واشنگتن نیز هر وقت محفل روحانی چنان که باید و شاید تشکیل شود با آن محفل نیز این دو محفل باید اتحاد و اتفاق نمایند خلاصه اراده الهی تعلق داشته و دارد که روز بروز اتحاد و اتفاق یاران الهی و اماء رحمن در غرب بیفزاید و تا چنین نگردد ابداً کار از پیش نرود و اعظم اسباب اتحاد و اتفاق جمیع محافل روحانیست بسیار مهمست این مسئله و مغناطیس تأیید الهی اگر جمال این دلبر ملکوتی یعنی وحدت احباً بطراز ملکوت ابهی جلوه نماید یقین است که در اندک مدتی آن ممالک جنت ابهی گردد و انوار توحید و یگانگی از غرب بجمیع جهان بتابد

- 3 We are striving with heart and soul, resting neither day nor night, seeking not a moment's ease, to make this world of man the mirror of the unity of God. Then how much more must the beloved of the Lord reflect that unity? And this cherished hope, this yearning wish of ours will be visibly fulfilled only on the day when the true friends of God arise to carry out the Teachings of the Abha Beauty – may my life be a ransom for His lovers! One amongst His Teachings is this, that love and good faith must so dominate the human heart that men will regard the stranger as a familiar friend, the malefactor as one of their own, the alien even as a loved one, the enemy as a companion dear and close. Who killeth them, him will they call a bestower of life; who turneth away from them, him will they regard as turning towards them; who denieth their message, him will they consider as one acknowledging its truth. The meaning is that they must treat all humankind even as they treat their sympathizers, their fellow-believers, their loved ones and familiar friends.
- 4 Should such a torch light up the world community, ye will find that the whole earth is sending forth a fragrance, that it hath become a delightful paradise, and the face of it the image of high heaven. Then will the whole world be one native land, its diverse peoples one single kind, the nations of both east and west one household.
- 5 It is my hope that such a day will come, that such a splendour will shine forth, that such a vision will be unveiled in its full beauty.
- 3 ما بجان و دل کوشیم و شب و روز آرام نداریم و دمی نیاسائیم تا عالم انسانی را آئینه وحدت الهی نمائیم تا چه رسد باجای الهی و این آرزو و آمل وقتی تجلی و اشراق نماید که یاران حقیقی الهی بموجب تعالیم جمال ابهی روحی لأحبائه الفداء قیام نمایند از جمله تعالیم اینست که باید محبت و وفا بر قلوب چنان استیلا یابد که بیگانه را آشنا بینند و مجرم را محرم شمردند اغیار را یار دانند و دشمن را دوست غمخوار شمردند قاتل را حیات بخش گویند مدیر را مقبل دانند منکر را مقرر بینند یعنی نوعی معامله نمایند که بمقبولین و مؤمنین و یار و آشنا سزاوار است
- 4 اگر این شمع در انجمن عالم چنان که باید و شاید برافروزد ملاحظه خواهید نمود که کشور معطر گردد و اقلیم جنت نعیم شود و روی زمین بهشت برین گردد عالم وطن واحد شود و شعوب مختلفه جنس واحد گردد و قبائل و امم شرق و غرب یک خاندان شوند
- 5 امیدوارم که چنین روزی بیاید و چنین انواری بتابد و چنین طلعتی در نهایت جمال رخ بنماید و علیک التحیة و الثناء

SWAB#041, BSW#16.05x, TAB.124-125, BWF.413-414x, BSC.479 #915x, BSTW#349

MMK1#041 p.080

## AB01187

*To: Baha'is of Adharbayjan et al., in Ahar*

*Date: 1909 or <*

- 1 O ye loved ones of God! The light of truth hath risen from the dawning-place of Divine guidance and hath shed its resplendent radiance to the East and the West and illumined the whole world from the North to the South. The pious ones whose sight is keen, who possess hearing ears and whose breasts are even as mirrors have found the Straight Path through the ancient light
- 1 ای حضرت کبریانک سوگلی یارانلری مطلع هدایتدن نور حقیقت طلوع ایله مشرقدن مغربه قدر پرتوافشان و جنوبدن شماله قدر تابان و درخشان اولمشدر گوزلری بینا و قولاقلری شنوا و بغرلری آئینه آسا اولان زنده دلان صراط مستقیمى او نور قدیم ایله بولوب حضرت کلیم

and, intoxicated by the soul-stirring call like unto the One Who conversed with God (Moses), have hearkened unto the Divine call from the fire of Divine love that blazeth in the Tree of Man. But those transgressors that have deprived themselves of the grace of His guidance- they are a cause for grieving. For despite the fact that the showers of bounty from the clouds of mercy besprinkle all the deserts, prairies, mountains, hills, and valleys and make them fresh and green; one can but grieve for the useless weed that is sore athirst in the wilderness of utter loss. If we follow the Divine Teachings and Counsels, it is indubitably clear that the earth shall become the highest Paradise and the star of good fortune a companion to all.

- 2 Similarly, there is no doubt that the words of the friends are sweet, their sight is sharp and their faces a testimony unto the manifest Light, inasmuch as the requirements of the Divine Counsels are: to be a well-wisher for the ill-wisher; an intimate companion for the wicked enemy; a loving friend for the erring foe who stabbeth the dagger into the middle of the heart; to meet the ill-tempered slanderer with favour and praise; and not to offend, hurt, annoy or avoid anyone. Nay, it beseemeth us in this century of light to abolish the blindest fanaticism amongst the peoples and nations of the world; to show the unity of mankind; to make the stranger find himself a friend; to regard the foe as a faithful companion; to love all the communions and nations and show them loving-kindness; not to disappoint even an idol-worshipper; to eliminate all strife and dissension, contention and conflict, battle and war; to propagate the Kingdom of peace and welfare; to be the well-wishers of mankind; loyal to every treacherous; to meet every tyrannical oppressor with justice; to serve the Crown with trustworthiness and piety; to obey the Authorities; to sacrifice our lives for the State; to be loyal to and serve every nation; not to meddle with political affairs; not to curse the State officials; to submit ourselves unto God; and to be content with every circumstance.

- 3 Praise and blessings rest upon you.

الله مثللو سرمست ندای جانفزا اوله‌رق خطاب ربانی شجره انسانیه‌ده شعله‌ور اولان آتش عشق الهیدن استماع بیورمشلردر بو موهبت هدایتدن محروم و بی نصیب اولان مجرملر ایسه شایان تأسف‌درلر زیرا ابر رحمتدن ترشح ایدن رشحات عنایت بتون دشت و صحرائی و داغ‌لر و تپه‌لری و دره‌لر و بیابان دلگشایی سبز و خرم ایلدیگی حالده بادیه محرومیتده تشنه و سوسز سوزشه اوغرامش اولان گیاه تباهاه تأسف ایتمک قابل دگلدر اگر تعالیم الهیه و نصائح و وصایای ربانیه گوره روش و سلوک اولنور ایسه یر یوزی بهشت برین و سعادت یولدوزی هر کسه قرین اوله‌جفی بدیهی‌در

2 و همده یارانک سوزی شیرین گوزلری کسکین یوزلری نور مبینة دلیل اوله‌جفی مقارن یقین‌در شویله که بدخواهه خیرخواه و دشمن پرگاهه دوست آگاه و خنجری جگرگاهه ایشلیان عدو گمراهه همراه مهربان‌تک حتی بدگوی بدخویه نعت و ستایش ایله مقابله ایتمکدر کیمسه‌دن دارلماق گوجنماق صقیلماق اجتناب ایتمک بلکه بو عصر نورانیده اقوام و ملل بیننده اولان تعصب جاهلانیه دفع ایتمک و وحدت نوعیه‌بی گوسترمک بیگانه‌لری آشنا ایتمک و اغیاری یار وفادار طایقی و هر ملت و مذهب ایله محب و مهربان اولمق و بت‌پرست اولسه بیله کیمسه‌نک خاطرینی قیرماق و جهانده بتون نزاع و جدالی قالدرمق و جنگ و صواشی اونودرمق و ملکوت صلح و سلامی نشر ایتمک و بتون بشره خیرخواه اولمق و هر خائنه صادق قالمق و هر ظالم غداره عدل ایله مقابله ایتمک و سریر سلطنته کمال امانت و دیانت ایله خادم اولمق و اولیای اموره اطاعت ایتمک و دولت اوغرنده جان فدا ایتمک و هر ملت صدقت و خدمت ایتمک و امور سیاسیه قاریشماق و مأمورینه طعن ایتمک و جناب حقّه تسلیم اولمق و هر حاله راضی قالمق مقتضای نصائح و وصایای رحمانیه‌در

3 و علیکم التّحیّة و التّناء

MJT.106

**AB01171**

*To: Baha'i Publishing Society, Chicago et al.*

*Date: 1909 or <*

O ye heavenly Assemblage!

Your letter was received and its contents became known. Ye have written concerning the printing and the publication of the Tablets.

The translation of the Surat-ul-Hykl is of the utmost difficulty. It must be translated by a committee who are exceedingly efficient both in Persian and English, exercising the closest and most minute attention. Otherwise the text would not become intelligible. The same rule applieth to other Writings and Tablets. For the present the organization of such a committee of translators is not possible and there is no other means than the translations made by individuals. In the future, God willing, means will be brought about. Translations will be made by a committee composed of two most erudite Persians and two learned Americans, all of them having the utmost proficiency in both languages and possessing a certain knowledge of sciences and arts. Then others from among the scholars and thinkers must assist. At that time Tablets will be translated correctly and published. What ye have in your hands and what is already printed will impart a certain degree of information. Whatever matter the spiritual Boards of Council in New York, Chicago, Washington and Kenosha unanimously deem advisable to print and publish, ye may print and publish; and have the utmost unity and oneness with each other.

Regarding the Tablets of Abdul-Baha: Each of them is important. Print ye those which are in detail.

As to the question of annihilation and destruction of the spirits: Mr. Phelps hath not fully understood the matter or else the translator hath made some mistake. It was not intended to convey the idea that the unbelieving souls are absolutely annihilated. Nay, rather, it was meant that the existence of the evil spirits in comparison to the existence of the sanctified souls was like unto annihilation. As you clearly behold, the existence of mineral in comparison with the existence of man is like unto non-being. When the body of man is destroyed and disintegrated, it returneth to the mineral.

Concerning the income of the printing and publishing society, as ye write, it must be expended for charitable purposes.

O ye believers of God! I am pleased with you and seek for your assistance and confirmation. I hope that ye may, day by day, add to your love, steadfastness, purity of intention and service to the Cause of God.

Upon ye be greeting and praise!

TAB.000:iii-v

## AB01281

*To: Chase, James B Thornton et al., in Chicago*

*Date: 1909 or <*

- 1 O ye two revered persons, ye servants in the vineyard of God! 1 أيها الشخصان المحترمان الخادمان في كرم الله
- 2 Verily, I read your letter and was informed of its contents filled 2 أني قرأت كتابكما واطلعت بالمضمون المشحون  
with spiritual attractions and thanked God—glorified is He!—for  
His grace and His merciful bestowals. بالأنجازات الروحانية وشكرت الله سبحانه على  
فضله وعطاياه الرحمانية
- 3 It behooveth you to be the first assistant to the Word of God, 3 وثلثكما ينبغي ان تكونا أول ناصر لكلمة الله و  
the first servant of the Cause of God and the first one to with-  
stand the spreaders (of false rumors) who say that which they  
know not, who calumniate God, well knowing that they are ca-  
lumniators and that they, themselves, have contrived the thing  
for their own sakes, and evil is that which they do. أول خادم لأمر الله وأول مقاوم للرجفون الذين  
يقولون ما لا يعلمون ويفترون على الله وهم يعلمون  
أنهم مفترون سؤلت لهم انفسهم امراً فساء ما  
يعملون
- 4 Remember what the Pharisees published concerning Jesus, at- 4 تذكروا ما كانوا ينشرون الفريسيون عن المسيح  
tributed to Him and said about Him and how they oppressed  
Him until they paraded Him in Jerusalem in such a form as  
made the angels of sanctity to weep in the Sublime Kingdom.  
They put on His head a crown of thistles; nay, more, they cast  
dust in His face—into a face whereby the heaven and the earth  
is illuminated! They turned their backs upon Him, then bowed  
and said: “Peace be unto thee, O King of kings! Peace be unto  
thee, O King of the Jews!” ويسندون اليه ويقولون عنه و يضطهدونه الى  
ان اشهره في اورشليم بهيئة بكت عليه ملائكة  
القدس في الملكوت الأعلى ووضعوا على رأسه  
تاجاً من الشوك بل طفلوا على وجهه الذي  
يستضيء به الأرض والسموات وكانوا يولّون  
الظهور ويركعون ويقولون السلام عليك يا  
ملك الملوك السلام عليك يا ملك اليهود
- 5 Of the same class are the Pharisees and priests in this man- 5 وهكذا شأن الفريسيين القسيسين في هذا اليوم  
ifest day. “Leave them to amuse themselves with their vain  
discourse.” They are as people deluded by their temptations  
and are isolated from the gifts of your Lord, the Clement, the  
Merciful. “They are deaf, dumb and blind; therefore, they will  
not understand.” المشهود ذرهم في خوضهم يلعبون أنهم اناس  
غرتهم وساوسهم وهم في معزل من مواهب  
ربكما الرحمن الرحيم صم بكم عمى وهم لا يفقهون
- 6 Verily, I, through the grace of my Lord, have never heeded 6 وأنّي بفضل ربّي مااهتممت بهذه النفوس حتّى  
these souls, even to reading their articles, inasmuch as their  
أقرأ مقالتهم لأنّ مقالاتهم عبارة عن طنين الذباب

articles signify no other than the buzzing of flies to the hearing of an eagle, or the croaking of a frog of the material world to the ears of the leviathan of the sea of the Kingdom. Is it to be considered as anything? No, by no means! Verily, the eagle soareth high in the supreme apex while the flies rumble in the lowest rubbish.

في اذن العقاب او كمنغنة ضفدع الناسوت في  
اذن تمساح بحر الملكوت فهل له شأن كلاً ان  
العقاب يرفرف في الأوج الأعلى و الذباب يزمرم  
في المزيلة السفلى

- 7 But it is incumbent upon you to block them up as a stone with decisive arguments before which heads are bowed and voices are made humble. God will strengthen you therein. You will surely find these Pharisees in manifest loss. Can one ever prevent the waves of the sea of the Lofty One from rolling? Or is it possible for me to restrain the fragrances of sanctity from diffusion? Or can one withhold the sun from casting its rays to all regions? No, by no means! Nay, rather such souls make the table sent down from heaven unlawful unto themselves.

7 ولكن عليك ان تلقموه حجراً بالبراهين القاطعة التي  
خضعت لها الأعناق و خشعت لها الأصوات  
و الله يؤيدكم على ذلك و سوف ترون هؤلاء  
الفريسيين في خسران مبين هل يقدر احد ان يمنع  
بحر الكبرياء عن الأمواج او يستطيع احد ان  
يحمز نفحات القدس عن السريان او يتمكّن احد  
ان يمنع الشمس عن الأشعة الساطعة على الآفاق  
كلّ بل هؤلاء يحرمون على انفسهم المائدة النازلة  
من السماء

- 8 How is the bat to be compared with the most great orb which bestows bounty upon all regions! How is the gnat to be compared with the eagle soaring in the spacious firmament! How are Caiaphas and Annas to be compared with the Christ mounted on the clouds with great power and glory!

8 اين الخفاش و اين النّير الأعظم الفاض على  
الآفاق و اين البعوض و اين النّسر الطّائر في  
الفلك العظيم و اين قيافا و حتّا و اين المسيح  
الراكب على السّحاب بقوة و مجد عظيم

- 9 Thank God that He hath opened your insight to the Light which is shining from the Supreme Concourse and caused you to witness His most mighty signs. By my life! the hearts of the people of Baha' are cheered with such gifts!

9 فاشكر الله على ما فتح بصيرتكم بالنور الساطع من  
الملا الأعلى و اراكما آياته الكبرى لعمرى يترنّج  
من هذه الموهبة قلوب اهل البهاء و عليكم التحية  
و الثناء

TAB.348-350

BRL\_DAK#1026

## AB01367

*Date: 1909 or <*

O thou who art confident in the appearance of the Kingdom of God!

Verily I read thy letter, which was beautifully composed and which proved thy great love, the extent of thy knowledge and the illumination of thy sight, by witnessing the signs whereunto the heads bow in reverence and faces show respect.

O beloved! Thank God that He chose thee for His love and elected thy wife for the calling of the appearance of the Kingdom of God. Verily, this is a great favor, and wert thou aware of the results which will follow it in the Kingdom of God, thou wouldst, verily, rejoice exceedingly and wouldst call with loud voice: "Blessed are we for this great favor, and glad-tidings be unto us for this glorious attainment."

Consider the past, so that thou mayest become informed of the mysteries which shall be disclosed in the future. When the disciples were calling in the name of Christ, the Jews scoffed, scorned and laughed at them. They were saying, "They (i. e., the disciples) are taken with madness, and madness is made an art." They even beat them with whips, threw stones at them, prevented the people from approaching them, and were saying, "This man (Christ) is naught but a sorcerer, blasphemeth God and is possessed of a devil."

Then observe how that persecution and scorn were changed to glory, honor and reverence. Ultimately, they (the Jews) honored their sublime stations and acknowledged their loftiness, which was exalted, promoted and glorified in the center of the horizons until it reached the degree of exaggeration in deeds. They made for them likenesses and pictures, decorated with jewels shining in the eyes; thy placed these likenesses or pictures in the temples, churches and monasteries built on the tops of the mountains, and worshipped them with respect, glory, majesty and reverence. This is the condition of the neglectful ones who are deprived of the Truth (the Manifestations of God) at the day of their existence among them. After the ascension of their (the prophets') spirits unto the Center of Purity and Piety, then the negligent ones repent and return, making likenesses and pictures according to their own ideas, which do not bear resemblance, and worship the same. This is the station of the ignorant ones who are as animals, following every croaker and shaken by every wind. "Forsake them to play in their shallow waters."

As to thee: Be happy because of what thy Lord, the Clement, the Merciful, hath given thee; choosing thee and thy esteemed wife for entrance into His Kingdom, for calling in His name, praising Him in assemblies, gatherings and meetings.

The truth I verily say unto thee, this divine grace cannot be exchanged for the sovereignty of the earth, the east or the west. For that (the worldly kingdom) is naught but dreams, torture to the spirit, trouble for the hearts; its mortality is certain and its destruction a well known fact—while this spiritual kingdom and divine grace will shine, and it is an ABHA (Glorious) jewel

which will glisten on the diadems of great glory in the course of centuries and cycles.

TAB.175-176, BWF.394-394x, BSC.481 #919x

## AB01603

*To: Manuchihr Mankchi, in Bombay*

*Date: 1909 or <*

- 1 The horizon of Iran was dark indeed and its land had become the arena of the Turk and the Tajik. The foundations of the Persian nation had been subverted and its edifice shattered. But at last that darksome night was ended, the dawn of hope broke forth, and the sun of truth shone resplendent.
 

1 ای یار دیرین افق ایران بسیار تاریک بود و جولانگاه ترک و تاجیک و فارسیان را بنیاد بر باد و بنیان ویران تا آنکه شب تاریک پیاپی رسید و صبح امید بدمید و آفتاب حقیقت بدرخشید
- 2 Erelong shall that dust-heap become a rose-garden and its darkness turn into light. Erelong will that venerable land become the focal centre of divine grace and be renowned in the East and the West for its greatness and majesty. It shall become the centre of divine outpourings and the source of heavenly bestowals. Its ancient glory will be restored and its gates will be flung open.
 

2 عنقریب گلخن گلشن گردد و تاریک روشن شود و آن اقلیم قدیم مرکز فیض جلیل شود و آوازهٔ بزرگواریش گویزد خاور و باختر گردد و مرکز سنوحات رحمانیه شود و مصدر فیوضات ربّانیه گردد عزّت قدیمه باز گردد و درهای بسته باز شود
- 3 For it is above its horizon that the Day-star of divine glory shone forth; it is in the midmost heart of its heaven that the Light of Truth hoisted its banner, the call of the realm above was raised, the light splendour of the Concourse on high shed its radiance, the tabernacle of the Kingdom of God was reared, and the religion of God noised abroad.
 

3 زیرا نیریزدانی در اوجش بتافت و نور حقیقت در قطبش علم برافراخت آهنگ جهان بالا بلند شد و پرتو ملاء اعلیٰ بدرخشید ملکوت الهی خیمه زد و آئین یزدانی منتشر شد
- 4 Soon shalt thou see that land perfumed with the breezes of holiness and brightened with the light of its ancient splendour.
 

4 عنقریب خواهی دید که آن کشور بنفحات قدس معطر است و آن اقلیم بنور قدیم منور
- 5 Wherefore the Persians must know the worth of this bounty, and lift up their voices in praise of the Lord of creation, Who hath bestowed so great a gift, granted such repose, and conferred such adornment; Who hath made that ancient homeland the noblest of regions, and that time-honored dwelling-place the Dayspring of the manifest Light. This bestowal is worthy of all praise, and the Creator of the world deserveth adoration.
 

5 لهذا باید فارسیان قدر این بخشش بدانند و آفرین بر خداوند آفرینش نمایند که چنین بخشایشی نمود و آسایشی بخشید و آرایشی داد موطن قدیم را اشرف اقلیم نمود و مسکن دیرین را مطلع نور مبین فرمود این موهبت سزاوار ستایش است و جهان آفرین را سزاوار نیایش
- 6 Had this shining star arisen from the dawning-place of the gatherings of Europe, thou wouldst now behold what tumult and rapture there would have been, what commotion and rejoicing. Yet, though it hath arisen from the East, still the people of the
 

6 این کوكب روشن اگر از مطلع انجمن اروپا طالع شده بود حال ملاحظه میفرمودی که چه شور و ولهی بود و چه ولوله و طربی باوجود آنکه

West are attracted thereby, and the farthest lands of the earth are gladdened and exhilarated by this melody. The distant have drawn nigh; why then should those who are near remain deprived? The stranger hath become familiar; why should the familiar remain silent and still?

از شرق طالع شد ولی اهل غرب منجذبند و  
اقصى بلاد عالم از این آهنگ منبسط و منشرح  
دوران نزدیک شدند پس نزدیکان چرا محروم  
مانند پیگانه آشنا شد آشنا چرا ساکت و صامت  
است

- 7 To the utmost of thy power, bear thou glad tidings unto the Persians of India; awaken them and make them alert, that from this divine cup they may become intoxicated and enraptured, and be seized with love and longing. They must take the lead, for this celestial cypress first sprang and flourished in the garden of the Persians, and this light of truth dawned from the horizon of Iran. May thy soul be filled with joy.

7 تا توانی فارسیان هندوستان را مرده ده بیدار کن  
و هوشیار نما تا از این ساغر یزدانی سرمست و  
سودائی گردند و مفتون و شیدائی شوند آنان باید  
سبقت گیرند زیرا این سرو بهشتی در باغ فارسیان  
نابت شد و روان گردید و این نور حقیقت از افق  
ایران طالع شد جانت خوش باشد

ADMS#065i04x

MKT2.078, MILAN.048, AMK.185-186,  
PYM.112bx, YARP2.131 p.150

## AB01614

*To: Spiritual Assembly of Chicago, IL*

*Date: 1909 or <*

O ye spiritual friends of Abdul-Baha!

Your long letter was considered and its contents were a source of happiness. Thank God that ye, western friends, have become dawning-points of the love of God and stars of knowledge leading to Him; night and day are ye thinking of imparting life to souls and of educating people of discernment.

Regarding the blessed word, the Greatest Name: Its writing or spelling is according to its pronunciation (i.e., it is spelled as it is pronounced) in the Persian language. Baha is correct; Beha is incorrect. However, this question must not cause inharmony and grief among the friends. The truth shall become manifest.

Should ye attribute a mistake to a person, it will be a cause of offense and grief to him - how much greater would this be if it is attributed to a number of people! How often it hath occurred that a slight difference hath caused a great dissension and hath been made a reason for division. Now, you write BAHAIUiLLAH, but do not object to any person. All will eventually follow the correct spelling.

In all matters, endeavor not to cause grief to any one. Strive firmly to establish unity and harmony. The least difference today may cause great difference in the future.

O ye beloved ones of God! The manifestation of the Light of Unity is for binding together the people of the world. If this unity is not attained, the tree of life is made fruitless, the heavenly bounty is not utilized. The blessed blood (of the saints) was shed for bringing about unity and harmony. These souls gave their lives as sacrifice in order to produce the love that bindeth the hearts of all the people. Therefore, ye should all spend your efforts in uniting and reconciling (the people), so that the light of God's love may permeate the universe.

The Spiritual Meeting of men (House of Spirituality) and the Spiritual Meeting of women (Assembly of Teaching) in Chicago are indeed endeavoring to serve. If they unite, as they should, they will produce great results. Especially, if the Spiritual Meetings of Chicago unite with those of New York and become bound together, in a short while the fragrance of the divine garden, which giveth life, will perfume all regions.

TAB.020-022, BWF.413-413x

## AB01747

*To: Nellie Phillips*

*Date: 1909 or <*

O thou who art ignited through the brilliant Flame which is blazing in this Blessed Spot!

Verily, I considered the meanings of thy letter and my heart overflows with perfect and spiritual love unto thee and unto the beloved ones of God, whose eyes are brightened by witnessing the lights of God and whose innermost hearts are purified by the love of God and whose consciences are made clear by the knowledge of God and whose hearts are tranquilized by the commemoration of God. Theirs is the treasury of the Kingdom and the abundant wealth of the storehouse of the divine world! They are wealthy, not poor; they are powerful, not weak; they are grandees, not mean persons; and they are kindred, not strangers! Because, verily, their wealth and honor is divine and supreme and will never be consumed. Blessed are they! Glad-tidings be unto them!

As to those souls who are preaching the Word of God, it behooveth them to shake the dust of every land which they have passed by off their shoes and to be with God and without need of the rich-although their bed is the soil, their light is the stars of the sky and their food is the herbs of the desert-because theirs is the wealth of the Kingdom, the honor of the realm of might and the bounty of the divine world; and they are not in want of this world and its cares. Their throne is the mat of humility, their honor is in suffering every lowliness in the path of the Loving Lord and their wealth is being empty-handed from the pomps of the world and its vanities and their provision is trusting in God and being severed from all that is on the earth and its wealth.

As to thee: Associate thou with the poor and be united with the weak souls and hold intercourse with the needy, with a compassionate heart and great love. Because thereby is ordained for thee and eternal glory in the Kingdom of God. Invite thou the people to the Exalted World, to the Supreme Horizon and to the Kingdom of El-ABHA!

There is no harm in thy loneliness in those regions; for verily, the hosts of confirmation are thy help, thy Glorious Lord is thy protector and the angels of the Kingdom are thy fellow-speakers. Glad-tidings be unto thee for this! Blessed art thou for this!

TAB.060-061, BSTW#355

## AB11826

*Date: 1909 or <*

- <sup>1</sup> O Lord! O Forgiver! Though we are sinners and tread the path of rebellion, yet we knock at the door of forgiveness and seek Thy good-pleasure, speak Thy mysteries, and implore pardon and forgiveness. We seek Thy boundless favors and ask for Thy blessing and forgiveness. Look not upon our shortcomings and perceive not our weakness and lassitude. Make us worthy of Thy Lordship and freely bestow Thy divine munificence. Teach us the way of repentance, forgive our sins, grant Thy bounty, cover our faults, overlook our transgressions, and be merciful. O Lord! Sin brings destruction - make us aware and grant us awakening. O Lord! We are helpless and without means, weak as straw and chaff, and Thou art our Deliverer.

<sup>1</sup> پروردگارا آمرزگارا هرچند گنهکاریم و ره عصیان پوئیم ولی باب عفو کوئیم و رضای تو جوئیم و راز تو گوئیم و عفو و غفران خواهیم و الطاف بی پایان طلبیم و بخشش و آمرزش خواهیم نظر بقصور مفرما و سستی و فتور مبین سزاوار خداوندی شایان کن و بزرگواری ایزدی رایگان نما آئین توبه پیاموز گاه پیامرز عطا بخش خطا پیوش عصیان منگر مهربان باش خداوندا گاه تباه نماید آگاه کن انباه بخش ای پروردگار بیکسیم و بی نفس و خاشاک ضعیفیم و خس و تویی فریادرس

- 2 O God! Thy dear handmaiden was filled with the wine of longing and shed tears. She set her face toward the Abha Kingdom and yearned for attainment and reunion. She detached her heart from this world and joined the eternal Kingdom. She longed for the vision of Thy face and hastened to the Kingdom of mysteries.
- 3 Her noble son Ismail displays humility and supplication, opens his tongue in seeking forgiveness, and begs for pardon and forgiveness and seeks the favors of that Merciful One. His gaze is fixed upon Thy threshold and service to Thee is centered in his heart. He is enkindled with Thy love and his soul is consumed by the fire of ecstasy and rapture. He is a moth to that brilliant flame and a faithful servant in this gathering. In his longing for Thy good-pleasure he is the companion of Abdul-Baha, and in hope of nearness to Thy court he is the friend of this helpless one. For years he has been in hardship and toil, and for long periods he has strived day and night, never resting or seeking comfort and ease. He is obedient and loving, a tree with leaves and fruit. He seeks naught but Thy good-pleasure, walks no path but that of Thy love, and speaks of nothing but Thy mysteries. He is worthy of favors and deserving of aid. He intercedes for his mother and seeks pardon and forgiveness.
- 4 O Lord! Thou art the Forgiver and the Bestower, the Radiant and the Resplendent One. Make worthy the desire of this faithful one and freely grant the request of this humble and submissive one. Thou art the Forgiver, the Merciful, and the Pardoner of sinners.
- ای خدا کنیز عزیزت از باده اشتیاق لبریز شد و اشکریز گردید آهنگ ملکوت ابری نمود و آرزوی مشاهده و لقا کرد دل از جهان بگسست و بملکوت جاودان پیوست آرزوی دیدار کرد و بملکوت اسرار شتافت
- 3 سلیل نجیبش اسماعیل عجز و نیاز مینماید و زبان باستغفار میگشاید و عفو و غفران خواهد و الطاف آن مهربان جوید باستانت ناظر است و خدمت مرکوز خاطر محبت افروخته است و باتش وجد و وله جانسوخته پروانه آن شمع روشن است و بنده صادق در این انجمن بارزوی رضایت مونس عبدالبهاسست و بامید قرب درگاهت انیس این پیسر و پا سالهاست که در زحمت و تعبست و مدتهاست کوشنده روز و شب دمی نیاساید و خود را براحت و آسایش نیالاید فرمانبر است و مهرپرور و درختی با برگ و ثمر جز رضایت نجوید و بغیر از راه محبت نبود و جز رازت نگوید سزاوار الطافست و لایق اسعاف شفاعت مادر نماید و عفو و مغفرت خواهد
- 4 پروردگارا آمرزندهئی و بخشنده و تابندهئی و درخشنده آرزوی این باوفا سزاوار کن و خواهش این خاشع خاضع را شایان و رایگان فرما توئی آمرزنده و مهربان و بخشنده گنہکاران

ADMS#197

BRL\_DAK#1162, MMG3#129 p.091

## AB02172

*Date: 1909 or <*

O thou who art acknowledging the Oneness of God!

Verily, I read thy letter which contained beautiful meanings and wonderful texts; was informed of thy turning unto God and thy attainment unto the bounty of the Kingdom, which is apparent and manifest by the appearance of God.

O maid-servant of God! Let not thy hands tremble nor thy heart be disturbed, but rather be confident and firm in the love of thy Lord, the Merciful, the Clement.

O maid-servant of God! Verily, all existence is [a book of] pages and tablets which utter the glad-tidings of the appearance of the Kingdom of thy Lord, the Supreme, the Great.

Observe the pages of the universe and discover the traces which appeared! Hast thou seen or heard in any of the previous centuries or generations that which is manifested in this Glorious Age? If the writings of the previous centuries, the middle centuries and the later centuries, be compared with that which is manifested in this single century, they will not weigh against it! Nay, rather, they are as drops of water in comparison with the ocean. Magnified is He, who hath crowned this century with the appearance of His Kingdom!

As to thee, turn unto God with a heart cheerfully swayed by His love and kindled by the fire of his desires, both day and night. The lights of God will appear unto thee, the mysteries of God be unfolded to thee and thy bosom healed by the exhortations uttered by the Supreme Pen.

Convey my greeting and praise to thy respected husband and say to him that the Jews are still expecting Christ and long to see Him in all anticipation and great zeal, while His light was manifested, His beauty shone forth, His call was raised, His trumpet blown, His standard hoisted, and His stars sparkled; but the Pharisees are yet in an amazing slumber, immersed in former traditions, and they make play with the signs of Thy Lord, the Merciful, the Clement.

Thank God that He guided thee unto the fountain of guidance, gave thee to drink from the cup of affection, summoned thee unto His Supreme Kingdom and chose thee from among those people. This is a favor wholly above comprehension and is not realized by the intellects which are negligent of the Lord of hosts and angels.

O thou friend! Endeavor so that thou mayest ascend to the station which is above the firmaments, near to the Generous Lord who created and made thee.

TAB.170-171, BSC.481 #918x

**AB02627***Date: 1909 or <*

O thou who art advancing to the Kingdom of God!

I have considered thy writing, which indicates brightness of heart and the love of God. Blessed art thou for having been thus favored and for having attained to guidance.

You have asked me two questions: "That if the same spirit is manifest in all the Manifestations and Prophets, then what is the distinction or difference between Christ (or rather Jesus) and the other Prophets; also [what is the difference] between Father and Son?"

Know that the human spirit is one, but it manifests itself in various members of the body in a certain (measure or) form. The human spirit is existent in the sight (eyes); it is also existent in the brain, which is the location of great functions and powers; it is also existent in the heart, which organ is largely connected with the brain or the center of the mind, and the heart, or that the center which is connected with the brain, has a distinct and separate function, effect and appearance. In this connection, the hair and the nails have no command (or direct feeling).

Figuratively speaking, the Father is the center of the brain and the Son is the center of the heart; the rest of the Prophets are members and parts. Fatherhood and Prophethood, in this case, are two expressions of the same thing, as man and creature are two names of the same reality. The word "man," however, is greater than the word "creature" because it bears a weightier meaning than the name "creature"; both are the same.

O maid-servant of God! I pray God to confirm thee forever anew. Give greeting to thy dear mother. Superstition hath somewhat overcome her. When the imagined Satan overpowers, let her say: "O Baha-el- ABHA!" She should then turn to the highest Kingdom. Thus will the imagined Satan leave her. [She] has a form of obsession; therefore, you may not heed her sayings.

Cultivate the land and thus, through its fruits, you will obtain benefits. God will relieve you from care (on account) of your mother.

Give your good husband my spiritual greeting. I pray that he may be made a recipient of the divine bounties and attain to the grace of God.

TAB.102-103, BSC.476 #906x

## AB11844

*To: Ali-Akbar Rawhani Muhibulsultan*

*Date: 1909 or <*

1 My God, my God! This is a servant among Thy servants and a youth who has grown up in Thy love and has turned toward the Dawning-Place of Thy bounty, the Dayspring of Thy faithfulness and the Horizon of Thy majesty and grandeur. He has believed in Thy words, rejoiced in Thy glad-tidings, believed in Thy signs and recognized Thy clear proofs. He has transcribed Thy Scriptures and Tablets, has detached himself from his family, turning toward the Word of Thy oneness. He has left his home, making for the sanctuary of Thy grandeur, and abandoned his native land, hastening to Thy luminous spot, Thy verdant garden, Thy mighty paradise and Thy most glorious heaven - that he might circle round the circling-place of the Supreme Concourse, might behold the great signs of his Lord, witness the tokens of Thy supreme power, and comprehend the intimations of Thy former Scriptures and the glad-tidings of the Manifestations of Thy revelation in centuries past, in Thy Books sent down from heaven.

2 O my Lord! As Thou hast confirmed him to press his face against that pure earth and illumine his radiant brow with the lights shining from that brilliant spot, assist him to return to Thy lands and regions bearing the garment of Joseph of Thy guidance, that a sweet, perfumed and holy fragrance might spread through those parts and regions. O my Lord! Strengthen him through Thy ancient power that penetrates the realities of all things, be his helper in all affairs, conditions and circumstances, and make him firm and steadfast in Thy Covenant and Testament, for this is the pivot of every good Thou hast created in the kingdom of creation, supported by the hosts of Thy most glorious kingdom. All else is secondary and contingent upon this most faithful foundation. Verily Thou

1 الهی الهی هذا عبد من عبادک و شاب نشأ فی ولائک و توجه الی مطلع عطائک و مشرق وفائک و افق جلالک و کبریاتک و صدق بکلماتک و فرح من بشارتک و آمن بآیاتک و ادرك بیناتک و کتب صحفک و الواحک و انقطع عن اهله متوجهاً الی کلمة وحدانیتک و خرج عن بیتہ قاصداً حرم کبریاتیتک و ترک وطنه سارعا ای بقعتک النوراء و روضتک الغناء و حدیقتک الغلبا و جنتک الابهی حتی يطوف مطاف الملاء الاعلی و یری آیات ربه الکبری و یشاهد آثار قدرتک العظمی و یدرک اشارات صحفک الاولی و بشارات مطالع وحیک فی القرون الّتی مضت فی کتبتک المنزلة من السماء

2 ای رب کما ایدته ان یعفر وجهه بتلک البریة الطاهرة و ینور جبین مبینہ بالانوار الساطعة من تلک البقعة الباهرة وفقه علی الرجوع علی بلادک و دیارک حاملاً قیصی یوسف هدايتک لتعبق رائحة طيبة معطرة مقدسة فی تلک الارحاء و الانحاء ای رب ایده بقوتک القدیمة النافذة فی حقائق الاشیاء و کن له ظهیراً فی جمیع الشئون و الامور والاحوال واجعله ثابتاً راسخاً علی عهدک و میثاقک لانّ هذا مدار کلّ خیر خلقتہ فی ملکوت الانشاء و مؤید یجنود ملکوتک الابهی و ما دونه فرعه والتّوابع الملتزمة لہذ الاصل الاوفی

doest what Thou wilt, and verily Thou art the Almighty, أَنْتَ فَعَّالٌ لِّمَا تَشَاءُ وَأَنْتَ أَنْتَ الْمُقْتَدِرُ الرَّحْمَنُ الرَّحِيمُ  
 the All-Merciful, the Most Compassionate.

INBA79.008

## AB02799

*To: Margaret B Peeke*

*Date: 1909 or <*

O thou who are supplicating to God and turning to the Spirit of His Kingdom!

I have read the texts of thy praise to God on the occasion of the arrival of my letter to thee. Know thou, that letter sent to thee by me, was only because of my perfect love for thee and my pity upon thee, for I had the desire that the fragrance of the Holy Spirit, which hath perfumed all regions and imbued the entire body of the world with the Spirit of Life, should pass over thee and abide with thee.

Notwithstanding the high position it occupieth, still, with an eloquent tongue, through which the Spirit moveth, hearts are attracted and bosoms burn, it speaketh to the pure hearts and to the good and righteous souls in every spot of the earth. This is the powerful Spirit, the dazzling light, the brilliant star and the overwhelming and universal abundance. And, from its traces, spread and divulged everywhere, thou wilt know and realize its influence and comprehend its radiance.

I ask God to expose thee to its fragrance, move thee by its breeze, enkindle thee by its coals of fire and illuminate thee by its brightness. Turn thyself wholly to it—thus thou shalt be enabled to ascertain its influence and power, the strength of its life and the greatness of its confirmation.

Verily, I say unto thee, that if for the appearance of that Divine Essence thou desirest to have a definite proof, an indisputable testimony and a strong, convincing evidence, thou must prepare thyself to make thy heart empty and thine eye ready to look only toward the Kingdom of God. Then, at that time, the radiance of that widespread effulgence will descend upon thee successively, and that motion rendered thee by the Holy Spirit will make thee dispense with any other strong evidence that leadeth to the appearance of this Light, because the greatest and strongest proof for showing the abundance of the Spirit to

the bodies is the very appearance of its power and influence in those bodies. Think deeply of this in order to know the reality of my explanation and demonstration.

TAB.705-706, BWF.368-369x, BSC.468 #875x

## AB02992

*To: Ardishir Hakim, in Bombay*

*Date: 1909 or <*

- 1 O longtime friend! Your fragrant letter arrived at the most auspicious moment. I read it and praised the friends. Praise be to the Lord of Creation that several friends have been freed from the bonds of tests and have transcended the comfort and contamination of this world. They are enamored with that Kind Beloved and captured by the love of that Traceless Friend.
 

1 ای یار دیرین نامهء مشکین در بهترین دمی رسید خواندم و ثنای یاران بر زبان راندم ستایش پروردگار آفرینش را که یارانی چند از بند آزمایش رهائی یافتند و از آسایش و آلایش اینجهان درگذشتند آشفتهء روی آندلبر مهربانند و گرفتار مهر آن یار بی نشان
- 2 Regarding what you wrote about the marriage of Persians with other communities - in this pleasing Faith, this heavy burden has been lifted from shoulders. Taking and giving [in marriage] with any group and any religion is permitted. But regarding the announcement of the Zoroastrians that whoever is not steadfast in the religion of their forefathers is barred from the burial ground - be as accommodating as you can about this, because if you don't show accommodation, separation will occur and teaching will become difficult. If such a case occurs and they don't allow burial in the burial ground and show strong resistance, then bury [the deceased] in the cemetery that will soon be completed. The implementation of laws should be to a degree that does not cause fear and anxiety and disorder and separation, until such time as the divine Cause is proclaimed. After the proclamation, all the laws of the Kitab-i-Aqdas must be fully implemented. If at that time someone shows the slightest laxity, they are rejected from the threshold of the Lord of Grandeur and detested by the people of Baha, for there will remain no danger in implementing all the laws.
 

2 در خصوص اقتران فارسیان با سائر طوائف مرقوم نموده بودید در این آئین دلنشین این بار سنگین ازدوشها برداشته گشته از هر گروه و هر آئین گرفتن و دادن هر دو جائز اما در مسئلهء اعلان زردشتیان که هر کس بر شریعت آباء و اجداد ثابت نیست از دفن گاه محروم تا توانید مدارا نمائید زیرا اگر مدارا ننمائید فصل خواهد شد و تبلیغ مشکل شود اگر چنانچه امری واقع و نگذاشتند که در دفن گاه دفن گردد و مقاومت شدید کرده در قبرستانی که عنقریب اتمام یابد دفن کنید و اجرای احکام بقدری باید که سبب فزع و جزع و اغتشاش و فصل نگردد تا آنکه امر الهی اعلان شود بعد از اعلان باید احکام کتاب اقدس بتمام اجرا شود اگر آنوقت نفسی ذرّهئی فتور کند مردود درگاه ربّ کبریا و منفور اهل بهاست زیرا خطری در اجرای تمام احکام نخواهد ماند
- 3 Convey the most wondrous and glorious greetings to all the divine friends. And upon you be greetings and praise.
 

3 جمیع یاران الهی را تحیت ابدع ابهی ابلاغ نمائید و علیکم التّحیّة و الثّناء

YARP2.709 p.471

**AB03254**

*To: Mary Frances Roe, in Chicago*

*Date: 1909 or <*

O thou who art enkindled by the fire of the Love of God!

Verily, I was informed of the text of thy letter, wherein thou praisest the firm servant of God, Mirza ...and was rejoiced in heart for the signs of joy which are manifested in thee in this illustrious day. I ask God to make thee a sign of guidance, fountain of knowledge and a caller in His name, the Merciful, so that the hearts may become gladdened by the mention of God and the souls be led to the Kingdom of God, to this Great Dwelling Place and Sublime Home.

As to the four stations which I refer to in the divine treatise: I ask God to open the door before thy face, that thou mayest enter therein, that thou mayest attain to its lights and become informed of its mysteries. I shall not give a detailed explanation thereof, on account of the great work (i.e., because of the exceeding press of business).

Regarding the treatise (or pamphlet) which thou didst compile in proof of the appearance of the Kingdom of God—thou didst well! I shall read it at a leisure time, and ask God to aid thee in compiling other useful writings in demonstration of God.

As to organization of other meetings for the maid-servants of the Merciful, for the spread of the fragrances of God; this is the best deed and most complete action. I ask God to strengthen thee in this matter so that you may organize many gatherings for the spread of the teachings of God. Thus the Lord of Hosts will confirm you by armies of the Supreme Concourse and hosts of the angels of heaven. Verily it is the army of inspiration and the hosts of benediction.

TAB.076

**AB03255***To: Walters, Ida et al., in Kenosha, WI**Date: 1909 or <*

O ye who are attracted to the Heavenly Kingdom! O ye who are enlightened by the light of guidance! O ye lamps lighted by the light of love and faithfulness!

Verily I have read your brilliant letter, which indicated your enkindlement by the fire of the love of God and proved your entrance into the Kingdom of God.

Blessed ye are, oh ye who are firm and steadfast in the Covenant of God. Blessed ye are, oh ye shining stars from the Horizon of the Love of God.

I supplicate to God, to make ye the heralds of His Mercy, spreaders of the fragrances of His Holiness, utterers of His Name, servants in His Vineyard, and dwellers in the Paradise of El Abha; so that ye may become signs of guidance, standards of faithfulness and trees of goodly fruits by the breezes of God.

Make firm you feet in the Cause of God; dilate your breast by the glad-tidings of God and turn to the Kingdom of God with pure hearts, sanctified souls, cheerful sprits, brightened eyes and illumined faces. Verily, I say unto ye, then (when ye become so) the angels of holiness will welcome ye by the glad-tidings of God, the Mighty, the Powerful.

Upon ye be greetings and praise.

TAB.143

**AB03535***To: Spiritual Assembly of Chicago, IL et al.**Date: 1909 or <*

- 1 O ye who are sincere! O ye who are firm in the Covenant of God in this new cycle! 1 أيها المخلصون أيها الثابتون على ميثاق الله في هذا العصر الجديد
- 2 Verily I praise God for the He confirmed you in the service of the Cause of God in His great vineyard. 2 أني أشكر الله بما وفقكم على خدمة امر الله في كرمه العظيم

- 3 Write to Mrs. True and convey to her greetings and praise and say to her that her Lord will aid and strengthen her in attaining her desire. 3 فكتبوا ميسيس ترو وبلغوها تحيتي وثنائي وحرروا لها بان ربها يؤيدها وينصرها حتى تنال منها
- 4 Convey my greeting and salutation unto the maid- servant of God, the attracted one, Mrs. Lesch, the respected. I ask God to make her a spreader of the new Gospel, an utterer in praise of her Lord in that vast region. 4 وبلغوا تحيتي و سلامي الى امة الله المنجذبه ميسيس لش المحترمه اسئل الله بان يجعلها ناشرة للأنجيل الجديد و ناطقة بثناء ربها في ذلك القطر السحيق
- 5 Convey my kindness and love unto the maid-servant of God, who is thrilled by the fragrances of God, Miss Ellen Lagrange [?] so that she may be rejoiced by my greeting to her, the fullness of my favor, and that she may be drawn by the love of God even as the magnet attracts the iron. 5 وبلغوا حنوي و رأفتي الى امة الله المهتزة بنفحات الله ميس الن لاگرانز حتى تفرح بتحيتي لها وفرط تعطفني بها و تنجذب انجذاب الحديد بمغناطيس محبة الله
- 6 O my precious friends in the Kingdom of God, the members of the Spiritual Meeting! Communicate with all parts of Persia; write replies to the letters which are sent to you, with all joy, happiness, fragrance and spirituality; because the friends of God in Persia are all rejoiced in commemorating you in the meetings and assemblies, in houses and Mashrak-el-Azgars. 6 يا احبائي الاعزاء في ملكوت الله اعضاء المحفل الروحاني خاطبوا كل الجهات من بلاد ايران و جاوبوا على المكاتيب التي تتقدم لكم بكل فرح و سرور و روح و ريحان لأن احباء الله في ايران كلهم يهتفون بذكركم في المحافل والأندية والبيوت و مشرق الأذكار و عليكم التحية و الثناء

TAB.011-012

BRL\_DAK#0620

## AB03587

*Date: 1909 or <*

O thou who art anticipating the appearance of the Gift of God!

Verily, I read thy letter which indicated that thou hast turned unto the Blessed Spot, that the Truth (of God) hath revealed itself to thee, that thy fear is quieted and that thou hast attained to composure, assuredly believing in this great Cause.

Know thou, verily, there are many veils in which the Truth is enveloped: gloomy veils; then delicate and transparent veils; then the envelopment of Light, the sight of which dazzles the eyes, as doth the sun which is enveloped only in its own light and, as we look at it, the sight is blinded and eyes are dazzled.

I beg of God to remove all the veilings and familiarize the light with all eyes, so that man may not be veiled from witnessing the Sun of Truth.

O maid-servant of God! Verily, the tests and trials of God are very great and very violent. Beseech thou God to protect thee from all doubts and to guard thee from the interpretations of parabolical verses, as made by those who know not in what valley they are roving, who speak according to their own selfish purposes and after their own evil inclinations; who accept and then reject; who believe in God and then deny Him; and who appear firm and then backslide; thus thou beholdest these oscillating daily.

“Leave them to amuse themselves with their own vain discourses,” and turn thou to the light of the Testament, and rejoice at the bounty of the effulgence, and seek shelter under the shadow of the standard of the Covenant. Thou wilt soon find it fluttering on the highest summits of glory, surrounded by the valiant hosts of the angels of heaven and assisted by spiritual armies of great number that proceed from the Supreme Concourse.

TAB.071-072, BSC.475 #902x

## AB03590

*Date: 1909 or <*

O thou who art attracted by the Breath of God!

With all joy I read thy brilliant letter and was informed of its expression and meanings, which showed thine abundant love in God, thy humility before the beloved of God, thine attraction to the fragrances of God and thy firmness in the Testament of God.

I beg of God to make thee promote perfect harmony among the believers of God and pure affection amid the chosen ones of God and make thee [to] cause greatest tranquility to all the creatures and [to] show kindness towards all the people on earth, because the bounty of the Merciful God is but pure love, great prosperity and universal peace among different people in all regions and laying the foundation of great happiness and felicity for all the creatures.

Consequently, O thou who art attracted by the fragrances of God, exert thyself and fail not to infuse affection throughout all hearts and souls; [fail not] to gather all the souls together in the assemblage of union and cheerfulness, so that the beloved

of God may become as a levied army of the Supreme Concourse and as a host of salvation descending from the Kingdom of ABHA and conquer the countries of hearts and the cities of souls with their tongues, similar to sharp swords whereby fortresses and castles are conquered.?

By the Life of God! Verily I love thee with all my heart and pray for thee every eve and morn that the forgiving Lord may enable thee to serve in His excellent vineyard and make thee a sign of His signs, to cause thee to deliver His Cause, diffuse His breath (and I beg of Him) to strengthen thine honorable wife to that which behooveth these days. Verily He is the Giver of Confirmation in all circumstances!

TAB.112-113

## AB03748

*To: Abbas Qabil*

*Date: 1909 or <*

- 1 O promoter of the Cause of God! Your letter from Vadqan arrived and caused the utmost joy. Praise be to God, the loved ones in those regions are firm and steadfast, serving and arising. Day by day they increase and are engaged in servitude to the peerless Lord. 1 ای مبلغ امر الله نامه شما از وادقان رسید نهایت سرور حاصل گردید الحمد لله احباب آنصفحات ثابت و راستند و خادم و قائم روز بروز در ازدیادند و مشغول بعبودیت رب بی‌انداد
- 2 If in this age of the bounty of the Blessed Beauty one does not sacrifice his life, in what other century of the world's centuries will he seek exaltation, ascent and progress? 2 انسان اگر در این عصر موهبت حصر جمال مبارک جانفشانی ننماید دیگر در چه قرن از قرون عالم علو و سمو و ترقی جوید
- 3 Give the glad tidings of the favors of the Lord of Lords to Jinab-i-Arbab. Convey the joyful news of the bounty of the Divine Unity to Jinab-i-Aqa Muhammad and his respected mother. And place upon the head of the assured maidservant of God Zarrin Taj a crown of the most wonderful and glorious greetings. The services of these holy souls are accepted and beloved in the Divine Threshold, and I seek for them special confirmation and success. 3 جناب ارباب را بالطاف رب الأرباب بشارت ده جناب آقا محمد و والده محترمشانرا مرده موهبت حضرت احدیت ابلاغ نما و امة الله الموقنه زرین تاج را تاجی از تحیت ابدع ابی بر سر نه خدمات این نفوس مقدسه در درگاه احدیت مقبول و محبوب و از برای آنان تأیید و توفیقی خاص طلبم
- 4 As for the assured maidservant of God Khanum-Bashi and the near maidservant of God Ruhaniyyih, wife of Aqa Abdul-Rahim, who arranged a gathering and invited the divine loved ones to engage in remembrance of the Worshipped Lord on 4 اما امة الله الموقنه خانم‌باشی و امة الله المقربه روحانیّه ضلع آقا عبدالرحیم که انجمنی آراستند و احباب الهی را وعده خواستند تا در یوم صعود

the Day of Ascension - this deed is most meritorious and acceptable. I ask God to make them successful and confirmed in outstanding services.

بذکر ربّ معبود مشغول گردند این عمل بسی  
مبرور و مقبول از خدا خواهم که آنانرا موفق و  
مؤید بر خدمات فائده نماید

5 And upon you be greetings and praise.

5 و علیک التّحیّة و الثّناء

MKT6.109

## AB03890

*Date: 1909 or <*

O thou maid-servant of God!

Thy letter was received and thy words produced effect in the hearts. For thy letter showed thy love for the Glorious Lord, proved thy knowledge of His Highness, the Merciful One, and indicated thy effort and exertion in unifying the beloved ones and creating harmony among the chosen ones.

O thou esteemed (or dear) maid-servant of God! All that thou hast looked upon—even the dominion of Victoria, the Queen of England—is but an image on the water and a mirage of phantasms! That which is a reality and is eternal and everlasting is the love of God, is the knowledge of His Highness, the Forgiver, is the spread of the perspicuous religion of God, the uplifting of the Word of God, and the diffusion of the lights of the guidance of God!

I beg of God, that thou and thy revered husband and thy affectionate father will be confirmed by the gift of the Merciful One; and that thy brother will also follow you, in order that he may, through the gems and pearls of the guidance of God, wear a kingly crown on his head.

O thou favored maid-servant of God! I give thee the name Natekah (i.e., Speaker—gifted with speech; it can also be written Nategheh), in order that thou mayest find an eloquent speech in teaching (the Truth); that thou mayest kindle the lamp of light in those parts, especially in Baltimore, and bestow joy and happiness upon the hearts through the commemoration of God.

My good pleasure is in this, that thou shouldst devote thy time wholly to teaching (the Truth), so that thou mayest train the souls, illumine the eyes, and make the ears hearing.

TAB.186-187

## AB04023

*To: Sulayman Kashani, in Tabriz*

*Date: 1909 or <*

O thou descendant of His Holiness Abraham! Jinab-i-Khattat has written a letter and praised beyond description your love and the attraction of your heart, saying that this person is truly a sign of His Holiness Abraham and is firm and steadfast in the Cause of the Glorious Lord. He sacrifices his life in the path of God and his desert-wandering causes the warmth of the friends, and he strives to bring about unity and fellowship among the companions. This was joyful news that, praise be to God, the signs of special favors mentioned in the blessed Qur'anic verse have become manifest and evident. His exalted Word states: "O Children of Israel! Remember My favor wherewith I favored you and how I preferred you above all creatures." I hope that the mystery of this blessed verse will become manifest and evident in this glorious age of the Abha Beauty, may my spirit be sacrificed for Him, and that whatever humiliation the descendants of His Holiness Abraham have until now endured will be compensated. In any case, gladden the friends of God in those regions with these glad tidings and so move them to attraction and ecstasy that they become manifest signs like the effulgence of the Manifestation of Sinai. And upon thee be greetings and praise.

ای سلاله حضرت ابراهیم جناب خطاط  
خطی مرقوم نموده اند و ستایش زائد الوصف از  
محبت و انجذاب قلب تو فرموده اند که فی الحقیقه  
این شخص آیت حضرت خلیل است و ثابت و  
راست بر امر ربّ جلیل در سبیل الهی جانفشانی  
نماید و بادیه پیمائی سبب گرمی احبابست و ساعی  
در اجتماع و الفت اصحاب این خبر سرور پرور  
بود که الحمد لله آثار الطاف مخصوصه که در  
آیه مبارکه قرآن میفرماید ظاهر و باهر قوله  
تعالی یا بنی اسرائیل اذکروا نعمتی الّتی انعمت  
علیکم و اتّی فضلتکم علی العالمین امیدوارم که سرّ  
این آیه مبارکه در این عصر مجید جمال ابهی  
روحی له الفداء ظاهر و آشکار گردد و هرچه  
سالاه حضرت خلیل تا بحال ذلت کشیدند  
تلافی مافات شود باری احبای الهی را در آن  
صفحات ببشارت مشعوف و مسرور نما و  
چنان به جذب و وله آر که آیات بینات طلوع  
مجلّی طور گردند و علیک التّحیّة و التّناء

MMK6#006

**AB04219***To: to a husband and wife**Date: 1909 or <*

O ye who are longing for the beauty of El-ABHA!

Verily that light (i.e., the Light of the Manifestation) shone forth from the horizon of the Manifestation, appeared upon the horizon of existence, and the darkness was changed into light; the Sun of Guidance dawned in the horizon of heaven, whereby the eyes which were looking unto the Kingdom of God were illuminated, the breasts which were filled with God's love were dilated, and the heavenly spirits were attracted by the magnet of the Holy Spirit, so that the hearts became as pure mirrors reflecting the godlike appearances and manifesting the heavenly lights—except the eyes which were in the veil of imitation of the forefathers (i.e., those who followed the theories of their fathers) were hindered from or veiled from witnessing that brilliant and godlike illumination, and the people held to the superstitions of the Pharisees and neglected the mystery of God and the glad-tidings (recorded) in the Holy Scriptures, which elucidated the appearance of the Lord of Hosts in the promised day.

As to you—O ye who are attracted to the fragrances of God!—kneel down and thank God for choosing you to enter His wonderful Kingdom.

How many of the Pharisees were waiting for the appearance of the Spirit ( i.e., Jesus) then were veiled from it. But ye have taken away the veil and were guided unto the light, have given up imitating forefathers and directed yours eyes to the Sun of Truth, which is shining in the Supreme Horizon. This is a favor to you on the part of your Lord, and a gift for you.

TAB.134-135

**AB04220**

*Date: 1909 or <*

O ye firm, steadfast, and faithful Believers!

Verily, I, from this brilliant and Blessed Spot, speak to you face to face, while ye are in that far distant country, saying:

“O people of loyalty, O people of faithfulness, O people who are awakened by the Breath of God, O people who are inhaling the scent of life from the Spirit of God! The path hath become smooth, the way straightened, the carpet of the Kingdom is spread, the Tabernacle hath been elevated upon the Hill of Might, the powers of heaven have been shaken, the corners of the earth have quaked, the sun has been darkened, the moon ceased to give light, the stars have fallen, the nations of the earth have lamented, and the Son of Man hath come upon the clouds of heaven with power and great glory, and He hath sent His angels with the sound of the great trumpet, and no one knows the meaning of these emblems save the wise and informed.

“Ye are the angels, if your feet be firm, your spirits rejoiced, your secret thoughts pure, your eyes consoled, your ears opened, your breasts dilated with joy, and your souls gladdened, and if you arise to assist the Covenant, to resist dissension and to be attracted to the Effulgence! Verily, I say unto you that the Word of God has assuredly been explained and has become an evident sign and a strong and solid proof, and its traces shall be spread in the East and West, and to these all heads shall bow and all souls shall submit and kneel down with their faces to the ground.”

TAB.145-146, BWF.360-360x

**AB11884***To: Karbala'i Qasim Badkubihi, in Ishqabad**Date: 1909 or <*

- 1 O seeker of the good-pleasure of the Friend! Some time ago a letter was sent, and now since Jinab-i-Haji Muhammad is returning from pilgrimage to the precincts of the Supreme Concourse and heading to those parts, I deemed it necessary to pen a brief mention to that spiritual friend.
- 2 The purpose is this: know and read that on this glorious plane and in this gathering, when one is present with culture and discernment, divine confirmations arrive like marshalled hosts and heavenly assistance flows like waves of the Most Great Sea and legions of the Most Noble Concourse. The ranks of darkness, like armies of bats, are being routed and scattered by the assault of the forces of light, and the clouds and mists of veils are dissipating and vanishing from the brilliant rays.
- 3 Therefore, O bird of the garden of certitude, strive to guide deprived souls to the pure spring and illumine darkened faces with the lights of faith. This is today the greatest of spiritual matters and the means of heavenly grace.
- 4 Jinab-i-Haji Muhammad, upon him be the Most Glorious Glory of God, is heading to those parts. Show consideration to him.
- 1 ای طالب رضای حضرت دوست چندی پیش خطی ارسال گردید و حال چون جناب حاجی محمد از زیارت مطاف ملأ اعلی راجع و عازم آنصفحات بود لازم شمردم که بذکر آن حبیب روحانی مختصری مرقوم گردد
- 2 مقصود این است بدان و بخوان که در این بساط عزیزی و در این انجمن چون حاضر با فرهنگ و تمیز تأییدات الهیه چون جنود مجتده میرسد و توفیقات صمدانیه چون امواج بحر اعظم و افواج ملأ اکرم میدود صفوف ظلمات است که چون اردوهای خفّاش از هجوم لشکر انوار در شکست و فرار است و سیاح و غمام حجاب است که از اشعه ساطعه در تلاش و اضمحلال است
- 3 پس ای طایر حدیقه ایقان جهدی نما که نفوس محرومه را بمعین صافی برسانی و وجوه مظلمه را بانوار ایمان منور فرمائی اینست الیوم اعظم امور روحانی و واسطه فیض رحمانی
- 4 جناب حاجی محمد علیه بهاء الله الاهی عازم آنصفحات است رعایت او را ملحوظ دار

TISH.380

**AB04607***To: Annetta Latimer Woodward**Date: 1909 or <*

O thou wonderful leaf of the Tree of the Love of God!

All that thou hast written was perused. It was read from beginning to end, and it caused joy and fragrance. But we write a brief but useful answer, on account of the lack of leisure.

Engage thou in commemorating God at every morn and turn unto the Horizon of Mercifulness.

Take some honey, recite “Ya Baha-ul-ABHA,” and eat a little thereof for several days. For these thy prevailing diseases are not on account of sins, but they are to make thee detest this world and know that there is no rest and composure in this temporal life.

I beg of God that thou mayest find a cheerful life, cause the increase of the longing of all present in the meetings of the maid-servants of the Merciful One and bring joy and happiness to the handmaidens of God; so that thou mayest diffuse the fragrances and chant the manifest verses. Supplication to God at morn and eve is conducive to the joy of hearts, and prayer causes spirituality and fragrance. Thou shouldst necessarily continue therein.

I beg of God that the closed door may be opened before the face of the friends and that they may be enabled to visit the Holy Threshold.

Trust thou in the divine grace and have hope in the merciful gift. If thou wishest for everlasting joy and happiness, engage thou in delivering (teaching) the Cause of God night and day, for the commemoration of God attracts confirmation and assistance like unto a magnet.

TAB.185-186, BSC.483 #923x

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## AB04596

*Date: 1909 or <*

O thou who art honorable and faithful to God!

How many men and women awaited the manifestation of the Messiah after Moses? Yet when His beauty shone forth and His face appeared, they (the people) did not recognize Him, but continued to follow the superstitions of the Pharisees, who used to say: “Where is the authority of the Messiah? Where is the throne of David, the Glorious? Where is his iron rod? Where are his innumerable hosts? Where are his attacking armies? Where are the angels of heaven? Where do we see justice of government existing among people and even among beasts and insects? Where is his great majesty? Where is his

power, which shaketh heaven and earth? Is not this a claim of one who is bewildered and wandering amidst valleys and hills? Doth he not ride upon an ass, while on his head there is a crown of thorns and he is despised?"

Indeed, all of the foregoing statements are of the evil opinions which the Pharisees used to proclaim through every man's tongue. But those who had listening ears and clear insight, listened not to such misleading speeches, but realized the Messiah as the rising Sun with His effulgent face, and that the radiance of His illumination was diffused over the whole world. They regarded even the ass on which He (Christ) was mounted as a splendid throne and also the thorns which were upon His head as a brilliant diadem!

Verily, direct thou thine own self towards His Kingdom, that thou mayest perceive that His traces and authority continue forever and will never cease!

TAB.230-231

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## AB04597

*Date: 1909 or <*

O thou who art advancing unto the Kingdom of God!

Verily, I read thy beautiful letter, its good composition, and I scented from the garden of its significances the fragrance of God's love. I pray God to confirm thee in the Path, to cause thee to enter the Ark of Safety, to reveal unto thee the signs and manifest to thee the evidences; thus thou mayest be firm in the love of God, steadfast in the religion of God and a growing tree by the bounty of the Kingdom of El-ABHA.

O maid-servant of God! Be rejoiced for God hath made thee a believing maid-servant in His Holy Threshold and a leaf of the leaves of the Tree of Life. If God giveth thee good descendants and a manly son, rest assured in that he will be a good son, looking unto the Supreme Horizon and confident in his soul by the favors of the Lord of the High Heavens.

I supplicate God to make His beloved ones in Cincinnati (O.) glow with the fire of Sinai, imploring unto the Kingdom of El-ABHA, meek and lowly for the sake of God among His beloved, denying self and passion, grasping the robe of piety, so that

they may be lamps of guidance in those regions. I pray God to make thee a maid-servant whose garment shall be faithfulness and the crown of her head the love of El-Baha.

Convey greeting and praise from me to thy honorable husband. I ask God to aid him with a strength whereat minds shall amaze in the Cause of the Living God.

TAB.140-141

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## AB04608

*Date: 1909 or <*

O thou who art attracted to the Fragrances of God!

Verily, I read thine excellent letter and was informed of thy turning unto God, thy drawing near unto the lofty holy Threshold, thy drinking from the Fountain of Life and that thine heart hath partaken of the lights of heaven. Verily, I beg of God to ordain for thee in the future to come to this Blessed and White Land, to cause thee to hear the melodies of the Dove and to grant that thou mayest present thyself before the hands of Abdul-Baha.

Exert thyself, O maid-servant of God, that thou mayest guide thy relatives and bring union and accord among the beloved ones and harmony among the maid-servants of God; and that thou mayest become of the myrtles of the Paradise of Oneness and of the trees of the Reality of Singleness.

Every flock of the sheep of God which is protected under the shadow of the Divine Shepherd will not be scattered, but when the sheep are dispersed from the flock, they will necessarily be caught and torn by the wolf.

Therefore, it is incumbent upon you to flock together! It is incumbent upon you to be united! It is incumbent upon you to expose yourselves to the fragrances of God at every time and moment!

Verily, I am with you when you turn unto God and are attracted to the fragrances of God, and I pray for confirmation, union, harmony and love in your behalf.

Deliver my greetings and praise to the maid-servants of God there.

TAB.184-185, BWF.402-402x

## AB04620

*To: Spiritual Assembly of Chicago, IL*

*Date: 1909 or <*

- 1 O God! O God! From the unseen kingdom of Thy oneness behold us assembled in this spiritual meeting, believing in Thee, confident in Thy signs, firm in Thy Covenant and Testament, attracted to Thee, set aglow with the fire of Thy love and sincere in Thy Cause. We are servants in Thy vineyard, spreaders of Thy religion, devoted worshipers of Thy countenance, humble towards Thy loved ones, submissive before Thy door, and imploring Thee to confirm us in serving Thy chosen ones, to support us with Thine unseen hosts, to strengthen our loins in Thy servitude and to make us submissive and adoring subjects communing with Thee.
 

1 الهی الهی ترانا من ملکوت غیب احدیتک قد  
اجتمعنا فی هذا المحفل الروحانی مؤمنین بک و  
موقنین بآیاتک و ثابتین علی عهدک و میثاقک  
منجذبین الیک مشتعلین بنار محبتک مخلصین  
فی امرک خادمین فی کرمک ناشرین لدینک  
ساجدین لطلعتک خاضعین لأجباتک متذلّلین  
ببابک متضرّعين الیک ان تؤیّدنا علی خدمة  
اصفیائک و تُنجّدنا بجنود غیبک و تشدّد ازرنّا  
علی عبودیتک و تجعلنا عبيداً رُکعاً ساجداً موقّقین  
بعبادتک
- 2 O our Lord! We are weak, and Thou art the Mighty, the Powerful. We are lifeless, and Thou art the great life-giving Spirit. We are needy, and Thou art the Sustainer, the Powerful.
 

2 ربّنا اناّ ضعفاء و انت القویّ القدير و نحن اموات  
و انت الروح المحیّ العظیم و نحن عجزاء و انت  
القویّ المتین
- 3 O our Lord! Turn our faces unto Thy merciful countenance, feed us from Thy heavenly table with Thine abundant grace, assist us with the hosts of Thy supreme angels and confirm us through the holy ones of the Kingdom of Abha.
 

3 ربّنا وجه و جوهنا الی وجه رحمانیتک و ارزقنا من  
مائدة السماء بفضل صمدانیتک و انصرنا بجنود  
ملائک الأعلى و انجدنا بملائکة ملکوتک الأبهی
- 4 Verily, Thou art the Generous, the Merciful. Thou art the Possessor of great bounty, and, verily, Thou art the Clement and the Gracious.
 

4 انّک انت الکریم الرّحیم ذو الفضل العظیم و  
انّک انت اللطیف الجمیل ع ع رُکعاً ساجداً یعنی  
راکعان ساجدان

BPRY.302-303, TAB.016, SW\_v01#04 p.024, SW\_v02#04 p.016

MMJA.023, NJB\_v01#19a p.028-029

**AB04626**

*To: Spiritual Assembly of Chicago, IL et al.*

*Date: 1909 or <*

O my God! O my God!

These are servants who have turned unto Thy Kingdom and hearkened unto Thy voice. Their hearts were dilated by Thy call, responded unto Thy summons, were attracted unto Thy beauty, acknowledged Thy proofs, believed in Thy signs, confessed Thy Oneness and arose for the service of Thy Cause and the promotion of Thy Word.

O Lord! O Lord! Make them lamps of guidance, light glistening in the supreme apex, sparkling stars in heaven, holy angels moving on earth and thriving trees bearing delicious and fragrant fruits.

O Lord! O Lord! Purify their qualities, clarify their consciousness, cleanse their hearts and illumine their faces. Verily Thou art the Powerful, the Precious, the Protecting!

O ye spiritual ones! The rules for election are those which are customary in that country. The period of election is five years.

O Lord! O Lord! Bless this Spiritual Gathering, strengthen them by Thy power for the spreading of Thy divine fragrances, cause them to follow Thy will which is effective in the realities of all things, and aid them by a confirmation such as never hath preceded to any one in former centuries. For these are servants of Thy servants and Thou hast crowned them with this diadem, the most luminous (ABHA) gems of which will shine unto all the horizons.

Verily Thou art the Powerful, the Mighty, the Giver!

TAB.006-007

**AB04901***To: Baha'is of Hamadan**Date: 1909 or <*

- <sup>1</sup> O friends of 'Abdu'l-Baha! The news from Hamadan has become the cause of spiritual joy and delight. Praise be to God that those faithful friends have drunk from the spring of purity of His Holiness Abraham and are sacrificing their lives in the path of the Abha Beauty. This is befitting of souls who are guided by the light of guidance and follow the example of the martyrs in the divine altar of sacrifice. Through the favors of the King of Oneness and His Holiness the All-Merciful, there is complete trust and assurance that those friends, like the flowers of the garden of paradise, will day by day gain greater freshness and delicacy from the outpourings of the clouds of grace, and the Cause of God will gain mighty strength in that region. This is from God's bounty which He bestoweth upon His sincere servants.

<sup>1</sup> ای یاران عبدالهآ اخبار همدان سبب روح و ریحان گشت الحمد لله آن یاران باوفا از چشمه صفاء حضرت خلیل نوشیدند و در سبیل جمال ابدی جانفشانی مینمایند اینست سزاوار نفوسیکه بنور هدی مهتدی و بشهیدان قربانگاه الهی مقتدیند از عنایت سلطان احدیت و حضرت رحمانیت اعتماد و امنیت تام است که آن یاران مانند گلهای جنت رضوان از رشحات سحاب عنایت روز بروز طراوت و لطافت پیشتر یابند و امر الله در آن اقلیم قوامی عظیم یابد ذلک من فضل الله یؤتیه لعباده المخلصین

- <sup>2</sup> Regarding the consultative gathering which has been designated as the Spiritual Assembly, and by which name it should become known, you must surely exert your utmost effort so that the spiritual assembly may shine forth like a divine candle in that ancient Iranian city. Complete obedience, submission and compliance are necessary so that day by day in that city the signs of God's power, protection, shelter and grace may become manifest and evident.

<sup>2</sup> در خصوص جمع شور که بمحفل رحمانی تسمیه شده‌اند و باین نام باید اشتہار یابند البتہ نہایت اہتمامرا مجری دارید کہ محفل روحانی مانند شمع رحمانی در آن مدینہء قدیمہء ایرانی بدرخشد نہایت اطاعت و انقیاد و تمکین لازم تا روز بروز در آن شہر آثار قدرت صون و حمایت و عنایت حق ظاہر و مشہود گردد

- <sup>3</sup> And upon you be greetings and praise.

<sup>3</sup> و علیکم التّحیّۃ و التّناء

MKT9.252

**AB04939***To: Spiritual Assembly of Kenosha, WI et al.**Date: 1909 or <*

O ye illumined faces! O ye divine souls! and O ye spiritual temples!

Verily, I read your letter which uttered your extreme love and entire attraction to the Kingdom of God, your trust in God, your immersing into the deep seas of the bounties of God and

your chanting the verses of thanksgiving to God, because He guided you to His Eternal Kingdom, manifested to you His evident light, descended upon you a heavenly table through His great favor, planted you in His glorious vineyard and caused you to become manifestations of guidance among the people and dawning-points of wisdom among the creatures.

O servants of God! Sanctify the soul and dilate the breast by the promise your Lord gave you, that, verily, He confirms you through the hosts of inspiration. Ye will see (the time when) your faces shine as stars in the horizon of guidance and your heads crowned by the crown of success in the Supreme World.

TAB.141-142

## AB04708

*To: Clarke, Mrs Herbert et al., in Seattle*

*Date: 1909 or <*

- 1 O kind Lord! Grant me shelter at Thy threshold and make me aware of Thy mysteries. Make my eyes seeing and my ears hearing, and make my heart and soul intimate with Thy whispered prayer.
 

1 ای پروردگار مهربان در درگاهت پناه ده و  
 باسرارت آگاه کن چشمم بینا نما و گوشم شنوا  
 کن و جان و دل را براز و نیازت همدم نما
- 2 O Lord! We are lost - guide us on the way. We are thirsty - give us water. We are hungry - grant us the heavenly feast. We are depressed - bestow celestial joy. We are captives of the earthly realm - grant freedom of the divine realm. We are attached to the world of dust - make us enamored with the pure world. We are bound by desire and ego and self-worship - free us from these snares and fetters. We are abject and lowly - make us noble in Thy Kingdom of glory. We are deprived - make us privy to mysteries. We are withered - make us fresh and verdant through the Holy Spirit's grace. We are cold - set us ablaze with Thy fire of love. We are dead - grant us eternal life.
 

2 ای خداوند گمگشته‌ئیم راه نما تشنگانیم آب ده  
 گرسنه‌ئیم عشاء ربّانی بخش افسرده‌ئیم فرح  
 آسمانی ده اسیر ناسوتیم آزادی لاهوت بخش  
 تعلق بعالم خاک داریم مفتون عالم پاک کن  
 در قید هوی و هوسیم و نفس‌پرست از این دام  
 و بند رهائی بخش خار و ذلیم در ملکوت  
 عزّت عزیز نما محرومیم محرم راز کن پژمرده‌ئیم  
 بفیض روح القدس تر و تازه نما افسرده‌ئیم بنار  
 محبت برافروز مرده‌ئیم بحیات ابدیه زنده کن
- 3 May we receive abundant portion from the Forgiving Lord in this age of light, may we enter the divine Kingdom, may we seek eternal grace and find everlasting bounty. Thou art the Giver, the Bestower, the Kind. Thou art the Forgiver, the Radiant, the Helper.
 

3 تا در این عصر انوار نصیب موفور از ربّ غفور  
 یابیم و در ملکوت الهی درآئیم و فیض ابدی  
 جوئیم و موهبت سرمدی یابیم توئی دهنده و

بخشنده و مهربان و توئی آمرزنده و تابنده و  
مستعان

MMG2#372 p.415

## AB04812

*To: Laura E Jones, in Zanesville, OH*

*Date: 1909 or <*

O dear servant of God!

Observe how dear thou wert that He guided thee to the Kingdom of Light, and how near to His Threshold, that He granted thee admission into His Court. Thou wert poor in spirit; He led thee to the Heavenly Treasure. Thou wert in quest of illumination; He enlightened thee through the rays of the Sun of Truth. Thou wert athirst; He led thee to the Spring of Life. Thou wert sick; He bestowed upon thee the Heavenly Remedy.

I have read thy letter and have considered its contents. Know this: That today whoever turns to the Kingdom of the Glorious God, holds communion with the Almighty One, the Omniscient, and lives wholly the true and good life, the doors of progress and help will be opened unto him everywhere; such an one will be aided, victorious and protected.

Therefore, turn to the Supreme Kingdom, forget thyself entirely and remain firm in the spiritual trials, so that thou mayest see the favors of the Kingdom and realize the heavenly confirmation.

TAB.054-055

**AB04696***To: Arthur S Agnew**Date: 1909 or <*

O thou sincere servant of the True One!

Thy letter caused joy to the hearts. Its meanings perfumed the nostrils like unto a tender flower and a red rose. The heat of thy longing was felt and thy wish to present thyself to the blessed Threshold was recognized. Happy art thou who hast entered this Supreme Paradise under the shadow of the Tree of Life and hast partaken of the Heavenly Table. This Servant hath also the utmost longing to see thee and hopeth that some day this wish may be attained. But in these days, owing to the sedition of these faithless ones (i. e., violators), coming to this blessed region is (subject to) great caution. Therefore, leave it to some other time and engaged in diffusing the lights of the Sun of Truth.

Turn thou unto the Kingdom of Oneness and chant thou the verses of Singleness. Be thou invested with a robe, the embroidery of which is purity and sanctity and the woof and warp of which is the spirituality of the Mighty Lord, so that thou mayest inhale the fragrance of the divine rose-garden from the garment of the real Joseph and so divest thyself of the mantle of bodily things that angelhood and ideal spirituality become realized (in thee).

TAB.123-124

**AB04994***Date: 1909 or <*

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

Thank thou thy revered friend and thy attracted (spiritual) sister who hath guided thee to this right path and given thee to drink the choice wine of knowledge from the cheerful cup. Wert thou duly informed of this divine bounty, thou wouldst kneel sown and prostrate thyself before her for this great gift. For, verily, thou wert athirst and she was a clear running fountain. Thank thou for that He hath favored thee with her meeting,

that thou art benefited by her clouds and sought light from her lamp. Wert thou to expend all that is in the earth, thou wouldst not appreciate her due value. Glorified is He who hath enabled her to illumine thine insight, to purify thy heart, to dilate thy breast and to sanctify thy soul!

Then know thou, if thy revered husband herald the Kingdom of God among the peoples, he would find the doors of the Kingdom open before his face among the nations, and then his breath would take effect within the heart of the world through the breath of the Holy Spirit.

I beg of God to guide him unto that whereunto He hath guided thee, and to favor him with that with which He hath favored thee. At that time the lamps of gifts will be enkindled among thy kinsmen and people.

Verily, thy Lord is the Beneficent, the Merciful, the Giver!

Upon ye be greeting and praise!

TAB.237-238

## AB05268

*To: Haji Muhammad Husayn Shabistari, in Istanbul*

*Date: 1909 or <*

- 1 O thou who art yearning for the gathering-place of the Supreme Concourse!
- 2 The wailing and lamentation arising from the fires of separation, deprivation and longing reached the ears of these yearning ones, and the heart from the reflections of these regrets and sorrows became agitated like a sacrificed bird, nearly reaching the point of palpitation, as that bird of separation began such a burning song on the branch of longing that it scattered the assemblies of hearts and brought forth sighs and cries from the gatherings of souls.
- 3 Yet a hundred thanks to the Eternal Beauty and the Sovereign Lord that He made that nightingale of faithfulness so attracted to the holy fragrances that in all conditions it remains focused on the Most Glorious Kingdom and intimate with the traces of the Supreme Heaven.

1 ای مشتاق مطاف ملاً اعلیٰ

2 ناله و فغان از نیران هجران و حسرت و حرمان  
بسمع این مشتاقان رسید و قلب از انعکاسات  
تخسرات و تاثرات چون طیر مذبح مضطرب  
گردید و نزدیک بخفقان رسید که آن طیر فراق  
بر شاخسار اشتیاق بچه احتراق آغاز حنین و این  
نموده که مجامع قلوب را پرباشان نمود و محافل نفوس  
را به آه و فغان آورد

3 ولی صد شکر جمال قیوم و ملیک مقصود را  
که آن بلبل وفا را بنفحات قدس چنان منجذب  
فرمود که در جمیع احوال متوجّه بملکوت ابدی  
و مأنوس بآثار جبروت اعلیست

- 4 We would summon you immediately, but since service to his honor Afnan, the revered Aqa Siyyid Ahmad, has been assigned to this servant, therefore your presence has been arranged for after his return.
- 5 And glory be upon you and upon all who are firm and steadfast in God's Covenant and His mighty Testament.

4 فوراً شما را احضار مینمودیم ولکن چون خدمت جناب افنان حضرت آقا سید احمد تعلق باین عبد داشته لهذا حضور آنجناب بعد از رجوع ایشان مقرر

5 و البهاء علیک و علی کلّ ثابت راسخ علی عهد الله و میثاقه العظیم

MKT6.020b

## AB05269

*To: Mirza Abdu'llah, in Zanjan*

*Date: 1909 or <*

- 1 O thou who art aflame with the fire of the love of God! We hear that thou hast within thy being a blazing fire, and that thy soul, even as the winged moth, is consumed by its flame. Within the lamp of thy heart is cradled a bright candle, and within the sanctuary of thy soul reigneth the Best-Beloved of every gathering. Gracious God! What a concealed mystery is this and what a wondrous reality: The once-cloistered Friend hath become renowned throughout the world, and the once-hidden Beloved hath been unveiled in every land!
- 2 That everlasting Beauty hath now ascended to the eternal Kingdom. That Day-Star of the realm of Divine Unity is now shrouded behind the clouds of the invisible world. Despite this, the spreading rays of His holiness shine resplendent from the wellspring of the hearts of those who embody His praise. And while the mighty Ocean is concealed in the dense clouds of the world, yet its majestic billows surge from the wellsprings of the realm of being and are visible upon the shores of existence. Thus, while hidden, He is manifest, and though wrapt in concealment, He standeth revealed above every horizon in the easts and the wests of the earth.

1 ای مشتعل بنار محبت الله از قرار مسموع آتشی افروخته داری و جانی چون پروانه بال و پر سوخته در زجاجه دل شمع روشن داری و در خلوتخانه قلب دلبری شاهد انجمن سبحان الله این چه سر سر بسته بود و این چه حقیقت عجیبه که یار خلوتی شهره کوه و بازار است و دلبر در پس پرده رخ گشوده هر دیار

2 آن جمال باقی بملکوت جاودانی صعود نمود و آن آفتاب اوج توحید در غیم غیب پنهان گشت مع ذلک انوار تقدیسش از مطلع قلوب مظاهر تسبیح در سطوع و بحر عظیمش در غیوم متراکمه امکان مستور ولی امواج جلیش بر سواحل وجود و مناہل شہود واضح و موجود پس در عین پنهانی آشکار است و در بحبوحه غیبت از جمیع مطالع و مشارق و مغارب پدیدار

NURA#42, MMK4#097 p.108

LOTW#42

**AB05893***To: Petersen, Nels Mrs et al., in Muskegon, MI**Date: 1909 or <*

O thou who hast acknowledged the Kingdom of God!

I received thy letter wherein thou hast confessed the appearance of the Kingdom of God at this time, declared His Oneness and believed in His Words. Blessed art thou for this clear confession! Thank the maid-servant of God .... for she hath guided thee to this Path and declared to thee the Call of God. Shouldst thou offer all the treasures of the earth to her, they would not equal this great guidance.

Depend upon God, be sincere and sever thyself from all else save Him. Thus thou wilt receive the teaching of God and thy heart will be made happy. May thy tongue praise Him and thy sight behold the light shining from the Sun of Truth.

Verily this is a rich blessing for which the saints of the past longed. Be happy and say: "God chooses for His favors whomsoever He willeth. He is the Merciful, the Generous!"

TAB.083-084

**AB05973***Date: 1909 or <*

O maid-servant of God!

Thank God for choosing thee, saving thee and granting thee of these great blessings and glorious attainments. Verily, thy Lord shall confirm thee in that which shall surprise the minds, through the glowing of its love and the manifestations of the signs of its favors. It is incumbent upon thee to be pure and holy. It is incumbent upon thee to be severed from all else save thy Lord. Confine thy attention and thoughts to the Cause of thy great Lord and to diffusing His fragrances in that country.

O maid-servant of God! Commune with thy Lord, saying:

O my God! my God! Thanks be to Thee for guiding me unto Thy Kingdom, for opening before my face the door of Thy

guidance, enlightening my eyes with beholding Thy signs, and filling my heart with the feelings of Thy love.

O Lord! O Lord! Make me severed from the world and void of its conditions, attracted by the fragrances of Thy holiness among Thy maid-servants, free in heart, happy in soul, cheerful in mind, longing for the Kingdom of Thy Beauty, and glowing with the fire of Thy love in the world. Thus may I enkindle the light of guidance in the hearts of Thy servants.

Verily, Thou are the Powerful, the Bestower, the Precious, the Mighty!

TAB.111-112

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## AB05976

*Date: 1909 or <*

O thou who art attracted to the Light of Guidance!

Verily, I read the signs of thy thanks to God, for He hath guided thee unto the Path of the Kingdom, dispelled the darkness, caused thee to enter into the light of faith, and awakened thee to the proof and argument. This is through the grace of thy Lord, the Merciful, who hath chosen thee for His knowledge and hath adorned thy head with the crown of His love which is scintillating in the apex of glory and beneficence.

Verily, I beseech the Threshold of Mercifulness to kindle the lamp of light within thy heart, so that thy breast may thereby be dilated and thy soul rejoiced.

Thou art present in spirit in a meeting (in Acca) in which the gifts of God are radiating, even though thou art remote in regard to body in the far away land.

As to thy coming here now, this is not in accord with the wisdom revealed in the Gospels. But the time shall come and thou wilt attain to the gifts of thy Lord. But for the present, make thy tongue fluent in praising thy clement Lord at every moment and time, so that thou mayest attain to all good under the shadow of the Lord of Generosity and Beneficence.

TAB.182-183

**AB05980***Date: 1909 or <*

O thou who art attracted to the Beauty of the Deity!

Verily, I have thy clear letter, and was heartily cheered at its elegant style, because it indicated thy sincerity in the Cause of God, thy hearty adherence to the Word of God, and thy service in the vineyard of God.

O thou maid-servant of God! Be tranquil and know, verily, that indeed, the Holy Ghost in this glorious age teacheth every soul that is sincerely faithful, firm and drawn to the Kingdom of the Great Lord. Verily, I address thee with a heart overflowing with the love of God.

I beg of God to ordain for thee all that which thou desirest and grant thee the honors of meeting, and that thou mayest be a true maid-servant, emptied of all save Him, that thou mayest be apt in serving in his vineyard and in guiding thy two children into His Right Path.

Indeed thou wilt see the teachings of God spread in those regions by the breath of the Holy Spirit, and thou wilt discover the fragrances of the paradise of the Kingdom.

Verily, these glad-tidings are very great for thee, and also for the maid-servants of the Merciful One, and for the men of God in that wide region (i.e., America).

TAB.133-134, BSC.477 #911x

**AB06068***To: Muhammad Thabit Maraghihi, in Baku**Date: 1909 or <*

- 1 O servant of God! Although you have left here, you are always before my eyes. The purpose of your journey was that, God willing, you might succeed in servitude at the threshold of the Divine Oneness, and with perfect detachment, sanctity, attraction and enkindlement engage in promoting the divine teachings.

1 ای بنده\* الهی هر چند از اینجا رفتی ولی همیشه پیش نظری و مقصود از سفر شما این بود که بلکه انشاءالله بعبودیت درگاه احدیت موفق گردی و در کمال تنزیه و تقدیس و انجذاب و اشتعال بترویج تعالیم الهی پردازی

2 Although this stage is very difficult and entails toil and hardship, and severe tests may arise, yet if there is firmness and steadfastness, and movement with pure intention, and if one proceeds with detachment, patience, sanctity and holiness, eternal results will be obtained and universal fruits will appear. The heart will be attracted to the luminous Beauty and the spirit will rejoice in the divine glad-tidings.

2 هرچند این مرحله بسیار سخت است و تعب و مشقت دارد و شاید امتحانات شدیده پیش آید ولی اگر ثبوت و استقامت باشد و بخلوص نیت حرکت گردد و به انقطاع و صبر و تنزیه و تقدیس سلوک شود نتایج ابدیه حاصل گردد و ثمرات کلیه جلوه نماید قلب منجذب جمال نورانی شود و روح مستبشر بپیشورات الهی گردد

3 The papers you wrote are enclosed with this letter. Take a copy of them and be sure to destroy the original papers - their preservation is not permitted. Convey yearning greetings to the divine friends.

3 اوراقیکه مرقوم نموده بودید در طی این مکتوبست یک نسخه از روی آن بردارید و البته نفس اوراقرا محو کنید بقایش جائز نه یاران الهی را تحیت مشتاقانه برسان

DKHD.356

## AB06015

*To: Mary Frances Roe, in Chicago*

*Date: 1909 or <*

Verily, I read thy magnificent letter, thy brilliant writing, and found its meanings as the chanting of the verses of guidance and its foundation based on righteousness and piety. Verily I beseech God to make thee a sign of supplication, humbleness and submissiveness unto God, so that thou mayest commune with thy Lord, in the gloomy hours of night and in the morn and eve while being enkindled with the fire of the love of God, attracted to His fragrances of holiness, strengthened by His Spirit, speaking His praise and bowing down before His Threshold of Sanctity. Verily, He is the Assister, the Beneficent!

Then know thou that, verily, the hosts of confirmation from the Kingdom of God will assist every soul who is severed from aught else save God, is associated with commemoration of God and is rejoiced at the glad-tidings of God. Cut thyself from this world and rely on the Supreme Concourse, so that thou mayest hear the call from the Lofty Apex and thy face may become illumined with a light shining forth from the Kingdom of El-ABHA.

TAB.075

**AB06348***To: Muhammad Qassab, in Tabriz**Date: 1909 or <*

- 1 O thou who art guided by the light of guidance! Jinab-i-Mirza Haydar-'Ali opened his tongue in praise of you and requested the writing of this letter, saying that Jinab-i-Qassab has become attracted to the Lord of Lords and enkindled with the fire of the love of God - meaning that the Qassab has become worthy of address.
- 2 I too became delighted by this praise and was made happy by this writing. I ask of God that you may become as you yourself wish and become the manifestation of this verse: "I created thee pure from every fault, as though thou wert created as thou desirest."
- 3 Convey my greetings and praise to Jinab-i-Aqa 'Ali-Rida. There is firm hope that he will arise in divine good-pleasure, stir up enthusiasm and ecstasy, and scatter musk and ambergris upon the nostrils of spiritual ones.
- 4 And upon thee be greetings and praise.

1 ای مهتدی بنور هدی جناب میرزا حیدر علی  
زبان بستایش تو گشودند و طلب نگارش این نامه  
نمود که جناب قصاب منجذب ربّ الأرباب  
گردیده و مشتعل بنار محبة الله شده یعنی قصاب  
مستحقّ خطاب شده

2 من نیز از این ستایش محظوظ شدم و از این  
نگارش مسرور گردیدم از خدا خواهم که چنان  
گردی که خود خواهی و مظهر این بیت گردی  
خلقت مبراً عن کلّ عیب کانک قد خلقت كما  
نشاء

3 جناب آقا علیرضا را از قبل من تحیت و ثنا تبلیغ  
نما امید و طید است که رضای الهی برخیزد و  
شور و ولهی انگیزد و بر مشام روحانیان مشک  
و عنبری بیزد

4 و علیک التّحیة و الثّناء

MKT6.165b

**AB06531***Date: 1909 or <*

O thou who art afflicted by a visitation by which thine eyes are overflowing with tears!

Be not grieved and afflicted for this calamity which hath befallen thee; nay, rather, rejoice that God hath favored (thy babe) with His heavenly gifts. Truly, I say unto thee, wert thou informed of that felicity which thy babe hath attained in the worlds of God, thy breast would be dilated and thy soul would be purified. Truly, I say unto thee, thy child will be fostered from the breast of the gift of God in the Exalted Kingdom and will be nursed in the bosom of mercy in the Supreme World of God. Therefore, be filled with delight, for the favor of thy Lord is very great!

I beg of God to pour on thee becoming patience, so that thy heart may be consoled with the fragrance of His mercy and that thy breast may be dilated with His favors, that thou mayest attain to the spiritual states which are lasting forever and ever.

Thou oughtest to bear it with becoming patience. Again, thou oughtest to patiently bear this calamity which hath flowed thine eyes with tears and hath greatly afflicted thee.

TAB.139-140

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## AB06538

*Date: 1909 or <*

O thou who art turning unto the Kingdom of God, and looking unto the Day-spring of the lights of God!

I, with the utmost joy and cheerfulness, have perused the contents of thy letter, which shows thy faith in God, thy assurance in the Kingdom of God, the gladness of thy breast in hearing the voice of God and the adherence of thy heart to the word of God.

O servant of God! rejoice through the glad-tidings of God, be happy by the wafting of the fragrance of God, and cling to the Kingdom of God in such wise that it makes thee separate thyself from the world and kindle in thy heart the fire of the love of God to such an extent that any one who approaches thee will feel its warmth; and if thou desirest to attain to this station, thou shouldst turn thyself wholly unto God. Perhaps an illumination will descend upon thee by which the fragrances of God will be diffused throughout those regions and districts and thou wilt be a lamp of guidance from which the lights of knowledge will emanate and spread in those far counties and distant lands.

TAB.113-114

**AB06539***Date: 1909 or <*

O thou who art attracted to the Fragrances of God!

Know thou that the heart of Abdul-Baha is overflowing with great love for thee, and verily he is night and day invoking and beseeching the Kingdom of God that He may make thee a sign of His mercy among His creatures, a cause of love and harmony and a means of hinging [or a pivot for] every good among the people of all regions, and to make thee announce to the people the opening of the door of the Kingdom. "Verily God will appropriate His mercy unto whom He pleaseth."

O thou servant of God! Turn thy face thoroughly unto God, so that He may make thee to show forth the Greatest Gift and make thee to be a source of those signs which may prove thy proper relationship unto God and the joy of thy heart, through the fragrances of the Holy Spirit, in every moment and instant.

Be thou sure that, verily, thy deceased child is now one of those babes who are suckled in the Kingdom of Life, under the charge of the Beauty of El-ABHA. "Verily, God confirmeth who He wisheth!"

TAB.136-137x

**AB07017***To: Corinne True, in Chicago**Date: 1909 or <*

O thou who art patient and resigning thyself to the judgement (of God)!

Be not grieved at the calamity which hath unexpectedly come upon thee and for the misfortune which heavily weigheth upon thee. It behooveth one like thee to endure every trial, to be pleased with the decree and to commit all thy affairs to God, so that thou mayest be a calm, approved and pleasing soul before God. Know thou, that thy beloved son hath soared, with the wing of soul, up to the loftiest height which is never-ending in the Kingdom of God. Rejoice at this great prosperity which the chosen ones were longingly asking from the Holy and

Exalted Threshold (of God). Truly, I say unto thee, wert thou informed of the position in which is thy son, thy face would be illuminated by the lights of happiness and thou wouldst thank thy forgiving Lord therefor and thou wouldst long for ascending to that praiseworthy position.

TAB.086

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## AB07019

*To: Mary Frances Roe, in Chicago*

*Date: 1909 or <*

O thou who art agitated as oceans by the winds blown from the direction of the Kingdom of God!

Verily I read thy wonderful letter, declaring the grandeur of thy nature and the excess of thy love and thine attaining the knowledge of God. Verily its contents were as spiritual meanings poured forth from a heart throbbing by the spirit of the love of God. I beseech God to confer on thee, and on thy noble husband, a perfect favor from His Supreme Kingdom, until your faces may sparkle by its light, among the creatures, and by which the fame of your love in God may be renowned among the horizons.

By my life, this is a favor for which the angels of heaven and the spirits of the holy ones are longing in the Supreme World. And (I beg God) to prepare for you your greatest desire—that is, the attaining (the visit to) the blessed, perfumed, amber-scented Tomb, diffused in all horizons.

TAB.074-075

**AB07126**

*Date: 1909 or <*

O thou dear maid-servant of God!

Thy letter was read and I am very happy that thou art active and full of life through the spirit of Life and that thou art firm and steadfast in this great Cause.

To enter the Kingdom is easy, but to remain firm and constant is difficult. The planting of trees is easy, but their cultivation and training to strengthen their roots and to make them firm is difficult. Now, as thou art a firm tree, thou shalt certainly grow and send out branches, leaves and blossoms and bear fruits.

These branches, leaves, blossoms and fruits are the souls who may be guided, through the providence of God, by thee. Therefore, thou art confirmed and strengthened.

Some of the friends intended to visit the Holy Land, but hindrances prevented them and they have deferred their coming. You should also remain with your mother and serve her until a suitable time arrives.

Give my greetings and praise to my spiritual friend [thy husband] and gladden him with the joyful tidings of God; also, give the same to the friends of God and His maid-servants.

TAB.105

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**AB07128**

*Date: 1909 or <*

O thou spiritual friend!

Verily, I was informed of the contents of thy letter and increased gratitude unto God, for that He hath granted the friends clear consciences, pure and holy hearts, attraction unto the Kingdom of God, enkindlement by the fire of the love and humbleness to God.

Glad-tidings unto ye for this abundant blessing, sufficient bounties, wide mercy, glorious appearances; therefore, be united in

hearts and spirits, strive so that ye may obtain the great favors, attain to the overflowing chalice, perform charity (good deeds), gain the spirit of life, attracted by the fragrance and depend on the Lord of Signs. At that time your faces will be illumined, your souls holy, your hearts severed from this world and attached to the Supreme Concourse, and you will call out with the most loud voice: "Glad-tidings unto us through these divine favors and blessed are we by this heavenly guidance!"

I was glad in heart when I saw thy likeness in the photograph and looked at the resemblance like the reality of thy identity and thanked God witnessing the light of God in thy beautiful face.

TAB.066-067

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## AB07141

*Date: 1909 or <*

O thou servant of God!

Thy letter was received. Thou hast spoken concerning thy lack of ability and capacity. Wert thou without ability and capacity, thou wouldst not have advanced toward the Kingdom of ABHA.

Consider how there are thousands of heedless souls who are asleep, while there is one who is conscious and awake! Even a His Holiness Christ has said, the friends of God are the salt of the earth, and the salt is but a little part of the whole. Undoubtedly the friends of God have been endowed with ability and capacity, on which account they became of the "chosen" and not of the "called."

O thou spiritual friend! This world is a prison for heavenly souls, and this earthly world is but a cage, and not a nest, unto the divine birds. A prisoner who is awake and conscious will certainly seek for freedom, and mindful bird will certainly wish for deliverance from the cage. When the heart becometh free from attachment unto this world, it will crave for the world of the Kingdom and seek for eternal life.

TAB.109

**AB07145***Date: 1909 or <*

O thou dazzling gem by the light of the love of God!

Verily I read thy beautiful, elegant and expressive letter which informed [me] of thine extreme love for God, which (love) impresseth the souls and dilateth the breasts and which causeth thy heart to become filled with the knowledge of God and overflow with the favor of God.

I ask God to make thee a sign of mercy and an exemplar of servitude to the Sublime Threshold.

Thank God for saving thee from baseness, trouble, selfishness and death, and [that He] took away the veil from before thine eyes, manifested unto thee the Beauty of El-ABHA, granted thee healing, planted in thy heart the seed of love and thereby chose thee from among the maid-servants. Therefore, endeavor so that thou dedicate (thyself) entirely to God; no thought or mention should remain in thee save the name of thy Supreme Lord. Endeavor so that those countries become illumined by the light of the gift of God.

Embrace the light of thine eyes (thy son) on my behalf in the Kingdom of God.

TAB.236-237

**AB07720***To: Goodall, Henry L et al., in California**Date: 1909 or <*

O ye two doves, flying in the verdant Gardens of the Kingdom!

Thank ye your Lord for that by reason of which He hath guided you into the Path of Safety, led you unto the Fountain of Life, turned your faces unto the Lord of the evident Signs, and baptized you with the Water of Life, and the everlasting spirit of safety, in this new and glorious century.

Your pictures came to the presence of the servant of God, who is supplicating to His Kingdom that He may cause to descend upon you the heavenly blessings. He was rejoiced by seeing

your likenesses, for his spirit is attached to the Spirit. And from the flowers, which were enclosed in your note, he has smelled the scent of the gardens of your hearts, which are ornamented by the flowers of faith and assurance; and I ask God to continue sending upon you the gifts of His merciful benevolence at all times.

TAB.188

## AB07155

*To: Ora C Taylor, in Cincinnati*

*Date: 1909 or <*

- 1 Rejoice, O maid-servant of God, for that thou hast known God and heard His call and art attracted to His breaths! Then prostrate thyself and kneel down before the gracious Lord, in His greatest Kingdom, and say:
 

1 استبشري يا امة الله بما عرفت الحق و سمعت ندائه  
وانجذبت الى نفحاته فاركعي واسجدى امام الرب  
الكريم فى ملكوته العظيم و قولى
- 2 O Lord, my Lord! I praise Thee and thank Thee for the favour Thou hast bestowed upon this feeble handmaiden of Thine, Thy maidservant who is supplicating and praying fervently to Thee, inasmuch as Thou hast guided her unto Thy Straight Path, led her to Thy luminous Kingdom, inclined her ears to Thy most sublime Call in the midmost heart of the world, and unveiled to her eyes Thy signs which testify to the revelation of Thy supreme dominion over all things.
 

2 ربّ ربّ احمذك و اشكرک على ما مننت به  
على امتك الضعيفة و رقيقتك المبتلة المتضرعة  
اليك لآنك هديتها الى صراطك المستقيم و  
دللتها الى ملكوتك المبين و اسمعتها ندائك الأعلى  
فى قطب الامكان و اريتها آياتك الدالة على ظهور  
سلطنتك القاهرة على الأشياء
- 3 O my Lord! I dedicate that which is in my womb to Thee. Grant that this child may be praised in Thy Kingdom, may be blessed by Thy grace and bounty, and may grow and develop within the stronghold of Thine education. Verily, Thou art the Most Generous, the Lord of grace abounding.
 

3 اى ربّ نذرت لك ما فى بطنى فاجعل المولود  
محموداً فى ملكوتك و مسعوداً بفضلک و  
جودک و ناشئاً و نامياً فى حجر تربيتک انک  
انت الکریم انک انت ذو الفضل العظيم

BRL\_APAB#22x, BPRY.249-250x, TAB.139, BSC.427 #771x, SW\_v09#09  
p.101x

BRL\_DAK#0086

**AB07223***To: Rachel Halloran, in Cincinnati**Date: 1909 or <*

O thou sign of the Love of God!

Be rejoiced that thou hast held the cup of providence in thy hand and drunk the choice wine of guidance, opened thine eye and witnessed the lights of the Kingdom, unstopped thine ear and heard the voice of the Lord of Hosts.

Be not grieved at the death of thy dear daughter. This divine bird flew away to the rose-garden of the Merciful and that plant of humanity hastened to the garden of the Kingdom of El-ABHA. That drop returned to the Most Great Sea and that ray betook herself to the Most Great Orb. Be happy and thankful because thou wilt see her face shining in the divine Kingdom and wilt find her as a lamp amid an assembly in the spiritual heaven.

TAB.179, BSTW#043b

**AB07733***To: Magnus Poulsen, in Racine, WI**Date: 1909 or <*

O thou who hast acknowledged the Kingdom of God! I received thy letter and considered its wonderful expressions and found therein facts which show thine approach toward God, thy passionate love of the Beauty of God, thy cheerfulness in the Cause of God and thy turning unto the Center of the Testament, for that thou art brightened through the light of the effulgence.

Then praise God for that He hath made thee to show the light of guidance, to lay hold on the hem of the robe of greatness and to be attracted by the breaths of the Supreme Concourse.

This is a matter which will satisfy thee from aught else save God and make thee above all needs and will cause thee to acquire an immortal wealth.

Then thank God for this heavenly bounty on which the life of spirit depends entirely in all the worlds.

TAB.079

## AB07342

*To: Nasrullah Baqiruf, in Tihiran*

*Date: 1909 or <*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر میثاق
- 2 The bylaws of the charitable society are acceptable and approved, and the society may add whatever it wishes, or when the time comes that changes and modifications to some articles of the bylaws become necessary and essential according to the requirements of the time, the society is authorized to do so. 2 نظامنامهء انجمن خیری موافق و مقبول و انجمن آنچه بخواهد علاوه نماید یا خود وقتی آید که تبدیل و تغییری در بعضی از مسائل نظامنامه نظر بمقتضای وقت لازم و واجب گردد انجمن مأذونست
- 3 I hope that this charitable group will be assisted by the confirmation of the Abha Kingdom, and that this society will become the origin and foundation for other societies throughout successive centuries and ages. 3 امیدوارم که جمعیت خیریه موفق بتأیید ملکوت ابدی گردد و این انجمن مبدأ و اساس سائر انجمنها بتوالی قرون و اعصار شود
- 4 And the first endeavor and effort of the society should be the diffusion of the divine fragrances, for this is today the greatest of all affairs. And when the society serves this purpose as it should and must, it will surely be assisted. 4 و اول سعی و جهد انجمن نشر نفحات الله باشد زیرا این اليوم اعظم امور است و چون این مقصد را انجمن چنانکه باید و شاید خدمت نماید البته مؤید گردد

MKT5.172

## AB07590

*To: Aqa Ali brother of Aqa Mihdi*

*Date: 1909 or <*

- 1 O thou who art firm in the Beauty of the Promised One! My honored brother has attained the circumambulating spot of the concourse of those brought nigh, and my honored father dwells in the vicinity of the Mercy unto all the worlds. Both have attained and achieved every bounty. 1 ای موقن بجمال موعود جناب اخوی بمطاف ملأ مقربین فائز و جناب ابوی در جوار رحمة للعالمین مجاور هر دو فائز و بر هر موهبتی حائز گردیدند

- 2 Divine confirmation was their companion and guide, for my honored father endured these severe tribulations in the path of Truth, tasted the poison of persecution, was immersed in every sea of trials, and finally reached the threshold of His Holiness. Blessed is he, again blessed is he!
- 3 We sent our honored brother to those regions due to his occupation. And upon thee be glory, and upon all who are firm in God's Covenant and Testament.

2 توفیق رفیق و رهبر بود که جناب ابوی این  
صدمات شدیده را در راه حق کشیدند و سم  
اذیات را چشیدند و در هر بحری از بلایا غوطه  
خوردند و عاقبت باستان حضرت تقدیس  
رسیدند طوبی له ثم طوبی له

3 جناب اخوی را بجهت مشغولیت بانصافات  
فرستادیم و البهاء علیک و علی کل ثابت علی  
عهد الله و میثاقه

MMK6#323

## AB07837

*To: Mary Stockard*

*Date: 1909 or <*

O maid-servant of God! Thank God, thy faith increased and thou didst become attached to the Kingdom of the Merciful. Endeavor and supplicate and pray God that, day unto day, thy firmness and steadfastness may grow and that thy countenance may radiate through the light of guidance. Thus shalt thou stand solid as an iron mountain. For firmness attracts the bounty of God and steadfastness is a magnet to receive His strength.

Pray thou God for this (attainment), and I will pray to Him to awaken the two people that they may avoid alcoholic drinks. Hypnotism hath a weak influence over bodies, but hath no result. But the power of the Kingdom of God is great. If thou canst, endeavor to obtain a share of that power.

I ask God to help [thy son] in attaining faith and assurance and in directing himself to the desired One. Although young, he shall attain maturity. May the love of God take root in his heart from his youthful age.

TAB.168-169, LOG#0976x, BSC.488 #938x

**AB07170***Date: 1909 or <*

O my God! O my God!

This is a servant who hath ascended to the Kingdom of Thy Mercifulness; supplicated to the realm of Thy Might and Singleness; is rejoiced at the appearance of Thy Kingdom; the effulgence of Thy lights and the spread of Thy signs. He hath believed in Thy Verses, been overtaken with the ecstasy of Thy love and with the cheer of Thy affection, until his soul craved to behold Thy Beauty—and could not (or was unable to ) endure the grief and violence of the fire of separation, hastened unto the Supreme Friend and betook himself to Thy Threshold of Holiness at the visiting places of grandeur!

O my Lord! Suffer him to abide in a blessed abode and cause him to enter into a retreat of faithfulness and favor him to everlastingly dwell in the heavenly paradise, the precinct of meeting in the shelter of Thy great mercy!

Verily, thou art the Beneficent, the Merciful, the Powerful, the Forgiving, the Mighty, the Bestower!

TAB.229-230

**AB07816***Date: 1909 or <*

O thou who art submissive and humble before the Holy Threshold! Know thou, verily, submissiveness is the good quality of the maid-servants of God, and humility is the character of the God-fearing leaves who have sprung forth from the Tree of Mercifulness.

Thou oughtest to be characterized with these, that thou mayest be an example for the maid-servants of the Merciful and a leader of the leaves who are moved by the winds of the love of God. Abandon the concerns of mankind and be naturalized with the attributes of the angels of the Supreme Concourse, because these angels humble themselves to the lowest thing of the things despite their honor, glory, the loftiness of station and the greatness of their might. This is seemly to the faithful

women and an honor for those women who are surely believing in God! This is the consolation of the heart of the God-fearing women, and this is a tranquility to the soul of those women who are attracted to the fragrances of the Lord of Signs!

TAB.077

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## AB07820

*Date: 1909 or <*

O thou candle shining by the light of the Love of God! That which thou hast inscribed and conceived of in thy mind was manifest and clear. The contents indicate spiritual signs and the meanings were like unto a sweet chalice. I trust in God that thy pure mind may become reflective of light; thus thou mayest become prepared for the divine manifestation and attract the light of guidance from the Heavenly Star.

O servant of God! Through the power of God's love the weak become mighty, the poor become rich, the little bird becomes a great eagle soaring on the ethereal wave, the tiny plant grows into a great palm tree.

O servant of God! Trials and tests are severe. If thou seekest progress and advancement in the Kingdom, remain firm and withstand. When it is possible for thee to visit this land in all fragrance and spirituality, thou art permitted to come.

If thou canst help the up-building of the Mashrak-el-Azcar in Chicago, it will be most acceptable.

TAB.063-064

**AB11966***To: Mashhadi Iskandar Ganjihi, in Baku**Date: 1909 or <*

- <sup>1</sup> O thou who art firm in the signs of God! Alexander of Greece sought kingship and sovereignty and world conquest in this mortal realm, and in the end it became manifest loss and great harm and severe regret. Therefore seek not what he sought, and walk not in his path of conduct. Rather, open the world of meanings and seek sovereignty in the Merciful Kingdom and know true human greatness and glory in the divine world. This earthly world is very dark and narrow, and its people without name or honor, and their hearts like flint and stone.

<sup>1</sup> ای موقن بآیات الله اسکندر یونانی طالب  
شهریاری و سروری و جهانگشائی در عالم فانی  
بود و عاقبت خسران مبین و ضرر عظیم و  
پشیمانی شدید شد پس تو آنچه او میجست مجوی  
و در سبیل سلوک او مهوی بلکه جهان معانی  
بگشا و سروری در ملکوت رحمانی بخواه و  
عظمت و عزت انسانی را در عالم الهی بدان این  
جهان خاک بسی تاریک و تنگ و اهلش بی  
نام و ننگ و قلوبشان چون خارا و سنگ

- <sup>2</sup> And the Glory be upon thee.

<sup>2</sup> و البهاء علیک

TISH.448

**AB08356***To: Mary A Woodworth, in Chicago**Date: 1909 or <*

O thou blooming rose in the garden of the Love of God! Verily, the heavenly angels address thee from the Supreme Horizon, saying: "O maid-servant of God! Be rejoiced for God hath chosen thee for His love and sheltered thee under the shade of His Kingdom, the lights of which shone forth, the signs of which were manifested, the mysteries of which were unfolded, the fragrance of which emanated, the waves of which surged, the causes of which were promulgated, the suns of which appeared, the moons of which shone and the stars of which sparkled."

Therefore, praise God for that He honored thee with presence in this great century and new cycle and caused thee to attain this new bounty. I ask God to send down upon thee a blessing and upon thy family a favor from His Kingdom.

TAB.071

**AB08281***To: Sidney Ranks Fint, in Walla Walla, WA**Date: 1909 or <*

1 O thou plant of the garden of the love of God!

1 ای نهال باغ محبت الله

2 Thy letter was received; its contents were of the utmost grace and sweetness. Thou hast turned thy face toward the Supreme Kingdom, and I hope thou wilt be a joy and a comfort to thy brother and sister. Although thou art small, yet I hope thou wilt become great in the Kingdom. His Highness Christ says: "Happy is the condition of the children." God willing, thou shalt be one of these children. Be obedient and kind to father and mother, caressing brother and sister, and day by day adding to thy faith and assurance.

2 نامه‌ات رسید مضمون بی‌نهایت شیرین و دلنشین بود چون توجه بملکوت اعلی نمودی امیدوارم که خلق و خویت سبب دلجوئی برادر و خواهر گردد هرچند صغیری امیدوارم که در ملکوت کبیر گردی حضرت مسیح میفرماید خوشا بحال کودکان انشاءالله توییکی از آن اطفالی و اطاعت و مهربانی پیدر و مادر مینمائی و برادر و خواهر را نوازش میفرمائی و روز بروز بر ایمان و ايقان می‌افزائی

3 To thee be greeting and praise!

3 و عليك التحيّة و الثناء

TAB.551, LABC.010

DRM.008b

**AB08230***To: Aqa Muhammad Aqa Milani**Date: 1909 or <*

1 O thou who art attracted by the fragrances of divine knowledge!

1 ای منجذب بنفحات عرفان

2 In the world of existence, whatsoever man desireth deserveth no attachment, for in truth it is a mirage and not water, smoke and not roast meat, waves of vain imaginings and hosts of idle fancies. Only walking in the divine path and treading the way of the good-pleasure of the All-Merciful - this is the hidden jewel and treasured pearl, the eternal gift and divine bestowal.

2 در عالم وجود آنچه انسان آرزو نماید تعلق را نشاید چه که بحقیقت سراب است نه شراب و دود است نه کباب موج اوهام است و فوج احلام جز سلوک در سبیل الهی و مشی در طریق رضای رحمانی این جوهر مکنون است و در مخزون و موهبت باقیه است و منحه ربانیه

3 Therefore, beseech thou God that thou mayest be assisted with this bounty and confirmed with this bestowal. And the Glory be upon thee and upon every soul firm and steadfast in God's Covenant and Testament.

3 پس از خدا بخواه که موفق باین عنایت گردی و مؤید باین موهبت و الباء علیک و علی کل ثابت راسخ علی عهد الله و میثاقه

INBA13:020b

## AB08027

To: *Haji Husayn Milani son of Haji Muhammad Baqir*

Date: 1909 or <

- 1 O flame of the love of God! Should the fire of divine love blaze forth with intense flame in the heart of the horizons, the structure of the world would be transformed, and the human temple would become the manifestation of the beauty and glory of the Living, the Self-Subsisting.
- 2 Darkness would be turned to light, and diseases would be changed to healing. Dangers would become the path of deliverance. The Most Great Ocean would surge, and the reality of stillness and silence would be moved to tumult.
- 3 The Herald of the Unseen would, at every moment, raise the call of praise, and the angels of the highest heaven would successively send their confirmations. The kingdom of earth would become the heaven of might. The Abha Paradise would lift the veil from the Maiden of Supreme Felicity.
- 4 And glory be upon thee.

1 ای جذوه حبّ الله اگر آتش عشق الهی در قلب آفاق شعله شدیدی زند هیئت عالم دیگرگون گردد و هیکل آدم مظهر حسن و جمال حیّ قیوم

2 ظلمات انوار گردد و امراض بدل شفا شود و مخاطرات سبیل نجات گردد بحر اعظم بجوش آید و حقیقت سکون و سکوت بخروش

3 هاتف غیب هر دم صلاهی تحسین زند و ملائکه علیین پیاپی تأیید کند ملکوت ارض جبروت سما گردد جنت ابهی پرده از حوریّه سعادت کبری براندازد

4 و البهاء علیک

HDQL280, ANDA#40 p.05

## AB08378

To: *Harry Dotty*

Date: 1909 or <

- 1 O spiritual child and luminous youth! I have read your wondrous letter with its subtle meanings, and my heart was gladdened by its contents which indicated your abundant longing, intense love, and the luminosity of your heart.
- 2 I beseech God to strengthen you with His Holy Spirit, to cause you to speak His praise, to expand your breast through the mysteries of His Kingdom and the recitation of His Tablets, so that you may grow and develop as a fresh and verdant tree from the outpouring of God's bounty in the Abha Paradise.

1 ایها الولد الروحانی و الطفل النورانی انی قرأت مکتوبک البدیع اللطیف المعانی و انشרכת صدراً بمضامینه الدالة علی کثرة شوقک و شدة حبک و نورانیة قلبک

2 انی اسئل الله ان یؤیدک بروح قدسه و ینطقک بثنائه و یشرح صدرک بأسرار ملکوته و تلاوة الواحه حتی تنمو و تنشأ شجرة رطبة ریانة من فیض موهبة الله فی جنة الأبهی

- 3 I was deeply delighted to see your photograph, wherein the light of the love of God shines resplendent from your wondrous face. Upon you be the name of God, O beautiful child!

LABC.009

3 و سررت جداً بمشاهدة تصويرك الشمسي حيث  
نور محبة الله متألئ من وجهك البديع و عليك  
اسم الله ايها الولد المليح

DRM.006c

## AB08455

*Date: 1909 or <*

O thou who art partaking of the Heavenly Food!

Know thou verily the Divine Food is descending from heaven, but only those taste thereof who are directed to the light of guidance, and only those can enjoy it who are endowed with a sound taste. Otherwise every diseased soul disliketh the delicious and merciful food and this is because of the sickness which hath seized him, whereby the El-Zekkum is sweet (to his taste) while he fleeth from the ripe fruit of the Tree of the Living and Pre-existent God—and there is no wonder in that.

In a similar way, thou beholdest some women who have abandoned the Testament, and to them the bitterness of discord is sweet. They keep aloof from the Extended Shadow and dwell under the shade of a “black smoke.” Alas for them and grief for them! They will surely lament and find themselves in loss. Verily, this is but an evident truth!

TAB.130-131

## AB08456

*Date: 1909 or <*

O thou who art attracted to the Beauty of God!

Verily, I was rejoiced when I read thy excellent letter, which portrayed a spiritual attraction and a rejoicing at the (news) of the merciful Kingdom!

Know thou verily, the hand of divine Providence hath attracted thee to the Throne of the Kingdom, and the divine glad-tidings hath caused such joy and happiness in thee, that thou hast removed the covering and lifted the veiling from the Countenance of the Divine Beauty, beheld the Brilliant Face through thine insight, and became cognizant of the mysteries of purity and sanctity in this divine Cause!

Now, with a heart overflowing with the love of God, supplicate to God with all joy, and thank thou God for this guidance and this high gift. And know thou, that verily, the vanguards of the gifts of thy Lord shall overtake thee from all sides when thy feet become firm in the Path.

TAB.182

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## AB12570

*Date: 1909 or <*

O thou hyacinth of the Spiritual Garden!

...Mayest thou grow and develop in the meadow of graces and become green and verdant in the orchard of understanding; in the Garden of Oneness mayest thou become the incomparable tree and the flower of the Court of Unity. Mayest thou be as a lighted candle in the meeting of the spiritual ones and the splendor of the meeting of the friends.

O my Lord, assist this child to be developed in the garden of Thy love. Verily thou art the Merciful, the Clement, the Compassionate.

Upon thee be Baha!

LABC.014x

**AB08999***To: Corinne True, in Chicago**Date: 1909 or <*

O thou who art tested with a great calamity! Be not grieved nor troubled because of the loss which hath befallen thee—a loss which caused the tears to flow, sighs to be produced, sorrow to exist and hearts to burn in great agony; but know, this hath reference only to the physical body, and if thou considerest this matter with a discerning and intelligent eye, thou wilt find that it hath no power whatsoever, for separation belongeth to the characteristics of the body.

But concerning the spirit, know that thy pure son shall be with thee in the Kingdom of God and thou shalt witness his smiling face, illumined brow, handsome spirit and real happiness. Accordingly, thou wilt then be comforted and thank God for His favor upon thee.

TAB.085-086

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**AB08998***To: Edna True, in Chicago**Date: 1909 or <*

O thou who art turning unto God! Thy letter was an inheritance of joy and happiness unto me, for its significance was a supplication and an entreaty unto God to make thee a pure servant, exempt from all material desires, sanctified and severed from all save God, that thou mayest be characterized with the attributes of the heavenly angels, cleansed from all desires and earthly wishes, with thy heart severed from all save the knowledge of the divine teachings.

Verily, I pray God to nourish thee upon the breast of bounty and rear thee in such a manner that all men of learning shall be amazed, and to make thee a miracle of guidance among the servants.

TAB.084-085

**AB09021**

*To: Henry L Goodall, in Chicago*

*Date: 1909 or <*

O thou who art attracted to the Bounty of El-ABHA!

Verily, I have read thine excellent message, which announced thy praise to thy Supreme Lord, and I have understood thine effort and endeavor in spreading the perfume of guidance and propagating the Supreme Word!

Verily, I implore God to keep thee and thy wife steadfast in such service with which both of your faces may shine in the Concourse of El-ABHA!

Indeed, this is the treasure of the Kingdom, which (treasure) ceaseth not; and I beg of Him to cause you (both) to be in no need of the false beauty of the world and to be as two rising stars in the horizon of existence!

TAB.188-189

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**AB08987**

*To: Mary A Lesch, in Chicago*

*Date: 1909 or <*

O thou who art perfumed by the breaths of God's love!

I have read thy letter and have supplicated unto God that He may accept thee into His Kingdom, make thee worthy to be called a child of the Kingdom, and render thee firm as mighty mountains in God's Covenant, and a herald of His Great Covenant which He hath established through a trace of His Supreme Pen with the dwellers of the heavens and earth, until thou mayest be confirmed to diffuse the fragrance of holiness throughout those regions and climes.

And upon thee be the Glory.

TAB.052

**AB08992**

*To: Marie A Watson, in Washington, DC*

*Date: 1909 or <*

O thou who art rejoiced at the Kingdom of God! The letter indicating thy great wish to be a maid-servant of the Cause of God in His wonderful and excellent vineyard, was received.

Thank thou God that He hath removed the veil and hath manifested unto thee the reality of things until thou hast apprehended that, verily, the world and all of its concerns are but confused dreams and of non-duration.

Verily I beg of God to grant thy greatest wishes and bestow upon thee the good of this world and the world to come. And upon thee be greetings and praise.

TAB.220

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**AB08997**

*To: Sarah Etta Sargent, in Washington, DC*

*Date: 1909 or <*

O thou who art advancing toward God!

Verily, I received thy letter, which showed that thou hast turned unto the Kingdom of God and advanced toward the Beauty of El-ABHA. Verily, thy Lord hath chosen thee for His love, elected thee for His knowledge and selected thee for entering the Paradise of El-ABHA, so that thou mayest attain to the mightiest bliss and greatest honor: It is no other than the Light which is shining upon hearts and sights and the Spirit which is thrilling and glowing within veins and nerves!

Verily, thou hast attained thereto, for thou hast acknowledged the Oneness of God and His Singleness, and turned unto His Face, the lights of which are shining from the horizon of the unseen, upon all regions!

Upon thee be greetings and praise.

TAB.227

**AB08490**

*To: Edith De Bons Mackaye*

*Date: 1909 or <*

O my God, my God! I am a servant attracted to Thee, humbly coming to the door of Thy Oneness and addressing the kingdom of Thy mercy. Yes, my God, permit that I should be entirely Thine, occupied in thinking of Thee, inflamed by the fire of Thy love and separated from all except Thee, so that I may work in Thy Cause, spread Thy wisdom, transmit Thy knowledge and the joy of knowing Thee.

Yes, my God, I am a flame lighted by the hand of Thy power. Do not permit that it be extinguished by the winds of trials. Increase my love for Thee, my ardor for the Beauty of Thy Oneness, the fire that burneth in me in the Sinai of Thy Singleness, and the eternal life in me, through Thy bounty and grace; for Thou art the Protector, the Watcher, the Pitiful and the Merciful!

TAB.181, BSC.429 #778, DWN\_v5#06 p.002

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**AB09065**

*To: Kathryn Frankland*

*Date: 1909 or <*

O thou maid-servant of God! It is incumbent upon thee to turn thyself wholly to the Kingdom of God, to sever thyself from aught else but Him, to be filled by the love of God, to put on the garment of sanctity and continence which is free from worldly conditions, to become transfigured in the mantle of the gifts of the Kingdom of God and to be a great sign among the maid-servants of God; that the Supreme Concourse may send out through thee a fragrance by which hearts may be cheered and spirits rested.

Give this Truth to every pliable soul that thou mayest deem ready to hearken unto the voice of God; for this is better unto thee than the earth and all that is thereupon.

And upon thee be greetings and praise.

TAB.233-234

**AB08986***To: Margaret Harris**Date: 1909 or <*

1 O thou verdant myrtle planted in the Paradise of Sanctity!

2 The senses of the people of Baha are assuredly perfumed through the pure fragrance exhaled from the Garden of thine heart. Verily, I read those beautiful words traced by thy pen and asked God to make thee a sign of the Signs of His Power amongst His girls, to cause thee to be an emblem of this great Century, to strengthen thee in speech and explanation, to make thee attain the visit of the Holy Threshold and to enable thy father and mother in whatever conduces to salvation and life until the eternity of the eternities and El-Baha be upon thee.

LABC.012

1 أَيُّهَا الرِّيحَانَةُ الْمُخَضَّرَةُ النَّابِتَةُ فِي جَنَّةِ التَّقْدِيسِ

2 قَدْ تَعَطَّرَ مِشَامُ أَهْلِ الْبَهَاءِ بِالرَّائِحَةِ الطَّيِّبَةِ الَّتِي عَبَقَتْ مِنْ رِيَاضِ قَلْبِكَ وَأَنْتِ تَلُوتِ تِلْكَ الْكَلِمَاتِ اللَّطِيفَةَ الَّتِي كَانَتْ أَثَرَ قَلْبِكَ وَدَعْوَتِ اللَّهِ أَنْ يَجْعَلَ آيَةً مِنْ آيَاتِ قُدْرَتِهِ بَيْنَ الْبَنَاتِ وَيَجْعَلَ عَلَامَةً مِنْ هَذَا الْقَرْنِ الْعَظِيمِ وَيُوفِّقَكَ عَلَى النُّطْقِ وَالْبَيَانِ وَيُشَرِّفَكَ بِزِيَارَةِ الْعَتَبَةِ الْمُقَدَّسَةِ الْأَرْجَاءِ وَيُوفِّقَ أَبَاكَ وَامَّكَ عَلَى مَا هُوَ سَبَبُ النِّجَاتِ وَالْحَيَاتِ إِلَى أَبَدِ الْأَبَادِ وَعَلَيْكَ الْبَهَاءُ

DRM.010d

**AB09111***Date: 1909 or <*

O thou who art attracted by the Word of God! Verily, I read thy letter which contained new significances. I ask God to make thee a new creature so that the lights of human perfections may shine through thee and to make thee kind hearted unto all human beings so that thou mayest be a mercy unto souls, absolute goodness to all, a sign of kindness, a word of tenderness. Verily, thy Lord is the Mighty, the Powerful!

He reviveth whomsoever He wisheth by the spirit of righteousness and granteth unto whom He wisheth great bounty, guideth whom He wisheth unto the path of life and confirmeth whom He desireth in attaining the Kingdom of God.

As to thee, be confident in the mercy of thy Lord, and ask what thou desirest. Verily, God is the Generous, the Giver!

TAB.050

**AB09119***Date: 1909 or <*

O thou whose heart is soaring in the sky of the love of God!

Praise be unto Him whose light hath risen, whose appearance hath become exalted, whose signs are promulgated and whose evidences are fulfilled. The tongue of the realities of all things hath uttered: "Glory be to my God, the El-BAHA!" Thanks for His manifest Beauty and for His Great Splendor!—for He hath quickened mankind with the spirit of guidance and hath rendered clear the White Path of Gifts, through the arguments which are brilliant and clear to the hearts of the intelligent, and whereby these hearts are moved, enlightened, illuminated and become cognizant of the Mighty Message in this Manifest Day of the Manifestation of the Honorable Station when the mystery of existence flows just as do the souls in the bodies.

TAB.078, BSC.427 #770

**AB09124***Date: 1909 or <*

O thou who art advancing unto God! Praise God that He guided thee to the Path of His Kingdom, blessed thee with the word of holiness, and illumined thy heart with a light shining in the lofty Kingdom.

O maid-servant of God! Every star hath a setting, but the star of the knowledge of God in the divine heaven; every light shall darken save the light of the guidance of God; every dignity shall vanish away save the glory under the shadow of the Word of God.

Verily, I pray God to make thee firm in this Path; to cause thee to enter the Ark of Safety; and to strengthen thee in becoming humble and meek to the maid-servants of the Merciful, and in overcoming self and passion through the power from God.

TAB.128-129

**AB09637***To: Mary A Lesch, in Chicago**Date: 1909 or <*

1 O thou believer in the oneness of God! Know thou that nothing profiteth a soul save the love of the All-Merciful, nothing lighteth up a heart save the splendour that shineth from the realm of the Lord.

1 أَيُّهَا الْمُؤْمِنَةُ بُوْحْدَانِيَّةَ اللَّهِ اْعْلَمِي أَنَّهُ لَا يَنْفَعُ الْإِنْسَانَ  
الْأَحَبُّ الرَّحْمَنَ وَلَا يَنْوِّرُ قَلْبَ الْإِنْسَانِ إِلَّا الشَّعَاعُ  
السَّاطِعُ مِنْ مَلَكُوتِ اللَّهِ

2 Forsake thou every other concern, let oblivion overtake the memory of all else. Confine thy thoughts to whatever will lift up the human soul to the Paradise of heavenly grace, and make every bird of the Kingdom wing its way unto the Supreme Horizon, the central point of everlasting honour in this contingent world.

2 دَعِيَ كُلَّ فِكْرٍ وَاتْرَكِي كُلَّ ذِكْرٍ وَاحْصِرِي الْأَفْكَارَ  
فِيمَا يَرْتَقِي بِهِ الْإِنْسَانُ إِلَى سَمَاءٍ مُوهِبَةِ اللَّهِ وَيَطِيرُ  
بِهِ كُلُّ طَيْرٍ مَلَكُوتِي إِلَى الْأَوْجِ الرَّفِيعِ مَرْكَزَ الْعِزَّةِ  
الْأَبَدِيَّةِ فِي عَالَمِ الْأَمْكَانِ

3 And upon thee be greetings and praise.

3 وَ عَلَيْكَ التَّحِيَّةُ وَالنَّاءُ

SWAB#151, TAB.053

MKT2.333a,

MNMK#077 p.148,

MMK1#151 p.174

**AB09392***To: Kolinson, Elenora (Robinson), in Cincinnati**Date: 1909 or <*

O thou who art quickened by the Divine Fragrances! I considered thy letter. Its expression was wonderful and indicated the brilliancy of thy heart and conscience. Be hopeful of the mercy of the Lord of Creation, whose grace is infinite and the sea of whose gift is boundless. I beg of the abundant favor of that Ancient Lord, that thou mayest decorate thy spiritual reality (being) with human perfections, be endowed with a new life, keep steadfast in the Covenant, diffuse the fragrances (i.e., teach the Truth) and deliver the Cause of God.

And upon thee be greetings and praise.

TAB.169-170

**AB09697***To: Arthur S Agnew**Date: 1909 or <*

O thou at whose mention I am rejoiced! By God, the True One, verily pure hearts are as clear and brilliant mirrors which imprint the one on the other, and hearts discover the secrets of hearts. Therefore, they chant the verses of longing and recite the odes of glorification and praise. Consequently, the recourse is to pages of hearts, not pages filled with written lines.

Give my greetings to thy revered wife and announce to her the glad-tidings of a gift from God; and I beg of God to make her a spark from out the fire of His love. Verily He is the Powerful, the Mighty!

TAB.121, BSC.477 #910x

**AB09458***To: Bilqays Davudi**Date: 1909 or <*

- |                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                    |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><sup>1</sup> O cherished handmaiden of the Blessed Beauty! The sweetness of the love of God was delicious to your taste, for it stirred up fervor in your heart and gave you strength of heart. It was heavenly sustenance that became the cause of eternal life. Well done, and may it be wholesome to you!</p> | <p>۱ ای کنیز عزیز جمال مبارک حلاوت محبت الله در مذاقت لذیذ بود که در دلت شوری افکند و قوت قلب داد مائدهء سماویہ بود که سبب حیات ابدیہ گردید هنیئاً لک و مریثاً</p> |
| <p><sup>2</sup> This sustenance is the remedy for every ill and the spiritual strength of heart and soul. I hope that day by day you will partake more abundantly of this heavenly blessing.</p>                                                                                                                    | <p>۲ این مائده درمان هر درد است و قوت روحانی دل و جان امیدوارم که روز بروز از این نعمت آسمانی بیشتر تناول نمائی</p>                                                |
| <p><sup>3</sup> And upon you be greetings and praise.</p>                                                                                                                                                                                                                                                           | <p>۳ و علیک التّحیّة و الثّناء</p>                                                                                                                                 |

PYB#045-046 p.17, IDAB.23

**AB09649***To: Carl Mr Anderson**Date: 1909 or <*

O spiritual youth and illumined son! Arise, turning thy face toward the divine horizon, supplicating to the heavenly Kingdom, submitting and humbling thyself before the divine Omnipotence. With a detached heart, an attracted spirit, and an enkindled soul, burning with the fire that was ignited on Mount Sinai, seek the outpourings of the Spirit from all directions. Verily I say unto thee, the mysteries of the divine Spirit will be unveiled to thee, thy radiant heart will be stirred, and thou wilt say: "Praise be to God, the Lord of the worlds!"

LABC.006

اَيُّهَا الْفَتَى الرَّوحَانِي وَ الْوَلَدُ النَّوْرَانِي قُمْ مَقْبَلًا  
اِلَى الْاُفُقِ الرَّحْمَانِي مُتَضَرِّعًا اِلَى الْمَلَكُوتِ الرَّبَّانِي  
خَاضِعًا خَاشِعًا اِلَى الْجَبْرُوتِ الرَّبَّانِي فَارِغَ الْقَلْبِ  
مُتَوَجِّهَ الرُّوحِ مُنْجَذِبَ النَّفْسِ مُشْتَعَلًا بِالنَّارِ الَّتِي  
تَوَقَّدَتْ فِي طُورِ سَيْنَاءَ وَ اطْلُبْ فِيُوضَاتِ الرُّوحِ  
مِنْ كُلِّ الْجِهَاتِ الْحَقَّ اَقُولُ لَكَ يَنْكَشِفُ لَكَ  
اَسْرَارُ الرُّوحِ الْاِلَهِيِّ وَ يَهْتَزُّ قَلْبُكَ الْمُنِيرُ وَ تَقُولُ  
الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

DRM.004a

**AB09275***To: Dhikr Ali Milani**Date: 1909 or <*

- 1 O my dearly loved one! The Sun of Truth hath risen from the dawning-place of hopes and aspirations, shining forth from the Dayspring of Glory and beaming with the most beauteous splendor. Shedding its effulgent rays upon the East and the West, the North and the South, and all the horizons and regions of the world, it hath, through its bounteous grace, nurtured the realities of all created things, making this world the envy of the highest paradise and this realm of possibility the dawning-place of the Supreme Heaven.

1 اَيُّ بَنِي حُوقِ سُوْدِيْكُمْ شَمْسٌ حَقِيْقَةٌ مَطْلَعُ اَمَالِدُنْ  
طَالَعٌ وَ مُشْرِقُ جَلَالِدُنْ سَاطِعٌ وَ الطُّفُّ جَمَالُ اِيْلِهِ  
لَا مَعَ اَوْلَدِيْ جِهَانِكْ شَرْقٌ وَ غَرْبُهُ جَنُوبٌ وَ  
شَمَالُهُ اَفَاقٌ وَ جَوَانِبُهُ پَرْتَوَافِشَانْ فَيُضُّ اَوْلَارِقْ  
حَقَائِقُ مُمْكِنَهِيْ تَرْبِيَّتْ اَيْدَرْكِ جِهَانِيْ رَشَكْ  
بِهَشْتِ بَرِنْ وَ اِمَكَانِيْ مَطْلَعُ عَلِيْنِ اَيْلَدِيْ

- 2 Glad tidings be unto you! May your eyes be illumined! May your countenances be radiant! May your words bestow new life upon the body of the world.
- 3 You have permission to visit the Blessed Shrine.

2 بِشَارَتِ اَوْلَسُونْ گُوَزَلَرَكِهْ اَيْدِيْنَلِقْ اَوْلَسُونْ يُوَزَلَرَكُو  
رَخْشَانْ اَوْلَسُونْ سُوَزَلَرَكُو جِسْمِ عَالَمِهْ رُوْحِ افْزَا  
اَوْلَسُونْ  
3 رُوْضَهْ مِبَارَكَهْ نَكْ زِيَارَتَهْ مَأْذُوْنِ سَكْرُ

MJT.068

**AB09624***To: Edna Schroeder**Date: 1909 or <*

O thou who art imploring God! I was indeed acquainted with the great misfortunes and afflictions which have befallen thee, but I hope that through the bounty of thy Lord, He may ordain unto thee heavenly fragrance and spirituality, attractive and internal perceptions and incorporeal susceptibilities; that He may grant thee strength after weakness, give thee rest after trouble, bring thee nigh to Him, and make thee a sign of His love among all His maid-servants, and forgive thy father, mother, brother and grandfather their sins. Verily, He is the Pardoners, the Forgiver.

TAB.114

**AB09592***To: Huma Khanum**Date: 1909 or <*

<sup>1</sup> O thou leaf on the tree of faith!

<sup>1</sup> ای ورقهء موقنه

<sup>2</sup> Homa, the legendary bird of paradise, was adorned with wings and feathers of the utmost beauty but its wings were broken and its feathers lost at the first assault of its enemies. Thou however, shouldst be a veritable bird of Paradise and grow wings that are invincible to insult and feathers which are unaffected by vicissitudes. Such rare plumage is none other than true sanctity and holiness. Be thou like the peacock of the All-Highest Paradise.

<sup>2</sup> مرغ هما بال و پری در نهایت زینت و صفا آراسته دارد ولی بآسیبی پرها ریخته و بالها شکسته گردد تو همای حقیقی باش بال و پری برآر که از هر آسیبی مصون ماند و از تغییر و تبدیل محفوظ آن بال و پر شهر تقدیس است که از خصائص طاووس علیین است تو نیز چنان باش و علیک التحية و الشاء

MMK2#179 p.130

**AB09628***To: Mamie Agnew**Date: 1909 or <*

O thou who art advanced towards God! Verily I implore God to cause thee to be a sign of the book of Genesis, declaring His mentionings and His praise among the creatures, with brilliant face, smiling mouth, dilated breast and rejoiced heart, for the manifestation of His evident glory and the appearance of His illumining Beauty from that wonderful horizon.

Surely a day will come when all thy desires will be attained and God will answer all that which thou hast prayed for in thine heart, and I beg of Him to make all that which thou hast longed for long ago very attainable. Then thine heart will be overflowed with joy on account of such a great bounty.

TAB.122

**AB09693***To: Odette M D'astre**Date: 1909 or <*

- <sup>1</sup> O handmaid of God! You are at the beginning of growth and maturity, and in the prime of youth. Therefore, like a sapling of paradise, grow and develop through the outpourings of the cloud of the All-Merciful, and with spiritual freshness and heavenly grace, bring forth sweet fruits, so that those regions may become perfumed with the sweet fragrance of the love of God. May you become a source of illumination and, through divine bounty, attain success in the celestial Kingdom.

<sup>1</sup> یا امة الله در بدایت رشد و بلوغی و در عنفوان جوانی پس مانند نهال فردوس از فیض سخاوت رحمانی نشو و نما کن و بطراوت روحانی و لطافت آسمانی میوه پر حلاوت ببار آرتا از رائحه طیبه محبة الله آن دیار مشجارت گردد و سبب روشنائی گردی و بفضل رحمانی در ملکوت آسمانی فائز شوی

- <sup>2</sup> Upon thee be greetings and praise.

<sup>2</sup> و علیک التّحیّه و الثّناء

LABC.007-008

DRM.004b

**AB12654***To: Milani, Mirza Muhammad brother of Ali Akbar Milani**Date: 1909 or <*

- 1 O Lord! This is a servant who has turned to Thee with a profitable transaction, a successful reality, a prosperous essence, with a heart attracted to the Kingdom of Thy oneness, a spirit gladdened by the fragrances of Thy sanctity, an eye gazing upon Thee, a breast dilated by Thy verses, an ear hearkening to Thy words, and a face turned toward the beauty of Thy divine subsistence.
- 2 O Lord! Make his feet firm upon Thy Covenant and Testament, and preserve and protect him in the cave of Thy protection and safeguarding. Verily, Thou art the Protector, the Beholder, the Powerful, the Mighty.

1 ای ربّ هذا عبد قد توجّه اليك بصفقة رابحه  
و حقيقة ناجحه و كينونة فالحه و قلب منجذب  
الى ملكوت توحيدك و روح مستبشر بنفحات  
تقدیسك و بصر ناظر اليك و صدر منشرح  
بایاتك و اذن مستمعة لكلماتك و وجه متوجه  
لجمال قیومیتك

2 ای ربّ ثبت قدمیه علی عهدك و میثاقك  
و اجعله محفوظاً مصوناً فی كهف حفظك و  
حراستك انك انت الحافظ الناظر المقتدر القدير

INBA85:551b

**AB09732***Date: 1909 or <*

O handmaiden of God! Thy letter was received and its contents read. Thank God that thou wast guided by the light of guidance and attracted to the Kingdom of ABHA. Serve God day and night and seek happiness from His name.

Although thou hast met with many difficulties and passed through many trials, yet thou must thank God that thou didst attain to the light of guidance and directed thyself to the Kingdom of Glory. I hope that thou mayest be a cause of guidance to people and that thou mayest seek absolute spirituality.

Train thy dear son in such a manner that he will attain the illumination of the Kingdom, will become a true servant of God, a light of love and a radiance of harmony.

TAB.237

**AB09736***Date: 1909 or <*

O servant of God! I was very happy to receive thy letter because it showed thy servitude to the One God and indicated belief and assurance in the Cause of His Presence.

Thank God that thou art favored with this blessing, that thou servest the friends of God and thou waitest at the Threshold of the Merciful.

I beg of God that thou mayest be baptized by the baptism of Baha'u'llah and become free from all the stains of the mortal world and that thou mayest take delight in the favors of God in the paradise of unity, and that thou mayest be able to become pleasing to God and mayest appear with thy face illuminated as a candle in the world of eternity.

TAB.066

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**AB09743***Date: 1909 or <*

O thou who art shining with the Kingdom's Lights!

Verily, I am informed of thine earnest desire for the Kingdom of God, thy sparkling by the love of God and thy longing for the service of the sacred and effulgent Threshold. I pray God to kindle and light the lamp of knowledge in the glass of thy heart, so that it may shine upon all parts of the world and bring thy husband to the life by the Spirit of Life, assist thee to announce the good news by the illuminating Light, and remove the covering of thy sight so that thou mayest see God's Beauty and His Essential Perfection, His astonishing profusion and His appearance to the hearts and spirits.

TAB.231-232x

**AB09745***Date: 1909 or <*

O thou who art kindled with the fire of the Love of God! Blessed art thou, for thy letter was presented at the Blessed Spot and was read by Abdul-Baha with a delight and love which is journeying out towards all directions.

O servant of God! Be thou a sign of guidance, a standard of the Supreme Concourse and a light shining in the meeting of the maid-servants.

Verily, I beseech my Lord to grant thee thy greatest wishes and to bestow on thee the privilege of entering into the center of the Kingdom of God; and to make thee a herald in His name, in that vast and extensive region.

Deliver my greeting and praise to all the maid-servants of God.

TAB.236

**AB09752***Date: 1909 or <*

O thou handsome child! Thy spiritual father and thy good mother sent me thy radiant picture and I rejoiced on seeing it.

I pray God to illumine thy heart with the light of the Manifestation, to nurture thee in His mercy so that thou mayest attain maturity in His love; thy spirit be enlightened with beholding His light and thy spirit revived by the bounty of the Holy Spirit, so that thou mayest be a sign of the love of God, speaking in the name of God, joyous by the favors of God, attaining unto the sea of the mercy of God, and being baptized with the water of life, the fire of love and the spirit of attraction.

TAB.070-071

**AB10188***To: Katherine K True, in Chicago**Date: 1909 or <*

1 O thou opened rose in the garden of El-ABHA!

2 I have perused thy excellently worded letter showing what is moving in thy heart by the emotions of the love of God. O maid-servant of God! Chant the Words of God and, pondering over their meaning, transform them into actions!

3 I ask God to cause thee to attain a high station in the Kingdom of Life forever and ever. Upon thee be greetings and praise.

TAB.085

1 أَيَّتُهَا الْوَرْدَةُ الْمُنْفَتِّحَةُ فِي جَنَّةِ الْأُبْهَى

2 أَنِّي قَرَأْتُ تَحْرِيرَكَ الْبَدِيعِ الْإِنْشَاءِ الدَّالَّ عَلَى مَا يَخْتَلِجُ فِي قَلْبِكَ مِنْ هَوَاجِسِ مَحَبَّةِ اللَّهِ يَا أَمَةَ اللَّهِ رَتَّلِي كَلِمَاتِ اللَّهِ مَتَمَعَةً فِي مَعَانِيهَا سَاعِيَةً فِي الْعَمَلِ بِمَا فِيهَا

3 وَ أَنِّي أَسْأَلُ اللَّهَ أَنْ يَجْعَلَ لَكَ مَقَاماً رَفِيعاً فِي مَلِكُوتِ الْحَيَاةِ إِلَى أَبَدِ الْأَبَادِ وَعَلَيْكَ التَّحِيَّةُ وَ السَّلَامُ

BRL\_DAK#0678

**AB10187***To: Mamie Agnew, in Chicago**Date: 1909 or <*

O thou who art assured in God!

Verily we read thy letter and asked for thee confirmation. Verily thy Lord will strengthen thee in great spirituality and cause thy heart to overflow with the gifts of God. All the servants of the Merciful here convey to thee greetings and praise.

And we have written a letter to Sara James which is enclosed with this letter - send it to her.

And upon thee be greetings and praise.

TAB.121-122

**AB10197**

*To: Christ Mrs Olsen, in Racine, WI*

*Date: 1909 or <*

O thou lamp who art illuminated with the light of the Love of God!

Leave thou the world and abandon the people and turn unto the Kingdom of thy independent Lord. Beseech Him every morn and eve and supplicate to the Gate of His Oneness to make thee firm and steadfast in the Testament and to guard thee from all calamities, with the eye of His protection, and protect thee from the tests which are (so violent) as the whirlwinds which uproot trees.

Upon thee be greetings and praise.

TAB.073

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**AB10255**

*To: Christ Olsen, in Racine, WI*

*Date: 1909 or <*

O my tender friend! Verily, the union between myself and thee is on a solid foundation and a well made basis. Neither the winds can remove it nor the events of time annihilate it. It is everlasting and eternal, heavenly, spiritual and divine, and it is of no end or termination.

Consequently be rejoiced at these words which cheer the hearts of the righteous and the souls of the pious when hearing them. Upon thee be greetings and praise!

TAB.072-073

**AB10053***To: Tesla Fint, in Walla Walla, WA**Date: 1909 or <*

- 1 O thou darling dear! 1 ای کودک عزیز
- 2 Turn thy face toward the Supreme Kingdom and chant thou this prayer: 2 توجّه بملکوت اعلی کن و این مناجات بخوان
- 3 O Thou pure God! I am but a little child; make Thine Arm a dear resting-place of comfort; suffer me to be nurtured with the milk and honey of Thy love and train me under the tree of Thy knowledge. Bestow Thou freedom while yet in a state of childhood and grant Thou me excellence. O Thou Incomparable One! Make me the confidant of the Kingdom of the Unseen. Verily Thou art the Mighty, the Powerful! 3 طفل صغیرم پستان عنایت را ثدی عزیز کن و از شهد و شیر محبت نشو و نما بخش و در آغوش معرفت پرورش ده در کودکی آزادی ده و فرزانی بخش ای بی نیاز محرم ملکوت راز نما توئی مقتدر و توانا

BRL\_APAB#09x, BRL\_CHILD#09x, TAB.588, SW\_v09#10 p.114, LABC.011

DRM.008d, ADH2.131x, ADH2\_5#08 p.163x, MMG2#430 p.476x, HUV1.010x

**AB09948***To: Abbas Quli Bayk (Khalkhal) et al.**Date: 1909 or <*

O two loving brothers! Your loving brother has written your names and praised and described you beyond description. Observe how much he loves your countenance and is enchanted by your manner and character. A brother should be loving and life-giving like this, not like 'Abdu'l-Baha's brother who was more bitter than poison.

In any case, I beseech God that you may be assisted and confirmed. And upon you be greetings and praise.

COC#0848x

**AB10316***To: Elizabeth Ambrose**Date: 1909 or <*

O thou bird who art warbling in the Garden of the Guidance of God! Verily, I read thy excellent and brilliant letter. It showed how thou hast sought the fire of guidance from the Sinaitic Tree, and art shining by the light of faithfulness of the Supreme Concourse.

Blessed art thou; again, blessed art thou! Glad-tidings be unto thee; again, glad-tidings be unto thee!

Appreciate the worth of this peerless and choice Pearl (of the Truth). By the life of God, verily, this is the most splendid jewel which glitters on the crown of glory, among all the people of the world.

TAB.187-188

**AB10189***To: Mary Harris**Date: 1909 or <*

- <sup>1</sup> O rose unfolded in the gardens of the love of God! I beseech God to strengthen thee through His mighty power, and to crown thy head with the diadem of God's bestowal, and to aid thee to serve the handmaidens of God until thou becomest a servant in God's vineyard and art made the cause of many entering into the Kingdom of God, and the blessings of God descend upon thee.

- <sup>2</sup> Though thou art young in years, thou shalt become great in the Kingdom of God.

- <sup>3</sup> And upon thee be glory.

LABC.012

<sup>1</sup> أَيُّهَا الْوَرْدَةُ الْمُنْفَتِحَةُ فِي رِيَاضِ مَحَبَّةِ اللَّهِ أَنِّي ابْتَهِلُ إِلَى اللَّهِ أَنْ يُؤَيِّدَكَ بِشَدِيدِ الْقُوَى وَيُتَوَّجَ رَأْسُكَ بِأَكْلِيلِ مُوَهَّبَةِ اللَّهِ وَيُوفِّقَكَ عَلَى خِدْمَةِ أَمَاءِ اللَّهِ حَتَّى تَصْبِيحِي خَادِمَةً فِي كَرَمِ اللَّهِ وَتَكُونِي سَبَباً لَوُرُودِ كَثِيرِينَ فِي مَلَكُوتِ اللَّهِ وَتَنْزِلَ عَلَيْكَ الْبَرَكَاتُ مِنَ اللَّهِ

<sup>2</sup> وَلَوْ كُنْتَ صَغِيرَةً السِّنِّ سَتَكُونِي كَبِيرَةً فِي مَلَكُوتِ اللَّهِ

<sup>3</sup> وَعَلَيْكَ الْبَهَاءُ

DRM.010c

**AB10280**

*To: True, Corinne and Rosenhowe, Mrs*

*Date: 1909 or <*

O ye who are set aglow with the fire of God's Love! Blessed are ye for having been chosen by God for His love, in this new age, and joy be to you for having been guided to the Great Kingdom! Verily, your Lord hath chosen you to show the path to the Kingdom of God, among the people.

The attracted maid-servant of God praised you in beautiful expressions and informed me of your earnest endeavors in serving, teaching and offering the chalice of Truth to the maid-servants of God. I rejoiced to hear of your efforts in the Cause of God. This is indeed good service.

TAB.084

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**AB10279**

*Date: 1909 or <*

O thou who art cheered through the Fragrances of God! When thou desirest and yearnest for meeting in the world of vision; at the time when thou art in perfect fragrance and spirituality, wash thy hands and face, clothe thyself in clean robes, turn toward the court of the Peerless One, offer prayer to Him and lay thy head upon the pillow. When sleep cometh, the doors of revelation shall be opened and all thy desires shall become revealed.

Endeavor to guide thy mother and confirm her in faith; when the heart becometh confident, the imagination of Satan and evil vanisheth away. If the heart becometh absolutely tranquil, suspicion and imagination will entirely pass away.

TAB.104, BSC.477 #907x, RBB.125ax

**AB10288***Date: 1909 or <*

O thou who art assuredly believing in God!

Verily, I read thy brilliant letter and thanked God for that He hath created a maid-servant for Baha, who prays for 'Abdu'l-Baha and begs a blessing through the abundance of the favor of God for him ('Abdu'l-Baha) and his household.

O maid-servant of God! Do beseech and pray constantly for 'Abdu'l-Baha and beg the confirmation and assistance of God in his behalf, because I am earnestly fond of the prayer of the maid-servants of God in my behalf and of their asking the blessing of God for this servant! I begged of God to ordain all good into thee for thy praying for 'Abdu'l-Baha.

TAB.113

**AB10299***Date: 1909 or <*

O thou whose face is illumined with the Light of the Love of God! The answer already hath been delayed, but there is no harm in that. For, verily, my heart is gazing unto thee, my love is constant and permanent for thee and the fragrances of holiness are wafting (over thee) and my spirit is pouring upon thee, and the spiritual communication is extended between us.

O maid-servant of God! It is incumbent upon thee to show forth the greatest steadfastness; it is incumbent upon thee to stand the tests of the Lord! Be thou firm in the love of thy Lord, the Clement, the Merciful!

TAB.198-199

**AB10309***Date: 1909 or <*

O my dear, intimate friend! Verily, I address thee with such an appellation whereby the hearts of those who are endowed with intelligence are dilated with joy; because, verily, this is from my heart which is overflowing with the love of God—and an appellation that proceeds from love will certainly be as a spirit for the souls, as a light to the eyes, as a life to bodies and as a dressing for the hearts and bodies which are wounded and lacerated by the afflictions of this world.

Then be consoled by the praise of thy Lord, whenever thou art attacked by grief and sorrow.

TAB.129

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**AB10310***Date: 1909 or <*

O thou who art turned to the Kingdom of the Lord, the Forgiving!

With prayers and supplications and with submissive songs of the Texts of God, I plead to Him to accept thee in His Kingdom; to clothe thee with the mantle of sanctity; to gloriously cover thee with the veil of abstinence; to illumine thy brow with the light of singleness; to console thine eyes with the seeing of the Texts of the Kingdom in the human form; and to make thee utter the mentioning of Him, rejoicing through His bounty, heralding His Kingdom with a bright face, whose light will illumine all sides.

TAB.233

**AB10725**

*To: Louise Waite, in Chicago*

*Date: 1909 or <*

Your letter has reached me and I beseech God to bestow upon you heavenly blessings in your marriage to Mr. Edgar Waite and to assist you both to attain comfort and prosperity and heartfelt orientation toward the Kingdom of God, surrounded by divine care in all matters and conditions. And upon you both be greetings and praise.

TAB.058-059, BLO\_PT#052.05

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**AB10736**

*To: Mary Goodall, in Chicago*

*Date: 1909 or <*

O thou maid-servant of God! Be rejoiced at the mercy of God and be delighted by the remembrance of thy Master! Thank thou Him, for He hath removed the veils from thy sight and shown thee a Glorious Face! Blessed art thou, as thou hast sought martyrdom in the Cause of God! Know thou verily, He will strengthen thee to the service of His Cause in His vineyard.

Upon thee be greetings and praise!

TAB.189

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**AB10667**

*To: Sophie Loeding, in Chicago*

*Date: 1909 or <*

O thou daughter of the Kingdom! Thank and praise God that He hath caused thee to drink from the cup of the gifts and caused thee to suckle from the bosom of guidance while yet very young and didst possess but a few years of age. I beg

of God and hope that the love of God may be mingled (and mixed) in thy flesh and bones and run in thy whole being, like the running (or circulation) of the spirit in the veins and in the arteries.

Upon thee be glory.

TAB.060, BSC.475 #898x

## AB10407

*To: Asadullah Davudi Saidus-Sultan, in Tabriz*

*Date: 1909 or <*

- 1 O servant of God! Praise be to God that thou art a lion in the forest of divine knowledge and a mighty tiger in the arena of tests. 1 ای بنده حقّ الحمد لله بیشهء عرفانرا غضنفری و در میدان امتحان هژیر صفدر
- 2 Show forth the utmost steadfastness as thou enterest this arena and raise the cry of "Ya Baha'u'l-Abha!", that thou mayest follow the example of Asadu'llah (the Lion of God), the Victorious, and emulate Haydar (Ali), the Manifestor of wonders. 2 بکمال استقامت در این میدان جولان کن و نعرهء یا بهاء الأبهی بزّن تا تأسی به اسدالله الغالب نمائی و اقتدا به حیدر مظهر مجائب کنی
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و التّناء

IDAB.23

## AB10685

*To: Marjorie Fint, in Walla Walla, WA*

*Date: 1909 or <*

O Thou most glorious Lord! Make this little maidservant of Thine blessed and happy; cause her to be cherished at the threshold of Thy oneness and let her drink deep from the cup of Thy love so that she may be filled with rapture and ecstasy and diffuse sweet-scented fragrance. Thou art the Mighty and the Powerful, and Thou art the All-Knowing, the All-Seeing.

BRL\_CHILD#26, BPRY.032, LABC.010

ای جلیل اکبر این کنیز صغیر را دختر خوش اختر فرما و در درگاه احدیت عزیز کن از جام محبت لبریز نما تا شور و ولهی انگیزد و مشک و عنبری بیزد توئی مقتدر و توانا و توئی دانا و بینا

BRL\_DAK#1184, DRM.008c, ADH2.130,  
ADH2\_5#06 p.162, MMG2#429 p.475,  
HUV1.025

**AB10697***To: Charles G Scheffler**Date: 1909 or <*

O thou who art accepted of God! Know thou that, verily, the eye of favors is directed to thee and is beholding thee with a divine glance, so that thou mayest, with clear eyes, see the lights of the Kingdom upon the horizon. Remember, at all times, this great favor and thank thy Lord and supplicate to Him in the darkness of every night and in the manifest day. Upon thee be greetings and praise.

TAB.133

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**AB10762***Date: 1909 or <*

O thou leaf who art well watered through the out-pouring of the cloud of favor from God!

Verily, I beseech, with all earnestness, the Omnipotence of Might and Glory to brighten thy face by the light gleaming from the lamp of the Alliance and to quicken thy mind by the spirit which out-pours from the Kingdom of God and to make thee a sign of His signs which are shining in the horizons.

Verily thy Lord is mighty in all things of the things. He grants that which He wisheth and to whomsoever He wisheth. Verily, He is powerful and mighty!

TAB.062

**AB10786***Date: 1909 or <*

O thou beloved of my heart! Verily, my soul longs for thee, for the lamp of the love of Baha is lighted within thy heart and I love to look upon thy face, for it is glittering with the light of guidance among the creatures.

Glory be to Him who hath united hearts together! Glory be to Him who hath brought the East and West under the shadow of the Blessed Tree, the root of which is firmly fixed in the earth and the branches of which reach unto the Supreme Concourse!

TAB.130

**AB10787***Date: 1909 or <*

O thou who hast sought shelter in the Impregnable Cave! Verily, the glad-tidings of God have encompassed Abdul-Baha from all directions. While his heart is beating with the love of God, he holds a cup full of the knowledge of God in his right hand and wishes to give the seekers to drink of this wine, so that they may, perchance, be exhilarated with this cup, which is overflowing with the signs of God.

Be thou rejoiced at these words, because thou wilt partake of this wine which refreshes hearts and souls.

TAB.105-106

**AB10788***Date: 1909 or <*

O thou revered sincere one!

Know thou, verily, the brilliant realities and sanctified spirits are likened to a shining crescent. It has one face turned toward the Sun of Truth, and another face opposite to the contingent world. The journey of this crescent in the heaven of the universe ends in (becoming) a full moon. That is, that face of it which is turned toward the divine world becomes also opposite to the contingent world, and by this, both its merciful and spiritual, as well as contingent, perfections become complete.

TAB.108-109, BSC.477 #908x

**AB11008***To: Evelyn Sarah Hooper, in United States**Date: 1909 or <*

- 1 O leaf stirred by the breezes of God's love! Give thanks unto God for having caused thee to grow from the Tree that hath been raised up in the midst of Paradise and whose branches have stretched forth until they encompassed all horizons.
- 2 By God the True One! If thou didst truly know this gift, thy spirit would soar to the heights of joy, thine eyes would be solaced by beholding this light, and thou wouldst find peace through the grace of thy Forgiving Lord.
- 3 And the glory be upon thee.

1 أيتها الورقة المتحركة من نسائم محبة الله اشكرى الله  
بما انبتك من الشجرة المرتفعة في وسط الفردوس  
وامتدت حتى احاطت الآفاق

2 تالله الحق لو تعلمين هذه الموهبة حق المعرفة ليطير  
روحك الى اوج السرور وتقر عينك بمشاهدة  
هذا النور وتطمئين بفضل ربك الغفور

3 و البهاء عليك

LABC.013

DRM.010a

**AB11106**

*To: Frances Roe, in United States*

*Date: 1909 or <*

O maid-servant of God! If thou seekest eternal glory, let thyself be humble and meek in the presence of the beloved of God; make thyself the servant of all, and serve all alike. The service of the friends belongs to God, not to them.

Strive to become a source of harmony, spirituality and joyfulness to the hearts of the friends and the maid-servants of the Merciful. This is a cause of great satisfaction to Abdul-Baha.

TAB.061-062x, DWN\_v5#04 p.002a

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**AB11097**

*Date: 1909 or <*

O maid-servant of God! How blessed thou hast been to have entered the Kingdom of God! How near thou hast been to the Paradise of ABHA to have been ushered in!

I hope that thou mayest become a source of joy to the hearts, a good example for people, imbued with spiritual qualities in the world of humanity, and mayest promulgate the divine teachings, so that the various people may find unity and become freed from discord.

TAB.062

**AB11098***Date: 1909 or <*

O thou maid-servant of God! Thank God that thou dost believe in the Greatest Manifestation, art confident in the Word of God and dost hold to the divine teachings.

I hope that thou mayest be confirmed to give the Message to thy friends and relatives and guide them also. Be patient and forbearing and treat them with great love and kindness. Surely the attributes of the people of God will have their effect eventually upon the people.

TAB.130

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**AB11109***Date: 1909 or <*

O thou illumined youth!

Thank thou God, for that the tongues spoke in thy praise and the pens moved with thy love, thy knowledge and thy enkindlement by the fire of the love of God. One of them is the pen of Abdul-Baha.

Therefore, be a sign of knowledge, standard of assurance and a light of God, so that thou mayest become strengthened by the breaths of the Holy Spirit in these days.

TAB.108

**AB11146***To: Mirza Asadullah Isfahani, in Egypt**Date: 1909 or <*

...in these days they [the consultative spiritual assemblies and the Mashriqu'l-Adhkar] have become extremely important and are absolutely obligatory. In any village in which even two of the friends reside, a Mashriqu'l-Adhkar must be designated, even if it be established beneath the ground, in order that its goodly effects may be witnessed in the future....

...در این ایام اهمیت شدیده حاصل نموده است  
و فرض عین گشته که در هر دهکده که دو  
نفر احباً باشند باید مشرق الأذکار تعیین شود ولو  
در زیر زمین باشد تا در مستقبل نتایج مستحسنة  
مشاهده گردد...

AVK4.151.01x

**AB11279***Date: 1909 or <*

O thou candle of the Love of God!

I ask God to grant thee by His favor and grace that which is thy utmost desire; that the closed doors become opened, the uneven roads become even, thy face shine by the love of God, thy sight become brighter by witnessing the signs of God; that thou mayest attain spiritual joy, eternal happiness and heavenly life.

TAB.129-130

**AB11284***Date: 1909 or <*

O thou servant of Baha'!

Thy visit is accepted and thy name ever mentioned in the presence of Abdul-Baha. I forget thee not for a moment but remember thee always. I seek confirmation and strength from God for thee. Rest thou assured and be happy in the love of

Abdul-Baha. Know for a certainty that divine confirmation will arrive and great attainment be made.

TAB.127

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## AB11307

*Date: 1909 or <*

Be not sad on account of poverty, nor be sorrowful when the people scorn thee. Remember the poverty of Jesus, the persecution of the Jews to His glorious person and the scorn of Him. Verily, that poverty is the glory of the beginning and the ending. It is a light which hath illumined the heavens and the earth.

TAB.177

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## AB11441

*Date: 1909 or <*

O thou tree, developed in the garden of the Love of God!

Be well watered with the abundant rain falling from the clouds of the Testament of God, that thou mayest bring forth fresh and ripe fruits which are beneficial to the hearts and souls.

TAB.131

# Study guide to this volume

The writings gathered in this fourth volume from approximately 1909 represent one of the most concentrated bodies of institutional and theological teaching in the entire corpus. ‘Abdu’l-Bahá was fielding urgent questions from Western believers—many of them recent converts still forming their understanding of who he was, what the Covenant meant, and how the nascent Bahá’í community was to organize itself—while simultaneously writing to Iranian friends amid persecution and political upheaval. The volume’s characteristic movement is from the cosmic to the concrete: questions about how to pray without a visible God lead into discussions of worship through the Manifestation; questions about organizational structure lead into precise distinctions between local assemblies and the future Universal House of Justice; questions about racial equality lead into a social ethics grounded in a theology of the heart rather than of the body. Percy Woodcock’s pilgrim conversations in ‘Akká provide several of the most memorable utterances, as does the pilgrimage of May and Sutherland Maxwell, which produced one of the most often-quoted exchanges in the entire Bahá’í oral tradition.

## **Worship Through the Manifestation: The Mirror, the Sun, and the Danger of the Phantom**

### **Key Passages**

If we wish to pray we must have some object upon which to concentrate. If we turn to God we must direct our hearts to a certain center. If man worships God otherwise than through his Manifestation he must first form a conception of God and that conception is created by his own mind. As the finite cannot comprehend the Infinite so God is not to be comprehended in this fashion. That which man conceives with his own mind he comprehends. That which he can comprehend is not God. That conception of God which a man has is but a phantasm, an image, an imagination, an illusion. There is no connection between such a conception and the Supreme Being. — ABU1729

If a man wishes to know God he must find him in the perfect mirror, Christ or Bahá’u’lláh. In either of these mirrors he will see reflected the Sun of Divinity. As we know the physical sun by its splendor, by its light and heat so we know God, by the spiritual sun, when he shines forth from the temple of Manifestation by his attributes of perfection, by the beauty of his qualities and by the splendor of his light. — ABU1729

In 1909, May and Sutherland Maxwell made a pilgrimage together to the Prison City of 'Akká, to visit 'Abdu'l-Bahá. Sutherland was not yet a convinced Bahá'í. One day at table, he said to 'Abdu'l-Bahá: "The Christians worship God through Christ; my wife worships God through You; but I worship Him direct." 'Abdu'l-Bahá smiled and said: "Where is He?" "Why, God is everywhere," replied Sutherland. "Everywhere is nowhere," said 'Abdu'l-Bahá. He then went on to demonstrate that such worship was the worship of a figment of the imagination. — ABU3640

## Context for Study

The theological argument of ABU1729 and ABU3640 operates on the same philosophical ground as the Western tradition's critique of idolatry, but it turns that critique in an unexpected direction. The standard critique of idolatry holds that worshipping an image in place of God is a form of projection—substituting a human-made likeness for the unimaginable Absolute. 'Abdu'l-Bahá's argument is that this same error is made by the person who claims to worship "God direct," because any conception the finite mind forms of the Infinite is equally a projection—equally a "phantasm, an image, an imagination." The Kantian resonance is precise: the noumenal God (God as He is in Himself) is beyond the reach of cognition, and any "God" constructed by the human understanding is a phenomenon of the mind, not a connection to the Real. The Manifestation functions as the solution to this epistemological impasse: not as a substitute for God but as the only available access point, the perfect mirror in which the solar attributes of the Absolute can be received and reflected. This places 'Abdu'l-Bahá's argument in conversation with Christian theology's claim in John 1:18 that no one has seen God, but the Son has made Him known; with Maimonides' insistence that all positive attributes of God are ultimately projections of human categories; and with Ibn 'Arabī's doctrine that God is known only in His *tajalliyyat* (manifestations or theophanies). What is distinctive is the crisp logical formulation: "That which man conceives with his own mind he comprehends. That which he can comprehend is not God."

## Questions for Reflection

1. How does the argument that "everywhere is nowhere" compare with Maimonides' negative theology, with Ibn 'Arabī's doctrine of the *tajalli*, and with Calvin's concept of *accommodatio*—God's condescension to human capacity in revealed religion?
2. 'Abdu'l-Bahá argues that a self-constructed conception of God is a phantasm. Does this mean that all philosophical theology that reasons toward God without recourse to revelation is illusory, or is there a valid place for rational inquiry into the divine?
3. The mirror metaphor is central to both Islamic mystical theology (the human heart as mirror of God) and Bahá'í Christology of the Manifestation. How does the mirror metaphor protect divine transcendence while affirming the reality of the divine-human connection?
4. Sutherland Maxwell was unconvinced by religious claims yet came on pilgrimage with his believing wife. What does this situation reveal about the relationship between intellectual conviction and spiritual proximity, and how does 'Abdu'l-Bahá's response address it?
5. The "epitome of all worship" is said to be "the worship of the attributes of Christ, not his personality." How does this distinction between attributes and personality refine the Bahá'í

theology of the Manifestation, and where does it converge with or diverge from classical Christian debates about the person of Christ?

## The Architecture of Governance: Assemblies, the House of Justice, and Infallibility

### Key Passages

It is a great mistake to suppose that there will be a House of Justice established in each city. The fact is there will be but one House of Justice for the whole world, to be composed of individuals from each country. In each city there will be a Spiritual Meeting, or Board of Council, composed of nine or more, whose function will be to attend to the business of the Assembly. This Spiritual Meeting will have no power to control or make laws. The members of the council are merely the servants of the Assembly or community. — ABU1572

Many minor laws not mentioned in the Kitab-el-Akdas will be made by them, but no laws contained in the Kitab-el-Akdas can be abrogated by them. We have to regard the Cause of Bahá'u'lláh as a house in the process of building and that we are the builders; in other words, we are simply the servants building the house. The house is not ours. We simply contribute the labor. — ABU1572

The Universal House of Justice is under the shadow of the Most Great Infallibility and the Blessed Beauty preserves it from error: should it occur to anyone's heart that a decision of the House of Justice is inapt, he has indeed erred. For instance, Bahá'u'lláh has said that the House of Justice is the law-giver and must legislate on matters that have not been explicitly recorded in the Book. Now, were the House of Justice to err, that error would revert to Bahá'u'lláh Himself and would subvert the Religion and Law of God. — ABU3666

### Context for Study

The institutional clarity of ABU1572 and ABU3666 is striking against the backdrop of institutional incoherence that has characterized most new religious movements at comparable stages of their development. 'Abdu'l-Bahá is speaking to Percy Woodcock in 1909—before the Universal House of Justice had been established, before any national Bahá'í institutions existed—and is already articulating the structural distinction between local consultative bodies (servants of the community) and the global legislative institution (whose decisions carry the weight of divinely protected guidance). The building metaphor of ABU1572 is sociologically instructive: the believers are the laborers, not the architects. The house belongs to Bahá'u'lláh, not to any party or faction. This rules out in advance the kind of ownership disputes that have historically fragmented religious bodies. ABU3666 adds the theological rationale for institutional infallibility: it is not personal—the members of the House of Justice are not individually infallible—but functional, deriving from the divine promise embedded in the text of the Covenant. The comparison with the Council of Nicaea is particularly revealing: Nicaea was called by Constantine rather than ordained in the text of the New Testament,

and its decisions remain contested in ways that a divinely ordained institution need not be. This argument anticipates the political philosophy of H. L. A. Hart's distinction between primary rules (rules of behavior) and secondary rules (rules about how to change the primary rules): Bahá'u'lláh's text establishes the secondary rules, and the House of Justice operates within them.

## Questions for Reflection

1. The distinction between local "Spiritual Meetings" (servants of the community) and the global House of Justice (universal legislator) resembles federal political structures. What are the strengths and tensions of applying federal logic to a religious institution, and how does it compare with Catholic conciliarism and Protestant congregationalism?
2. Institutional infallibility in the Bahá'í system is conditional on the institution operating as divinely ordained. How does this compare with papal infallibility in Catholic theology, and what are the implications when a community must evaluate whether an institution is operating within its proper mandate?
3. 'Abdu'l-Bahá says the believers are "servants building the house"—the house is not theirs. What forms of personal investment and personal detachment does this metaphor require of individual community members?
4. ABU3666 argues that error in the House of Justice would "revert to Bahá'u'lláh Himself." How does this logic of institutional protection compare with the Islamic doctrine that the *umma* (community) as a whole cannot err (*ijma'*), and with the Catholic doctrine of the *sensus fidelium*?
5. The House of Justice is said to legislate on matters "not explicitly recorded in the Book." How does this open-ended legislative mandate address the problem of applying revealed law to historically unprecedented situations, and where might it generate tension with the text-based authority it is meant to extend?

## The Covenant, 'Abdu'l-Bahá's Station, and the Shelter of the Ark

### Key Passages

I am the servant of Bahá'u'lláh and nothing more; Abdu'l-Bahá is the sum of all perfections. They must not attempt to surpass that name, "'Abdu'l-Bahá". All must say to others that he claims for himself to be 'Abdu'l-Bahá and the believers must call him by his name as he wishes. This is the only name he has appointed for himself. —  
ABU3177

It has two distinct meanings, the esoteric and exoteric. Esoterically the ark is that shelter given by God, which will carry His creatures over the waters of error to safety. For example: Abdul-Bahá is the ark of the new covenant provided by Bahá'u'lláh in this day. Those who enter into this protection will avoid the flood of doubts and uncertainty which is gradually engulfing the world. My desire is that the hearts of the friends be firm in the love of Bahá'u'lláh. It is my wish that their hearts be filled with divine

love, because everything is perishable save the love of God which is eternal and remains forever.  
— ABU2771

## Context for Study

ABU3177 is one of the most theologically precise self-descriptions in the Bahá'í primary sources. The paradox is carefully constructed: 'Abdu'l-Bahá simultaneously claims to be “nothing more” than the servant of Bahá'u'lláh and to be “the sum of all perfections.” The second claim might seem to contradict the first, but the Bahá'í framework resolves the apparent tension: perfection of servitude is the highest human station, and the name 'Abdu'l-Bahá literally means “servant of Bahá.” This theology of servitude as the highest attainment has roots in the Sufi concept of *fana* (annihilation of the ego in God) and in the Christian mystical tradition of *kenosis*—the self-emptying that paradoxically constitutes the fullness of the spiritual life. The instruction that believers must not “surpass” the name he has chosen is an institutional boundary: all attempts to elevate 'Abdu'l-Bahá's station above that of servant and interpreter would, paradoxically, diminish rather than honor him by pulling him away from the unique position he occupies. The Ark image of ABU2771 then contextualizes this station narratively: Noah's ark was the vehicle of survival through the flood. The “waters of error” threatening to engulf the modern world—philosophical skepticism, sectarian fragmentation, social dissolution—have their answer in the Covenant whose center is 'Abdu'l-Bahá. But the ultimate content of that shelter is love: “everything is perishable save the love of God which is eternal and remains forever.”

## Questions for Reflection

1. How does the Bahá'í theology of 'Abdu'l-Bahá's unique station—servant and perfect exemplar, center of the Covenant and interpreter of the text—compare with the Islamic concept of the *waliy al-amr* (guardian of the cause) and with the Christian theology of the Holy Spirit as the continuing presence that “leads into all truth” (John 16:13)?
2. The instruction not to “surpass” the name 'Abdu'l-Bahá implies that elevation beyond the appointed description is a form of violation. What does this reveal about the relationship between humility, institutional boundary, and the protection of authority?
3. The Ark metaphor is drawn from Genesis 6–8 but its application is explicitly Bahá'í. How does typological interpretation—reading an earlier story as anticipating a later reality—function in Bahá'í hermeneutics, and where does it converge with or diverge from Christian typology?
4. 'Abdu'l-Bahá says “everything is perishable save the love of God which is eternal.” How does this echo Paul's famous passage in 1 Corinthians 13 on love outlasting all charismatic gifts, and what difference does the institutional framing (the Covenant, the Ark) make to the claim?
5. The language of ABU3177 was reportedly addressed to pilgrims who were attributing divine station to 'Abdu'l-Bahá. Why does such inflation of a respected teacher's station recur across religious traditions—in the veneration of saints, gurus, and charismatic leaders—and what damage does it do?

## Racial Unity and the Theology of the Heart

### Key Passages

Give Mrs. Botay my greetings and love and tell her she must greatly endeavor through the assistance of heaven to cast light among the colored people so that they may become as our brothers; no blacks, no whites; both as one. By this means you shall free Americans from all prejudice. Because in the Kingdom of God all are the same, whether black or white. The greater the faith of either, the more acceptable is he in the Kingdom. A faithful colored believer is a child of the Kingdom; while a white unbeliever is deprived. God looks upon hearts; not upon colors. He looks upon qualities; not upon bodies. — ABU2690

The requirements of the Divine Counsels are: to be a well-wisher for the ill-wisher; an intimate companion for the wicked enemy; a loving friend for the erring foe who stabbeth the dagger into the middle of the heart; to meet the ill-tempered slanderer with favour and praise; and not to offend, hurt, annoy or avoid anyone. Nay, it beseemeth us in this century of light to abolish the blindest fanaticism amongst the peoples and nations of the world; to show the unity of mankind; to make the stranger find himself a friend; to regard the foe as a faithful companion; to love all the communions and nations and show them loving-kindness. — AB01187

### Context for Study

The racial unity instruction of ABU2690 is brief, direct, and historically remarkable: it was addressed in the American context in 1909, fifty years after the Civil War, when Jim Crow was fully entrenched and most Christian denominations remained segregated in practice if not in principle. The theological ground is clear: “God looks upon hearts; not upon colors. He looks upon qualities; not upon bodies.” This is not a merely sociological observation but a claim about the metaphysical structure of divine evaluation, with immediate social implications. The formulation “a faithful colored believer is a child of the Kingdom; while a white unbeliever is deprived” deliberately inverts the racial hierarchy of American civil society: faith, not color, determines spiritual standing. The wider social ethics of AB01187 provide the communal framework within which racial healing can occur: well-wishing toward ill-wishers, loving friendship toward enemies, the abolition of fanaticism, loyalty to every nation, kindness to every communion. This is an ethics of radical agape—unconditional positive regard extended even to those who are actively hostile—that echoes the Sermon on the Mount (Matthew 5:44, “Love your enemies”), the Stoic cosmopolitan ethics of Marcus Aurelius, and the Buddhist *metta* (loving-kindness) practice extended to all sentient beings without distinction. The distinctive Bahá’í contribution is the institutional dimension: these are not merely personal virtues but community standards, required of a body that aims to model the oneness of humanity.

### Questions for Reflection

1. “A faithful colored believer is a child of the Kingdom; while a white unbeliever is deprived.” What is the rhetorical and theological strategy of this inversion, and what would it have meant to American believers hearing it in 1909?

2. How does the principle “God looks upon hearts; not upon colors” compare with Paul’s “there is neither Jew nor Greek, slave nor free, male and female, for you are all one in Christ Jesus” (Galatians 3:28)? Where do these claims go beyond the merely formal, and where do they risk avoiding structural analysis of racial inequality?
3. AB01187 requires well-wishing toward “wicked enemies.” Contemporary critical race theory would argue that unconditional goodwill toward oppressors, without structural change, can perpetuate injustice. How does one hold this social critique alongside the spiritual ethic being taught here?
4. The list of requirements in AB01187 ends with “not to meddle with political affairs.” How is this compatible with the call to “abolish the blindest fanaticism” and promote the “unity of mankind,” which seem to require political engagement?
5. What would it look like, in a racially diverse Bahá’í community in America, to implement both the personal ethics of AB01187 and the structural commitment of ABU2690 simultaneously? Where do they reinforce each other, and where might they pull in different directions?

## Translation, Publication, and the Global Diffusion of the Texts

### Key Passages

The translation of the Surat-ul-Hykl is of the utmost difficulty. It must be translated by a committee who are exceedingly efficient both in Persian and English, exercising the closest and most minute attention. Otherwise the text would not become intelligible. The same rule applieth to other Writings and Tablets. In the future, God willing, means will be brought about. Translations will be made by a committee composed of two most erudite Persians and two learned Americans, all of them having the utmost proficiency in both languages and possessing a certain knowledge of sciences and arts.— AB01171

The question of coordinating and unifying the two Spiritual Assemblies, that of Chicago and of New York, is of the utmost importance, and once a Spiritual Assembly is duly formed in Washington, these two Assemblies should also establish ties of unity with that Assembly. To sum it up, it is the desire of the Lord God that the loved ones of God and the handmaids of the Merciful in the West should come closer together in harmony and unity as day followeth day, and until this is accomplished, the work will never go forward. Should such a torch light up the world community, ye will find that the whole earth is sending forth a fragrance, that it hath become a delightful paradise, and the face of it the image of high heaven. Then will the whole world be one native land, its diverse peoples one single kind, the nations of both east and west one household. — AB00998

### Context for Study

The instructions on translation in AB01171 reveal a sophisticated understanding of the relationship between fidelity and intelligibility in sacred-text transmission. The requirement for bilingual expertise in both languages, combined with knowledge of sciences and arts, anticipates modern

translation theory's insistence that a text's cultural and intellectual context is as important as its linguistic surface. The specific challenge of the *Súrat-ul-Haykal* (Tablet of the Temple)—one of Bahá'u'lláh's most complex mystical-proclamatory works—stands as an index of the entire problem: a text that cannot be rendered intelligibly is not yet translated in any meaningful sense. The institutional vision of AB00998 connects textual diffusion to institutional unity: the two American assemblies (Chicago and New York) must coordinate not merely for administrative efficiency but because their unity is itself the message—"a torch" that lights up the world community. The closing vision of earth as "one native land," peoples as "one single kind," East and West as "one household," is not merely rhetorical; it is the theological content toward which the administrative work is ordered. Medieval Islamic civilization understood the relationship between correct transmission of texts, institutional consensus (*ijma'*), and the coherence of the *umma*. 'Abdu'l-Bahá's instructions in these two tablets enact an analogous logic in a global context.

### Questions for Reflection

1. Why does 'Abdu'l-Bahá insist on a committee of four—two Persians, two Americans—for translation, rather than relying on a single highly gifted translator? What does this institutional form of translation guarantee that individual translation cannot?
2. The unity of the assemblies is described as a "magnet that draweth down the confirmations of God." What theological claim about the relationship between institutional order and divine assistance is being made, and how does it compare with the Christian theology of the *ekklesia* as the body through which the Spirit acts?
3. The vision of the world as "one native land" inverts the nationalist premise that identity requires ethnic or territorial particularity. What political philosophy of cosmopolitanism does this most closely resemble—Kant's perpetual peace, Rawls's law of peoples, or something else?
4. Translation always involves loss and gain. What is specifically at stake in translating mystical-proclamatory texts like the *Súrat-ul-Haykal*, and how does this compare with the challenges of translating the Psalms, the Qur'an, or Dante's *Divine Comedy*?
5. The administrative unity of American Bahá'í assemblies is described as a precondition for the world becoming a "paradise." Is this logic of institutional prerequisites for utopian outcomes convincing, or does it risk making divine promise dependent on human organizational performance?

### A Guiding Question for the Whole Volume

This volume holds together in productive tension two dimensions of religious life that are often treated as separate concerns: the interior and the institutional, the theology of the heart and the architecture of governance. 'Abdu'l-Bahá moves from explaining why a phantom God is not God, to mapping the exact structure of future global institutions, to insisting that a black believer outranks a white unbeliever in the eyes of God, to specifying the committee structure for translating sacred texts. Each of these appears in a different register, but they share a single premise: that love, unity, and the oneness of humanity are not pious ideals floating above practical life but the structural conditions that practical life must be organized to embody.

A guiding question for the whole volume might therefore be: **What would it mean for a religious community to take seriously the proposition that its administrative forms are themselves theological statements—that how it governs, translates, unites across race, and chooses its names are all acts of worship—and how does this challenge the widespread assumption that institutional life and spiritual life are competing rather than mutually constituting?**