



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 156:

Writings and Utterances of Abdu'l-Baha, 1912, part VI
(Nov-Dec)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
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- 110. A Traveller’s Narrative (ca. 1886)
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- 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
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- 132. Some Answered Questions, 1906–1907
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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Introduction to volume 156

This November–December 1912 volume, during his return travels to New York and passing through Sacramento, Denver, Chicago, Cincinnati, and Washington DC, has the character of a return journey and a long farewell. The notice preserved in ABU2294 gives the whole collection its retrospective urgency: ‘Abdu’l-Baha is reported as saying that He had spoken on every major subject, scientific and spiritual alike, and had breathed such life into the friends that, if they were still not aflame, the fault lay in themselves rather than in any lack of spiritual rain or vernal breeze. ABU0066, delivered during his third visit to Chicago, turns that sense of completion into a solemn charge: the Western believers are to become living proofs of Baha’u’llah, distinguished by unity, regeneration, service, and firmness in the Covenant. The same address also gives one of the volume’s most forceful Covenant statements, contrasting the unity of the Persian believers with the danger of unauthorized claims in the West and insisting that the Center of the Covenant is the appointed safeguard against disunion.

A second major theme is the translation of repeated public principles into institutional habit. ABU1822 is especially important for the early American administrative order: when asked about the duties of a Spiritual Committee of Consultation, ‘Abdu’l-Baha places unity and harmony first, then prayerful reading of the verses, consultation on teaching, care for the poor and weak, protection of the sick, and attention to the affairs of the friends. The striking warning that a committee causing unhappiness should be abandoned shows that administration is here judged by its spiritual fruit rather than by form alone. ABU3315 adds a parallel principle regarding worship in the Mashriqu’l-Adhkar: chanting of prayers and sacred writings is affirmed, while matters not explicitly revealed are left to the future Universal House of Justice. ABU2854, spoken to engineers in Chicago, gives an architectural description of the Mashriqu’l-Adhkar as a circular structure with nine paths, gardens, pools, gates, and dependencies such as orphanage, hospital, school, and university.

The volume’s public addresses continue to answer the crisis of war and the failures of modern civilization. ABU0319 and ABU1617 interpret the Balkan catastrophe as a warning that peace, the oneness of humanity, and the abolition of prejudice must become practical necessities rather than ideals. ABU0788, spoken in Cincinnati, is one of the clearest statements of America’s world role: because the United States is geographically secure, politically free, and relatively unburdened by old-world intrigues, it is described as especially fitted to raise the banner of international peace and help bring into being a world parliament or highest court of appeal. ABU0336, in Washington, reads the Balkan War through Baha’u’llah’s warnings to the Ottoman Sultan and the rulers of the earth, presenting the disintegration of eastern sovereignties as the consequence of ignoring the divine summons to unity.

The Washington addresses give the return journey some of its broadest religious formulations. ABU0009, at the Universalist Church, praises American liberties and then develops spiritual brotherhood as the only indissoluble basis of human fraternity, distinguishing it from family, patriotic, racial, and merely altruistic bonds. It also restates several central teachings—unity of religion, religion’s necessary agreement with science and reason, equality of women and men, and the priority of love over dogma—while using the Balkan conflict as a concrete illustration of religious prejudice turned violent. ABU0002, at the Eighth Street Temple synagogue, gives a closely related address before a Jewish audience: God is one, humanity is one, the foundations of the divine religions are one, and the Prophets are known by their power to educate humanity. Its extended discussion of permanent spiritual laws and changeable social ordinances makes it one of the volume’s most useful statements of progressive revelation.

The closing New York materials gather the journey into farewell instruction. ABU0038 looks back over addresses in churches and synagogues and argues for the distinctive character of Baha’u’llah’s Revelation in its method, practical effects, applicability to world conditions, and astonishing spread. ABU2463 gives a compact metaphysical clarification for a Christian Scientist, explaining evil as privation—the absence of light, justice, knowledge, or perfection—rather than as a positive creation from the Source of being. ABU1122, delivered on December 2 at the Kinney home, is the most explicit farewell: ‘Abdu’l-Baha says that He is sailing on the fifth, that a return to America would be difficult unless God wills it, and then condenses His final exhortation into love for all humanity, refusal to speak ill of others, instant forgiveness, care for the weak and sick, consolation of the sorrowful, and the charge to be trustworthy, sincere, chaste, illumined, spiritual, and truly Baha’i. ABU0596 gives the same moment its retrospective frame: New York had received more meetings than any other city, the teachings had been fully explained, and the time had come for the friends themselves to embody them.

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ABU0066

Address to the Baha'is at home of Corinne True in Chicago, 1912-Nov-01

I am well pleased with every person here this evening and most happy in meeting the friends of God and maidservants of the Merciful. Praise be to God! The faces are radiant, and the hearts are attracted to the Kingdom of Abha. Faith is evident in the countenances of all, and this is a source of joy. The Blessed Perfection, Baha'u'llah, endured hardships and vicissitudes nearly fifty years. There was no ordeal or difficulty He did not experience, yet He endured all in perfect joy and happiness.

Those who beheld Him were assured of His great happiness, for no trace of sadness or sorrow was ever visible upon His face. Even in prison He was like a king enthroned in majesty and greatness, and He ever bore Himself with supreme confidence and dignity. When the officers and grandees of the government were presented to Him, they became respectful at once. His majesty and dignity were awe-inspiring. Remember: He was a prisoner – He was in prison. He endured ordeals and calamities for the sole purpose of illuminating us and in order that our hearts might be attracted to the Kingdom of God, our faces become radiant with the glad tidings of God; in order that we might be submerged in the ocean of lights and be as brilliant and shining candles, illuminating the dark recesses and flooding the regions with brightness. Now, as I look around, I observe that your faces – praise be to God! – are shining, your hearts are filled with the love of God, and you are thinking of service in the Cause of God. Therefore, I am very happy to be here, and I hope that this happiness will be with you always – an eternal condition.

We visited San Francisco and from there went to Los Angeles. In these places we found most devoted friends. Truly zealous and aglow with the fire of the love of God, their sole purpose is ever to serve the Kingdom of Abha. I hope that you may serve even more faithfully and take precedence over all the other friends. May the fire of the love of God be so enkindled in Chicago that all the cities in America shall be ignited. This is my hope.

My third visit here expresses the degree of my longing to see you and the extent of my love. It was thought that I should go direct from San Francisco to New York and thence to the Orient; but impelled by excessive love, I have visited Chicago again to associate with you in fellowship and fragrance. I hope that these three visits may be most productive of future results. May you all become signs of unity; may each one be a standard of Baha'u'llah, each one shine as a star, each one become precious and worthy in the Kingdom of God. May you attain such a condition of spirituality that the people will be astounded, saying, "Verily, these souls are proofs in themselves of the validity of Baha'u'llah, for through His training they have been completely regenerated. These souls are peerless; they are truly the people of the Kingdom; they are distinguished above the people about them. This is in reality a proof of Baha'u'llah. Behold how educated and illumined they have become."

When this Cause appeared in the Orient, the friends and followers were self-sacrificing to the utmost, forfeiting everything. It is a significant and wonderful fact that, although the most precious thing on earth is life, yet twenty thousand people offered themselves willingly in the pathway of martyrdom. Recently, in Yazd two hundred of the Baha'i friends were cruelly slain. They went to the place of martyrdom in the utmost ecstasy of attraction, smiling with joy and gratitude upon their persecutors. Some of them offered sweetmeats to their executioners, saying, "Taste of this in order that with sweetness and enjoyment you may bestow upon us the blessed cup of martyrdom." Among these beloved and glorified ones were a number of women who were subjected to the most cruel manner of execution. Some were cut to pieces; and their executioners, not content with such butchery, set others on fire, and their bodies were consumed. Throughout these terrible ordeals not a single soul among the Baha'i friends objected or recanted. They offered no resistance, although the Baha'is in that city were most courageous and strong. In physical strength and fortitude one of these Baha'is could have withstood many of their enemies, but they accepted martyrdom in the spirit of complete resignation and nonresistance. Many of them died, crying out, "O Lord! Forgive them; they know not what they do. If they knew, they would not commit this wrong." In the throes of martyrdom they willingly offered all they possessed in this life.

It is stated in certain prophecies that when the standard of God appears in the East, its signs will become evident in the West. This is truly good news and glad tidings for you. I hope that this promise may be fulfilled in you and that all may be able to

testify to the spirit and truth of the prophetic announcement, saying, "Verily, the standard of God did appear in the East, and its tokens have become resplendent in the West." This realization will be a source of great joy to all the friends in the Orient who anticipate the good news and await the glad tidings from the land of the Occident. They look forward to hearing that the friends in the West have become firm and steadfast, that they have distinguished themselves by establishing the oneness of the world of humanity, that they are even offering their lives for the foundations of international peace, that they have become the lights of the Kingdom and have proved to be the manifestations of divine mercy, that the friends in the West are the expression of the favors of the Blessed Perfection, the very stars of the bestowal of God, blessed trees and flowers in the garden of His purity and sanctity. Any good news from here is the cause of rejoicing in the East and a source of deep gratitude to them. They hold a feast and praise God for the blessed tidings. If the occasion demanded, they would give their lives for you without the least hesitation. The friends in the East are all united and agreed.

There are none who waver in the East, none who oppose the Covenant of God. There is not a single soul among the Baha'is in Persia who is opposed to the Covenant. They are all steadfast. If any soul wishes to speak in this Cause, they will ask, "Is this a word of your own, or is it by the authority of the Center of the Covenant? If you have the authority of the Center of the Covenant, produce it. Where is the letter from Him? Where is His signature?" If he produces the letter, they will accept it. If he fails to do so, they say, "We cannot accept your words because they emanate from you only and return to you. We have no command from the Blessed Perfection, Baha'u'llah, to obey you. He has revealed a Book in which He has covenanted with us to obey an appointed Center of the Covenant. He has not covenanted with us to obey you. Therefore, the statement you make is rejected. You must furnish proof of your authority and sanction. We are commanded to turn to one Center. We do not obey various centers. The Blessed Perfection has made a Covenant with us, and we are holding to this Covenant and Testament. We do not listen to anything else, for people may arise who speak words of their own, and we are commanded not to pay attention to them."

It was not so in former dispensations. Christ, for instance, did not appoint a center of authority and explanation. He did not say to His followers, "Obey the one whom I have chosen." Upon one occasion He asked His disciples, "Whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Christ, wishing to make firm the faith of

Peter, said, "Thou art Peter, and upon this rock I will build my church," meaning that the faith of Peter was the true faith. It was a sanction of Peter's faith. He did not say that all should turn to Peter. He did not say, "He is the branch extended from my ancient root." He did not say, "O God! Bless all who serve Peter. O God! Degrade those who are not obedient to him. Shun him who is a violator of the Covenant. O God! Thou knowest that I love all who are steadfast in the Covenant." This has been revealed, however, in all the Books, Writings and Epistles of Baha'u'llah regarding the appointed Center of the Covenant in this dispensation. Therefore, the Baha'i dispensation is distinguished from all others in this fact, the purpose of Baha'u'llah being that no one could arise to cause differences and disunion. After the departure of Christ various sects and denominations arose, each one claiming to be the true channel of Christianity, but none of them possessed a written authority from Christ; none could produce proof from Him; yet all claimed His sanction and approval. Baha'u'llah has written a Covenant and Testament with His own pen, declaring that the One Whom He has appointed the Center of the Covenant shall be turned to and obeyed by all. Therefore, thank God that Baha'u'llah has made the pathway straight. He has clearly explained all things and opened every door for advancing souls. There is no reason for hesitation by anyone. The purpose of the Covenant was simply to ward off disunion and differences so that no one might say, "My opinion is the true and valid one."

Any opinion expressed by the Center of the Covenant is correct, and there is no reason for disobedience by anyone. Be watchful, for perchance there may be violators (naqidin) of the Covenant among you. Do not listen to them. Read the Book of the Covenant. All have been commanded to obey the Covenant, and the first admonition is addressed to the sons of Baha'u'llah, the Branches: "You must turn to the appointed Center; He is the expounder of the Book."

Should any soul so clearly violate and disobey this command, can he even say he is a Baha'i? If anyone disobeys the explicit command of Christ, can he truthfully say he is a Christian?

In conclusion, I would say that I am greatly pleased with this meeting. I shall pray for you, seeking confirmation from the Blessed Perfection. Praise be to God! You must be grateful that He has chosen you from among the people of the world, that such glorious bestowal and such endless graces and favors have been specialized for you. You must not look at present accomplishments, for this is but the beginning as it was at the time of Christ. Before long you will see that you will be

distinguished among all people. In every way the divine confirmation will uphold you, and the radiance of the Kingdom of Baha'u'llah will illumine your countenances. Be truly grateful for all these blessings. I hope I may always hear good news of you, showing that the friends in Chicago are occupied with service in the divine Cause, filled with the joy of promoting the Word of God, engaged in spreading the teachings of Baha'u'llah and manifesting love and kindness to all humanity. This is my hope and anticipation. I am sure that you will endeavor to accomplish this so that the friends in Persia and I may experience the happiness of the good tidings. May you be a source of joy and happiness to us, a source of tranquillity and composure.

PUP#116 (p.383-387), SW_v05#15 p.230-231+234, SW_v08#17 p.223+ 227

ABU0319

Words to various people, spoken at Hotel Plaza on 1912-Nov-01 in Chicago

- 1 My health was absolutely not up to traveling but the assistance of the Blessed Beauty helped me. All affairs advance with His aid. Without His aid, all would come to naught. When I left Syria I was ill and weak and also was not used to traveling. All were astonished. But now I am in Chicago and have other journeys ahead of me. You must continue to follow these teachings and promote universal peace and the unity of mankind so that misfortunes and calamities such as the Balkan disaster may cease and wars and massacres disappear completely. Observe: it is the children who are orphaned and families which are destroyed. The flames of the fire of war are day by day becoming more intense. You must become the cause of quenching this fire so that the light of love may enlighten the world.
 - 2 The Master addressed some socialists, saying:
 - 3 Baha'u'llah delivered us from all prejudices. It is prejudice that destroys the world. Every enmity, war, misunderstanding and suffering that has ever occurred in this world has been from either religious, patriotic, racial or political prejudice. Prejudice is contemptible and injurious in whatever form it may
- 1 من ابداً بنیه سفر نداشتم ولی تأیید جمال مبارک مدد نمود هر امری بتأیید از پیش می‌رود اگر تأیید نباشد هیچ نمی‌شود من از یوریه بیرون آمدم با حال کسالت و ضعف مزاج عادت سفر هم نداشتم همه حیران بودند و حالا در شیکاگو هستم و سفرهای دیگر در جلو دارم شماها باید عقب این تعالیم را بگیرید ترویج صلح عمومی و وحدت عالم انسانی ننمائید بلکه این بلایا و مصائب مانند شدائد بالکان تمام گردد حرب و جدال از میان بر داشته شود ببینید اطفال است که یتیم می‌شود خانمانست که ویران می‌گردد روز بروز آتش جنگ شعله‌اش بیشتر است بلکه شما سبب شوید که این آتش خاموش شود نورانیت محبت عالم را منور سازد

2 (بجهت بعضی از اشتراکیون فرمودند)

3 حضرت بهاءالله ما را از هر تعصبی نجات داد تعصبات است که عالم را خراب کرده هر عداوت و نزاعی و هر کدورت و ابتلائی که در عالم واقع شده یا از تعصب دینی بوده یا از تعصب وطنی یا از تعصب جنسی یا تعصب

be. When these prejudices are removed from the world then will the world of humanity find salvation. We are striving for this mighty purpose. Twenty thousand persons have been sacrificed for this great Cause. With the utmost meekness they were martyred in order that these prejudices be eliminated and so that brotherhood and unity would be established. Our endeavors and self-sacrifice have been in order to unite diverse nationalities and to bring the various denominations under the shade of the one Word. Some may speak while others may even labor for good causes but they do so to obtain personal benefits and to gain a name for themselves. Even these works are of a limited nature. But Baha'is strive day and night for the public weal and in order to render service to humanity and to gain eternal honor.

سیاسی تعصب مذموم و مضر است هر نوع باشد وقتی که این تعصبات از عالم دور شود آن وقت عالم انسانی نجات یابد ما برای این مقصد عزیز می کوشیم بیست هزار نفر فدای این امر عظیم نمودیم که در نهایت مظلومیت بجهت رفع این تعصبات و حصول اخوت و یگانگی عالم انسانی شهید شدند این است عمل و جانفشانی ما که امم مختلفه را الفت داده و احزاب متنوعه را در ظل کلمه واحد در آوریم ولی سائرین فقط حرق میزنند و یا بعضی بجهت فوائد شخصی و شهرت اسم خود بامور حسنه مبادرت مینمایند انهم اموری که محدود است لکن بهائیان برای فوائد عمومی و خدمت بعالم انسانی و عزت سرمدی شب و روز جاهد و ساعیند

4 With a merry twinkle in His eyes, He continued:

4 (مزاحاً فرمودند)

5 If the socialists succeed they would seize the worlds wealth and then divide it. But the Baha'is sacrifice their lives and properties. Socialist principles would annul class differences and distinctions and thus cause disorder in the system. But Baha'u'llah has laid down a great foundation for a system which, although it advocates the oneness of humanity and upholds the common weal, will preserve the various ranks. Every rank should perform its duties. Rights should be equal and all are the servants of one kind God. He who performs righteous acts is nearer to God and he whose efforts are more virtuous is more bountifully confirmed.

5 اگر اشتراکیون غالب شوند ثروت دنیا را تصرف و تقسیم نمایند اما بهائیان جان و مال خود را نیز فدا کنند اساس آنها فرق و امتیاز را از بین طبقات بردارد و در انتظام امور اخلاص حاصل شود اما حضرت بهاءالله در اینخصوص اساس عظیمی نهاده که با وجود وحدت عالم انسانی و آسایش عمومی باز مراتب محفوظ ماند و هر طبقه ای به اداء وظیفه خود پردازد و حقوق یکسانست و جمیع بندگان یک خداوند مهربان هر کس اعمالش بهتر مقرب تر و انکه مساعیش نیک تر مؤیدتر است

6 Turning towards the ladies He said with a smile:

6 (با تبسم رو بخانمها نموده فرمودند)

7 I have said in America and Europe that there is only the question of votes in which women have been held back and claim equality with men. In California they even have this right. In all other respects it is men who must demand equality of rights. How many men in Europe and America work from morning until evening and whatever they save is spent on adornments and jewelry and colorful clothes and the latest fashions for their wives who spend their time in pleasure and enjoyment? In reality, these poor men are servants of their wives.

7 من در امریکا و اروپا گفتم فقط در یک مسئله رأی است که زنان نسبت بمردان مؤخرند و طلب مساوات مینمایند آنهم در کالیفرنیا زنها حق رأی گرفته اند در باقی مسائل و شئون مردها باید طلب مساوات نمایند چه بسیار رجال که در اروپا و امریکا از صبح تا عصر بکار مشغولند و آنچه اندوخته مینمایند صرف زینت و زیور و البسه رنگارنگ و مدهای تازه خانمهای آنها می شود که در کمال عیش و عشرت اوقات را بسر میبرند و واقعاً آن مردان بیچاره عملاً زنانند

8 Once a respectable gentleman came with his wife to see me. A little dust had settled on the wife's shoes. She instantly asked her husband to clean them. As the poor man was cleaning her

8 شخص محترمی با خانمش نزد من میآمدند قدری غبار بر کفش آن خانم محترمه نشست بود فوراً بشوهرش گفت کفشهای مرا پاک کن مرد

shoes he glanced at me. I said, 'Madam! Do you also clean your husbands shoes?' She replied that she cleaned his clothes. I said, 'No, that is not equality. You, too, must clean his shoes.' Now then, it would be better if you occasionally stand up for the rights of men.

بیچاره غبار کفش آن خانم را پاک نمود و نگاهی بمن کرد من گفتم خانم! آیا شما هم کفش شوهر خود را پاک می کنید؟ گفتم من لباس او را پاک می کنم گفتم نشد این مساوات نیست شما هم باید کفش او را پاک نمائید باری حالا شما گاهی هم خوبست طرفداری مردها نمائید

- 9 One time an American woman had gone on a long trip to Europe, all in great comfort, while her poor husband was back in America, working hard and sending his earnings to her. This is the case with most of the wealthy and middle class of the West, whereas there must be equality. A condition must be realized in which the man and woman sacrifice their right for each other, serve each other with heart and soul and not through force and violence. This condition cannot be realized except through the power of faith. Hearts must be attracted to the divine fragrances so that each one prefers the other to himself and does not consider himself above the other.

9 - وقتی زنی امریکائی مدتها بود باروپا رفته بود و راحت مشغول اما مرد بیچاره در امریکا زحمت می کشید مصاریف برای او می نمود و می فرستاد اغلب اغنیاء و متوسطین غرب شرح حالشان چنین است و حالانکه باید مساوی باشند باید حالتی تحصیل کنند که زن و مرد حقوق خود را فدای یکدیگر نمایند بجان و دل خدمت یکدیگر کنند نه بجزیر و عنف و ایستقام جز بقوه ایمان حاصل نشود قلوب باید منجذب بنفحات الله باشد تا هر نفسی دیگر را بر خود مقدم شمرد نه آنکه خود را مقدم داند

- 10 A Parsi Baha'i came to 'Akka to ask me to make honorable mention of his deceased wife. He was lamenting piteously saying, 'That woman worked hard for forty years in my home but as I had no wealth she never had any comfort.' To put it briefly, spiritual susceptibilities must reach this stage, they must become heavenly. Physical susceptibilities are of an animal nature and it is heavenly enlightenment which is worthy of man.

10 یکی از بهائیان فارسی بعلما آمد از من طلب ذکر خیری برای حرم مرحومه خود می نمود و های های برای آن مرحومه گریه می کرد و میگفت که چهل سال آن زن در خانه من زحمت کشید چون من پروت نداشتم او هیچوقت راحت نبود خلاصه احساسات روحانیّه باید چنین باشد حالات باید الهی باشد حالات جسمانی شأن حیوان است و نورانیت ملکوتی سزاوار انسان

MHMD1.363-365

BDA1.345.02

ABU2426

Words to a man from Russia, spoken at Hotel Plaza on 1912-Nov-01 in Chicago

Do not speak ill of Russia. Render good to friend and foe alike. Say that you are one with all. Be a true well-wisher of people. Give up your evil thoughts and pray for all. Be at peace and make peace with all. Do not express hatred or resentment toward anyone. Be a proclaimer of peace and say, 'Now I feel no enmity toward anyone.' Praise all and be mindful of the story of Christ. When everyone expressed disgust on seeing

از روس بد مگو با دشمن و دوست هر دو نکوئی کن بگو من با همه یگانه ام بدل خیر خواه عموم باش از افکار سابقه بگذر و کل را دعا نما با جمیع در صلح و صلاح باش با هیچ نفسی اظهار کراه و ملال منما اعلان صلح کن و بگو که حالا من با هیچکس دیگر نزاعی ندارم و همه

the body of a dead dog, Christ said, 'What white teeth it has!'

MHMD1.362

را سیتایش نما همیشه حکایت حضرت مسیح را
بخاطر داشته باش که چون جسد مرده ائی را
دید که همه اظهار نفرت از دیدن آن می نمودند
فرمود چه دندانهای سفیدی دارد

BDA1.343.15

ABU1822

Words to the Baha'is, spoken at True home on 1912-Nov-02 in Chicago

- 1 The Spiritual Committee of Consultation asked Abdul-Baha as to the duties of the Committee. He answered:

1 محفل روحانی و مجلس شور احبّا در محضر
انور منعقد از تکالیف محفل شور شتوال نمودند
فرمودند
- 2 "The first duty of the members is to effect their own unity and harmony, in order to obtain good results. If there be no unity, or the Committee becomes the cause of inharmony, undoubtedly, it is better that it does not exist.

2 اوّل وظیفهء اعضا الفت و اتحاد آنهاست که
سبب حصول نتایج حسنه گردد اگر اتحاد نباشد
یا معاذ الله سبب اختلاف شود البتّه نبودن آن
بهتر است
- 3 If the Committee of Consultation or the general assembly becomes the cause of unhappiness, it must be abandoned. How pleased I was with the friends in California. They said: 'We do not want a Committee of Consultation lest we fall into the thought of leadership and superiority and become the cause of dissension. But, now, praise be to God, we are serving according to our capacity and have no thought or aim, except the spreading of the fragrances of God.'

3 اگر محفل شور یا مجلس عمومی سبب کدورت
گردد باید متروک ماند چه قدر خوشم آمد از
احبّای کلینفورنیا که می گفتند ماها محفل شور
نمیخواهیم زیرا بخيال ریاست و برتری میافتیم و
اسباب اختلاف میشویم اما حالا الحمدلله بقدر
وسع خود خدمت می کنیم و خیالی جز نشر
نفحات الله نداریم
- 4 "Therefore, when the unity of the members of the Committee is established, their second duty is to read the verses and communes, to be in a state of commemoration and mindfulness, that they may see each other as if in the presence of God.

4 پس چون اتحاد اعضا حاصل شد ثانی وظیفه
شان تلاوت آیات و مناجات و حالت تذکّر و
تنبه است چنانکه خود را بین ید الله مشاهده
نمایند
- 5 "The third duty of the Committee is consultation and meditation regarding the teaching of the Cause of God in all regions and climes. They must arise for this great purpose with all their power; they must declare and hasten the necessary steps for teaching the Cause of God.

5 ثالث فکر و مذکره ء در تبلیغ امر الله به جمیع
اطراف و اکافست و بتمام قوی باید قیام بر این
امر عظیم نمایند و تعیین و ترویج لوازم تبلیغ امر الله
کنند
- 6 "Their fourth duty is to meditate and consult for the helping of the poor and the weak and the protection of the sick.

6 رابع در فکر و ذکر رعایت فقرا و ضعفا و حمایت
مرضا باشند

- 7 “Their fifth duty is to correct and manage the affairs of the friends and attend to other matters concerning the Cause.” 7 خامس اصلاح و تدبیر امور احبّ و مسائل اخرى

COC#0187x, SW_v08#09 p.114, MHMD1.367-368, BSTW#248b

MAS5.276, BDA1.349.05

ABU2437

Words to Mrs Moody's relatives, spoken at Russel home on 1912-Nov-02 in Chicago

Behold how the power of Baha'u'llah has connected the hearts and has joined the East and the West. When Dr Moody first went to Tihran she did not know the Persians and they, too, did not know her at all. But the moment they heard of her intended journey from America to Persia, hundreds prepared to receive her with utmost love. With great esteem they welcomed her in Tihran. All the friends are now like brothers and sisters to her - even more than that and kinder. She is well-known as a Baha'i in Tihran and is respected and loved within and without the community.

MHMD1.367

بینید قدرت حضرت بهاءالله چگونه قلوب را ارتباط داده و شرق و غرب را بهم مربوط ساخته که وقتی دکتور مودی بطهران رفت ایرانیان را نمی شناخت و ایرانیها هم ابداً او را نمیشناختند بجزّ شنیدن خبر مسافرت او از امریکا بایران صدها نفوس محترمه با محبت دل و جان باستقبالش رفتند و با کمال عزّت او را وارد طهران نمودند دوستان جمعاً با او مثل خواهر و برادرند بلکه بهتر و مهربان تر و الان در طهران باسم بهائی مشهور و در خارج و داخل معزّر و مقبولست

BDA1.348.09

ABU2816

Words to the Baha'is, spoken at Hotel Plaza on 1912-Nov-02 in Chicago

- 1 The divine religions were revealed for love and amity and have brought out harmony among the different peoples and nations. But as time passed dogmas and imitations crept in and caused differences and enmity. 1 ادیان الهیه برای الفت و محبت بوده و سبب اتفاق ملل و امم مختلفه گشته اما چون مدتی گذشت آخر تقالید و اوهاهی بمیان آمد که سبب اختلاف و عداوت گردید
- 2 Praise be to God that now the doors of the Kingdom are open, the sun of truth is resplendent and casting its rays upon all, the cloud of mercy is bestowing the utmost favors and the sea of bounty is surging. Know then the value of this bestowal and the worth of these days. 2 حال الحمدلله ابواب ملکوت مفتوحست و شمس حقیقت در نهایت اشراق و سطوع ابر رحمت در فیضانست و بحر عنایت پر موج و هیجان پس قدر این موهبت را بدینید و چنین ایامی را غنیمت شمارید

MHMD1.366

BDA1.348.04

ABU1357

Message to humanity, through a journal editor, spoken at Milburn home in Chicago, 1912-Nov-03

- 1 Praise be to God that the centuries of darkness have Passed and the age of enlightenment has arrived! 1 الحمد لله قرون ظلمانی گذشت قرن نورانی آمد
- 2 Praise be to God that all traces of superstition and imitation have vanished and the minds and thoughts of men have broadened, inventions have gained new life, the arts and sciences have been revived, new plans have been evolved, discoveries have increased, all things have been revitalized, the rulings that regulate the world have been renewed! Thus it was necessary that the laws of God also be changed and the reality of divine religions be renewed, for divine teachings had been forgotten and there was nothing left but dogmatic imitation. The foundation of the divine religions is one and that is the truth which generates love and affection and is the cause of the unity of mankind. But imitations vary and they are the cause of disagreements and are the destroyers of spiritual foundations. 2 الحمد لله آثار اوهام و تقالید زائل و عقول و افکار بشر توسیع یافت اختراعات تجدّد جست علوم و فنون تجدّد یافت مشروعات تجدّد حاصل نمود اکتشافات تجدّد جست جمیع اشیا تجدّد یافت قوانین عالم تجدّد پیدا نمود. لهذا اقتضا چنان بود که آئین الهی نیز تجدّد یابد حقیقت ادیان الهیه تجدید شود زیرا تعالیم الهیه فراموش شده جز تقالیدی در دست نمانده بود. اساس ادیان الهی یکی است و آن حقیقت است و مورث محبت و الفت و سبب وحدت عالم انسانی اما تقالید مختلف است و علت اختلاف و هادم بنیان رحمانی.
- 3 Glad tidings, glad tidings, that the Sun of Truth has shed its radiance! 3 پس بشارت باد که شمس حقیقت تجلّی نمود
- 4 Glad tidings, glad tidings, that the heavenly light has encompassed all regions! 4 بشارت باد بشارت که نورانیت آسمانی آفاق را احاطه کرد
- 5 Glad tidings, glad tidings, that the gates of the Kingdom have been opened! 5 بشارت باد بشارت که ابواب ملکوت مفتوح گردید
- 6 Glad tidings, glad tidings, that the melody of the Supreme Concourse has been raised. 6 بشارت باد بشارت که آهنگ ملأ اعلی بلند شد
- 7 Glad tidings, glad tidings, that the breaths of the Holy Spirit are giving life and the world of humanity is reborn! 7 بشارت باد بشارت که نفثات روح القدس حیات بخش است و عالم انسانی در تجدّد.
- 8 Awake, O people of the world, awake! Give heed, O peoples and nations, give heed! Destroy the mot of conflict and strife; abandon imitations and prejudices which lead to cruelty, so that you may acknowledge the Truth and the light of the oneness of humanity may shine brilliant and manifest as the sun; the standard of universal peace be hoisted; perfect love and harmony may reign among the races, religions and nations; and the world of man may find peace and acquire a divine image and likeness. 8 ای اهل عالم بیدار شوید بیدار ای احزاب و امم هشیار گردید هشیار بنیان نزاع و جدال را بر اندازید از تقلید و تعصّب که سبب درندگی است بگذرید تا بحقیقت پی برید و انوار وحدت عالم انسانی مانند آفتاب ظاهر و عیان گردد علم صلح عمومی بلند شود الفت و اتحاد کامل بین اجناس و ادیان و اوطان حاصل گردد عالم انسانی آسایش جوید و صورت و مثال الهی یابد
- 9 This is my message. 9 این است پیام من

MHMD1.369-370, VLAB.113x

PYM.182, KHTB2.319, BDA1.351.03

ABU2854

Words to some engineers, spoken at Davies home on 1912-Nov-03 in Chicago

Question/topic: Some engineers asked for 'Abdu'l-Baha's comments about the House of Worship.

The Mashriqu'l-Adhkar is circular in shape. It has nine paths, rune gardens, nine pools with fountains and nine gates. Each path will lead to a center such as an orphanage, a hospital, a school, a university and other buildings that are dependencies of the Mashriqu'l-Adhkar. In the building there will be an organ, balconies and a rostrum especially for prayers and devotional programs but addresses may be given there as well.

MHMD1.370-371

مشرق الاذکار مدور و دایره شکل است ۹
خیابان ۹ باغچه ۹ حوض با فواره های آب و
۹ دروازه در اطراف دارد و هر خیابانی بحلی
می رود مثل محل ایام دارالشفا مدرسه ابتدائی
و کلیه و امثال ایها که از لوازم مشرق الاذکار
است داخل مشرق الاذکار ارغنون و غرفات
خواهد بود و کرسی خطابه مخصوص مناجات و
عبادت ولی خطابه هم در انجا میتوان داد

BDA1.352.03

ABU0255

Words spoken at Grand Hotel in Cincinnati, 1912-Nov-04

- 1 Today throughout the world materialistic ideas are widespread and spiritual sensibilities are entirely lacking. Mankind has become immersed in the sea of nature, and a world beyond nature has become inconceivable. Thoughts are focused upon material forces. That an intelligent man should deny a world beyond the world of nature and matter is considered evidence of the progress of minds and souls. Gracious God! With this weak intellect they consider themselves learned, yet they remain heedless of the luminous reality which the Hand of divine power has deposited within them!

1 امروز در جمیع جهان افکار مادیّه انتشار یافته و
احساسات روحانیّه بکلی منقطع گردیده در بحر
طبیعت مستغرق شده اند و عالمی دون طبیعت
تصور نشود افکار حصر در قوای مادیّه گشته
و این را دلیل بر علویت عقول و نفوس دانسته
اند که انسان عاقل جز عالم طبیعت و ماده عالمی
ندارد. سبحان الله با این ضعف عقل خود را
دانا شمرند و حال آنکه از حقیقت ساطعه ئی که
در نفس آنها به ید قدرت الهیه ودیعه گذاشته
شده غفلت نمایند

- 2 I ask you to reflect deeply upon this talk and to investigate reality. All the animals do not perceive another world outside the world of matter and nature. In this case, each of them is a philosopher of nature, as they do not sense anything outside of nature. Is this proof of the intelligence of the animal, of its awareness and perception, or is it evidence of the insufficiency of its senses and perception and its lack of apprehension?

2 از شما خواهش دارم که بدقت در این صحبت
ملاحظه نمائید و تحری حقیقت کنید. جمیع
حیوانات جز عالم ماده و طبیعت عالم دیگری
احساس ننمایند در این صورت حیوانات هریک
فیلسوف عالم طبیعت اند زیرا دون طبیعت ابداً
احساس ندارند. آیا این دلیل بر عقل حیوانات
است و برهان شعور و ادراک آنها یا از ضعف
احساس و ادراک و عدم عقل؟

- 3 It is evident and clear, that through lack of intellect they are captives of the world of nature. If they possess intellect and awareness, certainly they should have other sensibilities, just as perfect man does. It is clear that the Prophets of God are superior in intellect and perception to others. Therefore, they are the establishers of spiritual susceptibilities and are immersed in spiritual reality.
- 4 Observe that all beings are captives of nature and are subject to universal rules and laws. Even the greatest beings, in other words, the huge luminous bodies in the heavens, despite their greatness, are captives of nature's decree and cannot deviate even a fraction from its law or diverge even slightly from their orbits. This globe of earth, despite its vastness, and all earthly beings, even the plants and animals, are captives of nature.
- 5 In short, all universal beings and all particular beings are firmly bound together by the links and chains of nature, and cannot deviate a fraction therefrom, except for man, who is the repository of a divine trust and the center of heavenly bestowals. Consider: according to nature's law man should be a prisoner of fierce beasts, yet he captures them instead. He leaves behind an inheritance of science and knowledge from the present time for the sake of future centuries. According to nature's law, cause and effect go hand in hand; if the cause ceases, the effect is lost as well. But the traces of man after his death continue to reveal themselves. Man interferes with the laws of nature by making a fruitless tree fruitful, by transforming poisonous substances which cause death into the means of health and life. Man brings forth and makes visible all the treasures of the earth, such as metals and minerals, which according to nature's law should remain hidden and concealed. According to nature's law he hath an earthly soul, but through a spiritual power he breaks nature's firm laws, wrests the sword from nature's hand, and strikes it upon the head. He flies in the air, sails upon the ocean, and dives beneath its surface.
- 6 Man discovers the secrets of nature, but nature does not discover the secrets of man. He draws forth its truths and mysteries from the unseen into the plane of the visible. He is able to dispatch a telegram to the East and the West at the same moment. This is at variance with nature's law. He is able to restrain and confine free sound in a device and make it stable. This is contrary to nature's law. With this instrument
- این واضح و مشهود است که از عدم عقل اسیر عالم طبیعت اند اگر چنانچه عقل و شعور داشتند لابد احساسات دیگر داشتند چنانچه انسان کامل دارد. این واضح است که انبیای الهی حتی در عقل و ادراک فائق بر دیگرانند مؤسس احساسات وجدانی هستند و در حقیقت روحانیه مستغرق.
- ملاحظه فرمائید که جمیع کائنات اسیر طبیعت هستند و در تحت حکم و قانون عمومی طبیعت حتی کائنات عظیمه یعنی این اجسام نورانی عظیمه آسمانی با آن عظمت اسیر حکم طبیعت اند به قدر ذره ئی از قانون طبیعت تجاوز نتوانند و از مدار خویش ابداً انفکاک ننمایند و این کره ارض با این جسامت و جمیع کائنات ارضی اسیر طبیعت اند حتی نباتات و حیوانات
- خلاصه جمیع کائنات کلیه و کائنات جزئی به سلاسل و اغلال طبیعت محکم بسته ذره ئی تجاوز نتوانند مگر انسان که مظهر ودیعه ربانیه است و مرکز سنوحات رحمانیه ملاحظه نمائید که به قانون طبیعت انسان اسیر درندگان است ولی انسان درندگان را اسیر نماید انسان اعصار حاضر را به جهت قرون آتیه میراث علم و دانش گذارد به قانون طبیعت اثر و مؤثر با یکدیگر همعنان است به فقدان مؤثر اثر مفقود اما آثار انسان بعد از ممات ظاهر و آشکار. انسان مخالف قانون طبیعت شجر بی ثمر را با ثمر نماید انسان مخالف قانون طبیعت مسمومات که باعث ممات است وسیله حیات کند و در مقام علاج بکار برد انسان جمیع کنوز ارض یعنی معادن را که به قانون طبیعت مکنون و مستور است ظاهر و آشکار می نماید انسان به قانون طبیعت ذی روح خاکی است ولی به قوه معنویه این قوانین محکمه طبیعت را می شکند و شمشیر از دست طبیعت گرفته و بر فرق طبیعت می زند در هوا پرواز می نماید بر روی دریا ها می تازد در زیر آب میرود
- انسان کاشف اسرار طبیعت است ولی طبیعت کاشف اسرار انسان نه و آن حقایق و اسرار را از حیز غیب به عرصه شهود می آورد با شرق و غرب در یک دقیقه مخبره می نماید این مخالف قانون طبیعت است صوت آزاد را در آلتی حصر و حبس نماید و این مخالف قانون طبیعت است در مرکز خویش استقرار دارد باو

he is able to converse, consult, and discuss matters with distant places. This is contrary to nature's law. Man is able to restrain and confine electricity, which possesses the force to cleave mountains, in a glass globe. He is upon the earth, but he makes discoveries in the heavens. This is contrary to nature's law. Man is free; nature is compelled. Man is conscious; nature lacks consciousness. Man is alive; nature is not. Man unravels future affairs; nature is heedless thereof. By means of known things, man discovers unknown things; nature is powerless in this regard.

- 7 Therefore, it is clear and evident that a holy power exists in man of which nature is deprived. Man possesses perfections and virtues which nature lacks. Man is progressing while nature remains in the same state. Man discovers secrets while nature is ignorant and unaware. Man is the founder of virtues while nature is the source of vices. Man conducts himself in accordance with the law of justice; nature by the law of inequity. It is ever the inequities deriving from nature that cause beings to suffer adversity. In the world of nature good and evil are equal, while in the human world good is praiseworthy and evil is blameworthy. Man modernizes the laws, while for nature they remain unchanged. Since all these virtues and distinctions are obtained through a spiritual power, and that power is supernatural and nature is deprived of those virtues, this is a holy power. It clearly transcends nature, for it breaks nature's laws.

- 8 Notwithstanding these evident proofs, how heedless is man that he worships nature and considers himself its slave. Nevertheless, these individuals regard themselves as great philosophers. Gracious God! How heedless this is, how blind, that man should be unaware of the life of the Almighty and remain uninformed of the divine trust deposited within himself, and should be a captive of the world of nature. This is true blindness; this is real deafness; this is perpetual muteness; this is the utmost degree of the animal.

با محلات بعیده مذاکره و مشاوره و مکالمه نماید و این خلاف قانون طبیعت است انسان قوه برقیه را به آن شدیدی که کوه را می شکافد در زجاجه ئی حصر و حبس کند انسان در زمین است اکتشافات سمائی نماید و این خلاف قانون طبیعت است انسان مختار است طبیعت مجبور انسان شعور دارد طبیعت فاقد شعور انسان زنده است طبیعت فاقد حیات انسان کشف امور آتی نماید طبیعت غافل از آن انسان بواسطه قضایای معلومه کشف قضایای مجهوله نماید و طبیعت عاجز از آن.

7 پس واضح و مشهود شد که در انسان قوه قدسیه ئی موجود که طبیعت محروم از آن درانسان کالات و فضائی موجود که طبیعت فاقد آن انسان در ترقی است و طبیعت بر حال واحده انسان کاشف اسرار است طبیعت جاهل و نادان انسان مؤسس فضائل است و طبیعت داعی رذائل انسان به قانون عدل حرکت نماید طبیعت به قانون ظلم همواره تعدیات طبیعت است که سبب فلاکت کائنات است در عالم طبیعت خیر و شر متساوی است و در عالم انسانی خیر مقبول و شر مذموم انسان تجدید قوانین نماید ولی طبیعت را قانون واحد چون جمیع این فضائل و امتیازات به قوه معنویه حاصل و آن قوه معنویه ماوراء الطبیعه است و طبیعت محروم از آن فضائل این قوه قدسیه واضح است که از ماوراء الطبیعه است زیرا قوانین طبیعت را بشکند.

8 با وجود این براهین واضح چه قدر انسان غافل است که پرستش طبیعت کند و خود را بنده طبیعت شمرد با وجود این شخص خویش را فیلسوف عظیم داند. سبحان الله این چه غفلت است این چه نادانی است که انسان از حی قدر غافل شود و از ودیعه ربانیه که در نفس خویش مودوع است بی خبر ماند و اسیر عالم طبیعت گردد این است کوری حقیقی این است کری واقعی این است گنگی ابدی این است نهایت درجه حیوانی.

KHF.011, KHTB2.321, KHTB3.011

ABU2735*Words spoken at a banquet at the Grand Hotel on 1912-Nov-04 in Cincinnati*

- 1 It is an excellent table for we have assembled here through the love of Baha'u'llah. Tonight I am exceedingly happy to be with you. You must be very happy and in a prayerful attitude for no better meeting could be held.
- 2 The holding of meetings at which people from the East come to the far West and sit together with you with such love and affection was impossible but through His penetrative power Baha'u'llah has made this easy and has joined the East and the West. Would that the friends of Persia were here now and could see this!
- 1 خوب سفره ایست چه که بحبّت بهاءالله ما بر آن مجتمع شده ایم امشب من بسیار مسرورم که در مجلس شما هستم باید با نهایت سرور و توجه باشید زیرا دیگر محفل بهتر از این نمی شود
- 2 انعقاد اینگونه محافل محال و مستحیل بود که نفوسی از شرق در غرب اقصی باین محبّت و الفت با شماها بر سر یکسفره حاضر و جالس شوند لکن حضرت بهاءالله بقوه نافذدهاش سهل نموده و تماشا میکردند

MHMD1.372-373

BDA1.353.16

ABU0788*Public address given at Grand Hotel on 1912-Nov-05 in Cincinnati*

As we are in Cincinnati, the home of President Taft, who has rendered such noble service in the cause of peace, I will dictate a statement for the people of Cincinnati and America generally.

In the Orient I was informed that there are many lovers of peace in America. Therefore, I left my native land to associate here with those who are the standard-bearers of international conciliation and agreement. Having traveled from coast to coast, I find the United States of America vast and progressive, the government just and equitable, the nation noble and independent. I attended many meetings where international peace was discussed and am always extremely happy to witness the results of such meetings, for one of the great principles of Baha'u'llah's teachings is the establishment of agreement among the peoples of the world. He founded and taught this principle in the Orient fifty years ago. He proclaimed international unity, summoned the religions of the world to harmony and reconciliation and established fellowship among many races, sects and communities. At that time He wrote Epistles to the kings and rulers of the world, calling upon them to arise and cooperate with Him in spreading these principles,

saying that the stability and advancement of humanity could only be realized through the unity of the nations. Through His efforts this principle of universal harmony and agreement was practically demonstrated in Persia and other countries. Today in Persia, for instance, there are many people of various races and religions who have followed the exhortations of Baha'u'llah and are living together in love and fellowship without religious, patriotic or racial prejudices – Muslims, Jews, Christians, Buddhists, Zoroastrians and many others.

America has arisen to spread the teachings of peace, to increase the illumination of humankind and bestow happiness and prosperity upon the children of men. These are the principles and evidences of divine civilization. America is a noble nation, the standard-bearer of peace throughout the world, shedding light to all regions. Foreign nations are not untrammelled and free from intrigues and complications like the United States; therefore, they are not able to bring about universal harmony. But America – praise be to God! – is at peace with all the world and is worthy of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will accept. All nations will join in adopting the teachings of Baha'u'llah revealed more than fifty years ago. In His Epistles He asked the parliaments of the world to send their wisest and best men to an international world conference which should decide all questions between the peoples and establish universal peace. This would be the highest court of appeal, and the parliament of man so long dreamed of by poets and idealists would be realized. Its accomplishment would be more far-reaching than the Hague tribunal.

I am most grateful to President Taft for having extended his influence toward the establishment of universal peace. What he has accomplished in making treaties with various nations is very good, but when we have the interparliamentary body composed of delegates from all the nations of the world and devoted to the maintenance of agreement and goodwill, the utopian dream of sages and poets, the parliament of man, will be realized.

PUP#117 (p.388-389), SW_v06#11 p.081-082, SW_v13#12 p.324

ABU1617

Words to a physician, spoken en route to Wash DC on 1912-Nov-05 in Cincinnati

Question/topic: A question about the object of 'Abdu'l-Baha's journey.

1 My aim is to create harmony and concord among the different groups and to eradicate prejudice, hatred and enmity so that the peoples and nations of the world may become brothers and well-wishers of mankind and not engage in wars and massacres, and that catastrophes such as that in the Balkans with their bloodshed and annihilation of families may not occur again. Until such events cease, humanity will find no rest, the tabernacle of universal peace will not be raised and the oneness of the world of man will not be realized. We are all the flock of God, members of the human race and the creatures of one Creator. God is kind to all and His bounties are equally bestowed upon all.

2 Sixty years ago Baha'u'llah instituted the foundations of such teachings in Persia. He advocated the establishment of universal peace and the oneness of humanity. The Shah of Persia and the Sultan of Turkey threw us into prison. They killed twenty thousand of us hoping that this Cause would be annihilated and that these teachings of Baha'u'llah would be forgotten. But in spite of these obstacles the religion of Baha'u'llah progressed day by day. Then there was a revolution and the constitution was established and I was set free. Leaving the prison of 'Akka, I traveled to countries in Africa, Europe and America, called people to these blessed teachings and invited nations and religions to the oneness of the foundation of all religions and the abandonment of prejudices, wars, dogmatic imitations and superstitions.

MHMD1.374-375

1 مقصود من الفت بین احزابست و ترک تعصب و ضغینه و بغضا تا ملل و امم عالم با یکدیگر برادر شوند جمیع خیر خواه جنس بشر گردند نه آنکه بجنگ و جدال پردازند و مصیباتی مثل بالکان پیش آید خونها ریخته شود خانمانها خراب و ویران گردد تا این وقوعاتست عالم انسانی آسایش نیابد خیمه صلح عمومی بلند نشود وحدت عالم انسانی حصول تجوید ما همه اغنام الهی هستیم و جمیع نوع انسان و بندگان یزدان و خداوند بجمیع مهربان و فیوضات نسبت بهمه یکسان

2 از شصت سال پیش حضرت بهاءالله در ایران اساس چنین تعالیمی نهاد ترویج صلح عمومی و وحدت عالم انسانی فرمود پادشاه ایران و سلطان ترکی ما را بحبس انداختند بیست هزار نفر از ما کشتند که شاید این امر محو شود و این تعالیم حضرت بهاءالله فراموش گردد ولی با وجود این تعرضات روز بروز امر حضرت بهاءالله بلند تر گشت تا امور منقلب و مشروطه بر قرار شد و من آزاد گشتم و از سخن عکا بممالک افریق و اروپا و امریکا سفر نمودم و نفوس را باین تعالیم مبارکه خواندم و امم و احزاب را بوحدهت اساس ادیان ترک تعصب و جدال و تقلید و اوهم دعوت نمودم

BDA1.355.16

ABU0009*Public address given at Universalist Church on 1912-Nov-06 in Washington, DC*

Praise be to God! The standard of liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty. Surely this is worthy of appreciation and thanksgiving. In this connection let me mention the freedom, hospitality and universal welcome extended to me during my recent travels throughout America. I wish also to reciprocate fully and completely the warm greeting and friendly attitude of the reverend doctor, pastor of this church, whose loving and quickened susceptibilities especially command acknowledgment. Surely men who are leaders of thought must conform to the example of his kindness and goodwill. Liberalism is essential in this day—justness and equity toward all nations and people. Human attitudes must not be limited; for God is unlimited, and whosoever is the servant of the threshold of God must, likewise, be free from limitations. The world of existence is an emanation of the merciful attribute of God. God has shone forth upon the phenomena of being through His effulgence of mercy, and He is clement and kind to all His creation. Therefore, the world of humanity must ever be the recipient of bounties from His majesty, the eternal Lord, even as Christ has declared, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” For His bounties, like the light and heat of the sun in the material heavens, descend alike upon all mankind. Consequently, man must learn the lesson of kindness and beneficence from God Himself. Just as God is kind to all humanity, man also must be kind to his fellow creatures. If his attitude is just and loving toward his fellowmen, toward all creation, then indeed is he worthy of being pronounced the image and likeness of God.

Brotherhood, or fraternity, is of different kinds. It may be family association, the intimate relationship of the household. This is limited and subject to change and disruption. How often it happens that in a family love and agreement are changed into enmity and antagonism. Another form of fraternity is manifest in patriotism. Man loves his fellowmen because they belong to the same native land. This is also limited and subject to change and disintegration as, for instance, when sons of the same fatherland are opposed to each other in war, bloodshed and battle. Still another brotherhood, or fraternity, is that which arises from racial unity, the oneness of racial origin, producing ties of affinity and association. This, likewise, has

فی الحقیقه در این سفر نهایت انصاف و محبت را
از اهالی امریکا دیدم و ملاحظه نمودم که از هر
جهت خیریت افکار دارند و این سزاوار ستایش
است لهذا از احباب قسّیس بسیار خوشنودم و
از احساسات محبت پرورانه ایشان شاگرد و ممنون
رؤسای ادیان باید چنین باشند تا سبب توسیع
افکار نفوس گردند بجمیع ملل مهربان باشند زیرا
خدا بجمیع مهربانست و محبت الله نا محدود است
پس محبت بندگانش نیز باید غیر محدود و عمومی
باشد...

BDA1.359.01x

its limitation and liability to change, for often war and deadly strife have been witnessed between people and nations of the same racial lineage. There is a fourth kind of brotherhood, the attitude of man toward humanity itself, the altruistic love of humankind and recognition of the fundamental human bond. Although this is unlimited, it is, nevertheless, susceptible to change and destruction. Even from this universal fraternal bond the looked-for result does not appear. What is the looked-for result? Loving-kindness among all human creatures and a firm, indestructible brotherhood which includes all the divine possibilities and significances in humanity. Therefore, it is evident that fraternity, love and kindness based upon family, native land, race or an attitude of altruism are neither sufficient nor permanent since all of them are limited, restricted and liable to change and disruption. For in the family there is discord and alienation; among sons of the same fatherland, strife and internecine warfare are witnessed; between those of a given race, hostility and hatred are frequent; and even among the altruists, varying aspects of opinion and lack of unselfish devotion give little promise of permanent and indestructible unity among mankind.

Therefore, the Lord of mankind has caused His holy, divine Manifestations to come into the world. He has revealed His heavenly Books in order to establish spiritual brotherhood and through the power of the Holy Spirit has made it practicable for perfect fraternity to be realized among mankind. And when through the breaths of the Holy Spirit this perfect fraternity and agreement are established amongst men—this brotherhood and love being spiritual in character, this loving-kindness being heavenly, these constraining bonds being divine—a unity appears which is indissoluble, unchanging and never subject to transformation. It is ever the same and will forever remain the same. For example, consider the foundation of the brotherhood laid by Christ. Observe how that fraternity was conducive to unity and accord and how it brought various souls to a plane of uniform attainment where they were willing to sacrifice their lives for each other. They were content to renounce possessions and ready to forfeit joyously life itself. They lived together in such love and fellowship that even Galen, the famous Greek philosopher who was not a Christian, in his work entitled “The Progress of the Nations” said that religious beliefs are greatly conducive to the foundation of real civilization. As a proof thereof he said, “A certain number of people contemporaneous with us are known as Christians. These enjoy the superlative degree of moral civilization. Each one of them is as a great philosopher because they live together in the utmost love and good fellowship. They sacrifice life for each other. They offer

worldly possessions for each other. You can say of the Christian people that they are as one person. There is a bond amongst them that is indissoluble in character.”

It is evident, therefore, that the foundation of real brotherhood, the cause of loving cooperation and reciprocity and the source of real kindness and unselfish devotion is none other than the breaths of the Holy Spirit. Without this influence and animus it is impossible. We may be able to realize some degrees of fraternity through other motives, but these are limited associations and subject to change. When human brotherhood is founded upon the Holy Spirit, it is eternal, changeless, unlimited.

In various parts of the Orient there was a time when brotherhood, loving-kindness and all the praiseworthy qualities of mankind seemed to have disappeared. There was no evidence of patriotic, religious or racial fraternity; but conditions of bigotry, hatred and prejudice prevailed instead. The adherents of each religion were violent enemies of the others, filled with the spirit of hostility and eager for shedding of blood. The present war in the Balkans furnishes a parallel of these conditions. Consider the bloodshed, ferocity and oppression manifested there even in this enlightened century—all of it based fundamentally upon religious prejudice and disagreement. For the nations involved belong to the same races and native lands; nevertheless, they are savage and merciless toward each other. Similar deplorable conditions prevailed in Persia in the nineteenth century. Darkness and ignorant fanaticism were widespread; no trace of fellowship or brotherhood existed amongst the races. On the contrary, human hearts were filled with rage and hatred; darkness and gloom were manifest in human lives and conditions everywhere. At such a time as this Baha'u'llah appeared upon the divine horizon, even as the glory of the sun, and in that gross darkness and hopelessness of the human world there shone a great light. He founded the oneness of the world of humanity, declaring that all mankind are as sheep and that God is the real and true Shepherd. The Shepherd is one, and all people are of His flock.

The world of humanity is one, and God is equally kind to all. What, then, is the source of unkindness and hatred in the human world? This real Shepherd loves all His sheep. He leads them in green pastures. He rears and protects them. What, then, is the source of enmity and alienation among humankind? Whence this conflict and strife? The real underlying cause is lack of religious unity and association, for in each of the great religions we find superstition, blind imitation of creeds,

and theological formulas adhered to instead of the divine fundamentals, causing difference and divergence among mankind instead of agreement and fellowship. Consequently, strife, hatred and warfare have arisen, based upon this divergence and separation. If we investigate the foundations of the divine religions, we find them to be one, absolutely changeless and never subject to transformation. For example, each of the divine religions contains two kinds of laws or ordinances. One division concerns the world of morality and ethical institutions. These are the essential ordinances. They instill and awaken the knowledge and love of God, love for humanity, the virtues of the world of mankind, the attributes of the divine Kingdom, rebirth and resurrection from the kingdom of nature. These constitute one kind of divine law which is common to all and never subject to change. From the dawn of the Adamic cycle to the present day this fundamental law of God has continued changeless. This is the foundation of divine religion.

The second division comprises laws and institutions which provide for human needs and conditions according to exigencies of time and place. These are accidental, of no essential importance and should never have been made the cause and source of human contention. For example, during the time of Moses—upon Him be peace!—according to the exigencies of that period, divorce was permissible. During the cycle of Christ, inasmuch as divorce was not in conformity with the time and conditions, Jesus Christ abrogated it. In the cycle of Moses plurality of wives was permissible. But during the time of Christ the exigency which had sanctioned it did not exist; therefore, it was forbidden. Moses lived in the wilderness and desert of Sinai; therefore, His ordinances and commandments were in conformity with those conditions. The penalty for theft was to cut off a man's hand. An ordinance of this kind was in keeping with desert life but is not compatible with conditions of the present day. Such ordinances, therefore, constitute the second or nonessential division of the divine religions and are not of importance, for they deal with human transactions which are ever changing according to the requirements of time and place. Therefore, the intrinsic foundations of the divine religions are one. As this is true, why should hostility and strife exist among them? Why should this hatred and warfare, ferocity and bloodshed continue? Is this allowable and justified? God forbid!

An essential principle of Baha'u'llah's teaching is that religion must be the cause of unity and love amongst men; that it is the supreme effulgence of Divinity, the stimulus of life, the source of honor and productive of eternal existence. Religion is not intended to arouse enmity and hatred nor to become the source

of tyranny and injustice. Should it prove to be the cause of hostility, discord and the alienation of mankind, assuredly the absence of religion would be preferable. Religious teachings are like a course of treatment having for its purpose the cure and healing of mankind. If the only outcome of a course of treatment should be mere diagnosis and fruitless discussion of symptoms, it would be better to abandon and abolish it. In this sense the absence of religion would be at least some progress toward unity.

Furthermore, religion must conform to reason and be in accord with the conclusions of science. For religion, reason and science are realities; therefore, these three, being realities, must conform and be reconciled. A question or principle which is religious in its nature must be sanctioned by science. Science must declare it to be valid, and reason must confirm it in order that it may inspire confidence. If religious teaching, however, be at variance with science and reason, it is unquestionably superstition. The Lord of mankind has bestowed upon us the faculty of reason whereby we may discern the realities of things. How then can man rightfully accept any proposition which is not in conformity with the processes of reason and the principles of science? Assuredly such a course cannot inspire man with confidence and real belief.

The teachings of Baha'u'llah embody many principles; I am giving you only a synopsis. One of these principles concerns equality between men and women. He declared that as all are created in the image and likeness of the one God, there is no distinction as to sex in the estimation of God. He who is purest in heart, whose knowledge exceeds and who excels in kindness to the servants of God, is nearest and dearest to the Lord, our Creator, irrespective of sex. In the lower kingdoms, the animal and vegetable, we find sex differentiation in function and organism. All plants, trees and animals are subject to that differentiation by creation, but among themselves there is absolute equality without further distinction as to sex. Why, then, should mankind make a distinction which the lower creatures do not regard? Especially so when we realize that all are of the same kingdom and kindred; that all are the leaves of one tree, the waves of one sea? The only reasonable explanation is that woman has not been afforded the same educational facilities as man. For if she had received the same opportunities for training and development as man has enjoyed, undoubtedly she would have attained the same station and level. In the estimate of God no distinction exists; both are as one and possess equal degrees of capacity. Therefore, through opportunity and development woman will merit and attain the same prerogatives. When Jesus Christ died upon the cross, the disciples

who witnessed His crucifixion were disturbed and shaken. Even Peter, one of the greatest of His followers, denied Him thrice. Mary Magdalene brought them together and confirmed their faith, saying, "Why are ye doubting? Why have ye feared? O thou Peter! Why didst thou deny Him? For Christ was not crucified. The reality of Christ is ever-living, everlasting, eternal. For that divine reality there is no beginning, no ending, and, therefore, there can be no death. At most, only the body of Jesus has suffered death." In brief, this woman, singly and alone, was instrumental in transforming the disciples and making them steadfast. This is an evidence of extraordinary power and supreme attributes, a proof that woman is the equivalent and complement of man. The one who is better trained and educated, whose aptitude is greater and whose ideals are higher is most distinguished and worthy—whether man or woman.

Through the teachings of Baha'u'llah the horizon of the East was made radiant and glorious. Souls who have hearkened to His words and accepted His message live together today in complete fellowship and love. They even offer their lives for each other. They forego and renounce worldly possessions for one another, each preferring the other to himself. This has been due to the declaration and foundation of the oneness of the world of humanity. Today in Persia there are meetings and assemblages wherein souls who have become illumined by the teachings of Baha'u'llah—representative Muslims, Christians, Jews, Zoroastrians, Buddhists and of the various denominations of each—mingle and conjoin in perfect fellowship and absolute agreement. A wonderful brotherhood and love is established among them, and all are united in spirit and service for international peace. More than twenty thousand Baha'is have given their lives in martyrdom for the Cause of God. The governments of the East arose against them, bent upon their extermination. They were killed relentlessly, but day by day their numbers have increased, day by day they have multiplied in strength and become more eloquent. They have been strengthened through the efficacy of a wonderful spiritual power. How savage and fearful the ferocity of man against his fellowman! Consider what is taking place now in the Balkans, what blood is being shed. Even the wild beasts and ferocious animals do not commit such acts. The most ferocious wolf kills but one sheep a day, and even that for his food. But now in the Balkans one man destroys ten fellow beings. The commanders of armies glory in having killed ten thousand men, not for food, nay, rather, for military control, territorial greed, fame and possession of the dust of the earth. They kill for national aggrandizement, notwithstanding this terrestrial globe is but a dark world of grossest matter. It is a world of sorrow and

grief, a world of disappointment and unhappiness, a world of death. For after all, the earth is but the everlasting graveyard, the vast, universal cemetery of all mankind. Yet men fight to possess this graveyard, waging war and battle, killing each other. What ignorance! How spacious the earth is with room in plenty for all! How thoughtful the providence which has so allotted that every man may derive his sustenance from it! The Lord, our Creator, does not ordain that anyone should starve or live in want. All are intended to participate in the blessed and abundant bestowals of our God. Fundamentally, all warfare and bloodshed in the human world are due to the lack of unity between the religions, which through superstitions and adherence to theological dogmas have obscured the one reality which is the source and basis of them all.

As to the American people: This noble nation, intelligent, thoughtful, reflective, is not impelled by motives of territorial aggrandizement and lust for dominion. Its boundaries are insular and geographically separated from the other nations. Here we find a oneness of interest and unity of national policy. These are, indeed, United States. Therefore, this nation possesses the capacity and capability for holding aloft the banner of international peace. May this noble people be the cause of unifying humanity. May they spread broadcast the heavenly civilization and illumination, become the cause of the diffusion of the love of God, proclaim the solidarity of mankind and be the cause of the guidance of the human race. Therefore, I ask that you will give this all-important question your most serious consideration and efforts. May the world of humanity find peace and composure and this dark earth be transformed into a realm of radiance. May the East and West clasp hands together. May the oneness of God become reflected and fully revealed in the hearts of humanity and all mankind prove to be the manifestations of the favors of God.

Necessarily there will be some who are defective amongst men, but it is our duty to enable them by kind methods of guidance and teaching to become perfected. Some will be found who are morally sick; they should be treated in order that they may be healed. Others are immature and like children; they must be trained and educated so that they may become wise and mature. Those who are asleep must be awakened; the indifferent must become mindful and attentive. But all this must be accomplished in the spirit of kindness and love and not by strife, antagonism nor in a spirit of hostility and hatred, for this is contrary to the good pleasure of God. That which is acceptable in the sight of God is love. Love is, in reality, the first effulgence of Divinity and the greatest splendor of God.

O Thou compassionate Lord, Thou Who art generous and able! We are servants of Thine sheltered beneath Thy providence. Cast Thy glance of favor upon us. Give light to our eyes, hearing to our ears, and understanding and love to our hearts. Render our souls joyous and happy through Thy glad tidings. O Lord! Point out to us the pathway of Thy kingdom and resuscitate all of us through the breaths of the Holy Spirit. Bestow upon us life everlasting and confer upon us never-ending honor. Unify mankind and illumine the world of humanity. May we all follow Thy pathway, long for Thy good pleasure and seek the mysteries of Thy kingdom. O God! Unite us and connect our hearts with Thine indissoluble bond. Verily, Thou art the Giver, Thou art the Kind One and Thou art the Almighty.

BPRY.112x, PUP#118 (p.390-397), FWU.079, SW_v05#13 p.195-199, SW_v05#13 p.200, MHMD1.377-378x

ABU2133

Words to the Baha'is, spoken on 1912-Nov-06 in Washington, DC

- 1 Soon after the ascension of the Blessed Beauty I wrote: "Ere-long ye shall see the banner of the Covenant hoisted over the world." 1
تری رایة الميثاق تحقق علی الآفاق
- 2 And again: 2
و همچنین
- 3 "Shed splendours on the Orient, And perfumes scatter in the West, 3
شرق منور نما غرب معطر نما
- 4 Carry light unto the Slav, And the Turk with life invest." 4
روح بسقلاب ده نور بآفاق بخش
- 5 Some of the ignorant scorned us, saying, 'How can the East and the West be illumined with the light of the Cause and the whole world be perfumed by the sweet fragrance of the Word of God?' Now behold how this great union has come about and how the hearts of the people of the East and the ' West have been enlightened with this manifest light. The Blessed Tree has taken firm root in the earth and the signs of its greatness have encompassed all regions. 5
بعضی از یخبران استهزا می نمودند که چگونه این ارتباط عظیم حاصل شده و قلوب اهل شرق و غرب از این نور مبین روشن گشته شجره مبارکه در کره زمین ریشه محکم نموده و آثار عظمتش آفاق را احاطه کرده
- 6 [He then gave an account of the appearance of the Manifestations of God. 'Outwardly', He said, the holy Manifestations of God were completely humiliated and despised. They were mocked by all. But in a short space of time the penetrative 6
پس از آن از بدتین ایام ظهور مظاهر احدیه شرعی مفصل بیان فرمودند که بظاهر مظاهر مقدسه الهیه در نهایت ذلت و حقارت بودند و خلق آنها را سخریه می کردند ولی در اندک زمانی

influence of their words filled the hearts and the sun of their greatness and majesty illumined the world.]

نفوذ کلمه شان قلوب را احاطه نمود و آفتاب
عظمت و جلالشان عالم را روشن کرد

MHMD1.375-376

BDA1.357.04

ABU2578

Words to the Baha'is, spoken on 1912-Nov-06 in Washington, DC

- 1 Baha'u'llah, without earthly power and worldly means, laid the foundations for eternal glory and promoted divine teachings. Notwithstanding that all earthly powers and antagonistic peoples and religions arose against Him in order to thwart His efforts and executed twenty thousand of His followers, yet with divine power and heavenly majesty He made His Cause to be all-conquering and His blessed Word to have pervasive influence.

1 حضرت بهاء الله بدون قواء ملکيه و شئون ظاهره
تأسيس عزت ابدیه و ترویج تعالیم الهیه نمود و مع
انکه قواء مادیه و احزاب و ادیان متهاجمه مخالف
و مانع او بودند بیست هزار نفر اصحاب او را
شہید کردند با وجود این بقوه الهیه و سطوت
ملکوتیه امرش را غالب و کلمه مبارکه اش را
نافذ فرمود

- 2 And today we see diverse groups from different countries and of various nationalities have found sincere love and true unity within the refuge of His laws and teachings.

2 تا حال که مذاهب متنوعه او ملل و ممالک
مختلفه در ظل تعالیم و احکامش الفت صمیمی
و اتحاد حقیقی جستند

MHMD1.377

BDA1.358.01

ABU0280

Public address given at Parsons home on 1912-Nov-07 in Washington, DC

In the world of nature we behold the living organisms in a ceaseless struggle for existence. Everywhere we are confronted by evidences of the physical survival of the fittest. This is the very source of error and misapprehension in the opinions and theories of men who fail to realize that the world of nature is inherently defective in cause and outcome and that the defects therein must be removed by education. For example, consider man himself. If we study human beings such as the aboriginal tribes of central Africa, who have been reared in complete subjection to nature's rule, we will find them deficient indeed. They are without religious education; neither do they give evidences of any advance whatever toward civilization. They have

simply grown and developed in the natural plane of barbarism. We find them bloodthirsty, immoral and animalistic in type to such an extent that they even kill and devour each other. It is evident, therefore, that the world of nature unassisted is imperfect because it is a plane upon which the struggle for physical existence expresses itself.

If a piece of ground is left in its natural state, wild weeds, thorns and trees of the jungle will grow upon it. But if we cultivate that same piece of ground, the result will be that it will rid itself of natural imperfections and become transformed into a beautiful rose garden or an orchard of fruitful trees. This is proof that the world of nature is defective. The founding of schools and establishing of educational systems in the world are intended to replace the defects of nature with virtues and perfections. If there were no defects, there would be no need of training, culture and education, but inasmuch as we find that children need training and schooling, it is a conclusive proof that the world of nature must be developed. Many things show this clearly. One of the basic evidences is the survival of the fittest in the animal kingdom, their ignorance, sensuality and unbridled instincts and passions. Therefore, in the natural world there is need of an Educator and Teacher for mankind. He must be universal in his powers and accomplishments.

Teachers are of two kinds: universal and special. The universal Instructors are the Prophets of God, and the special teachers are the philosophers. The philosophers are capable of educating and training a limited circle of human souls, whereas the holy, divine Manifestations of God confer general education upon humanity. They arise to bestow universal moral training. For example, Moses was a universal Teacher. He trained and disciplined the people of Israel, enabled them to rescue themselves from the lowest abyss of despair and ignorance and caused them to attain an advanced degree of knowledge and development. They were captives and in the bondage of slavery; through Him they became free. He led them out of Egypt into the Holy Land and opened the doors of their advancement into higher civilization. Through His training this oppressed and downtrodden people, slaves and captives of the Pharaohs, established the splendor of the Solomonic sovereignty. This is an example of a universal Teacher, a universal Educator. Again, consider Christ: how that marvelous expression of unity bestowed education and ethical training upon the Roman, Greek, Egyptian, Syrian and Assyrian nations and welded together a people from them in a permanent and indissoluble bond. These nations were formerly at enmity and in a state of continual hostility and strife. He cemented them together, caused them to agree, conferred tranquillity upon humanity and established

the foundations of human welfare throughout the world. Therefore, He was a real Educator, the Instructor of reality.

When we review the conditions existing in the East prior to the rise of the Prophet of Arabia, we find that throughout the Arabian peninsula intense mental darkness and the utmost ignorance prevailed among its inhabitants. Those tribal peoples were constantly engaged in war, killing and shedding blood, burning and pillaging the homes of each other and living in conditions of the utmost debasement and immorality. They were lower and more brutal than the animals. Muhammad appeared as a Prophet among such a people. He educated these barbarous tribes, lifted them out of their ignorance and savagery and put an end to the continuous strife and hatred which had existed among them. He established agreement and reconciliation among them, unified them and taught them to look upon each other as brothers. Through His training they advanced rapidly in prestige and civilization. They were formerly ignorant; they became wise. They were barbarous; they attained refinement and culture. They were debased and brutal; He uplifted and elevated them. They were humiliated and despised; their civilization and renown spread throughout the world. This is perfect proof that Muhammad was an Educator and Teacher.

In the nineteenth century strife and hostility prevailed among the people of the Orient. Apathy and ignorance characterized the nations. They were indeed gloomy and dark, negligent of God and under the subjection of the baser instincts and passions of mankind. The struggle for existence was intense and universal. At such a time as this Baha'u'llah appeared among them like a luminary in the heavens. He flooded the East with light. He proclaimed new principles and teachings. He laid a basis for new institutions which are the very spirit of modernism, the light of the world, the development of the body politic and eternal honor. The souls who hearkened to these teachings among the various oriental nations immediately renounced the spirit of strife and hostility and began to associate in goodwill and fellowship. From extremes of animosity they attained the acme of love and brotherhood. They had been warring and quarreling; now they became loving and lived together in complete unity and agreement. Among them today you will find no religious, political or patriotic prejudice; they are friendly, loving and associate in the greatest happiness. They have no part in the war and strife which take place in the East; their attitude toward all men is that of goodwill and loving-kindness. A standard of universal peace has been unfurled among them. The light of guidance has flooded their

souls. It is light upon light, love upon love. This is the education and training of Baha'u'llah. He has led these souls to this standard and given them teachings which ensure eternal illumination. Anyone who becomes well versed in His teachings will say, "Verily, I declare that these words constitute the illumination of humanity, that this is the everlasting honor, that these are heavenly precepts and the cause of never-ending life among men."

PUP#120 (p.400-402), SW_v06#03 p.019-021, SW_v17#11 p.333

ABU0336

Address to the Baha'is at Parsons home in Washington, 1912-Nov-07 in Washington, DC

Consider events in the Balkans today where a great conflagration of war is furiously raging and so much blood is being shed. Virtually the whole world of humanity is mourning and lamenting because of the revival of these calamitous conditions. Governments are in the process of change and transformation. The sovereignty of oriental nations is tottering; outcomes are wrapped in the greatest uncertainty. I desire, therefore, to speak to you upon this subject.

I will call your attention more especially to the aspects of this war which Baha'u'llah prophesied forty years ago fully and completely. During His exile and while under surveillance in the prison of Akka He addressed a letter to the Sultan of Turkey. He, likewise, sent Epistles to Napoleon III and to the Shah of Persia. All His letters to the kings and rulers of the earth were compiled in a book published thirty-five years ago in Bombay, India. There were several editions of this book.

I have with me a copy of an edition published twenty-two years ago. In 1891 Professor E. G. Browne of Cambridge University, England, wrote a book detailing his visit to Akka. This was followed by a second volume in which he quoted extracts from Baha'u'llah's Epistles to the kings and rulers. There are also translations of some of these Epistles in your libraries. When you get them, you will read the remarkable statements made by Baha'u'llah.

I will read to you from the Arabic text the very words written by Baha'u'llah in His Epistle to the Sultan of Turkey. They

will be translated to you as I read. "O King! Thou hast committed that by reason of which Muhammad, the Prophet of God, lamenteth in the highest heaven. Verily, the world hath made thee proud so that thou hast turned away from the face of Him by Whose light the people of the supreme assembly are illuminated, and erelong thou shalt find thyself in manifest loss. Thou hast united with the Persian chief in opposition to Me after I came unto you from the rising place of greatness and might with a matter which has consoled the eyes of those near unto God. Verily, this is a day wherein the Fire speaketh through all things, declaring that the Beloved of the two worlds hath come, and on the part of everything an Interlocutor of the matter hath sprung up to listen unto the Word of thy Lord, the Precious, the Knowing. Dost thou imagine that thou canst quench the fire which God hath kindled in the horizons? No! By Himself, the True One, wert thou of those who know. Rather, by that which thou hast done its burning is increased and its blaze augmented; and it shall encompass the earth and whosoever is thereupon. Thus the matter hath been decreed, and whosoever is in the heavens and upon the earth could not withstand His command.

"The day is approaching when the Land of Mystery [Adrianople], and what is beside it shall be changed, and shall pass out of the hands of the king, and commotions shall appear, and the voice of lamentation shall be raised, and the evidences of mischief shall be revealed on all sides, and confusion shall spread by reason of that which hath befallen these captives at the hands of the hosts of oppression. The course of things shall be altered, and conditions shall wax so grievous, that the very sands on the desolate hills will moan, and the trees on the mountain will weep, and blood will flow out of all things. Then wilt thou behold the people in sore distress. Was Pharaoh able to hinder God by exercising his dominion when he rebelled upon the earth and was of the disobedient? We have indeed manifested the Interlocutor [Moses] from his house in spite of his will; verily, we were able to do this. And remember when Nimrod kindled the fire of misbelief whereby he would burn the Friend of God [Abraham]. Verily, we extinguished the fire by the truth and brought upon Nimrod manifest grief. Verily, the oppressor [King of Persia] slew the Beloved of the Worlds [the Bab] that he might thereby extinguish the light of God among His creatures and deprive mankind of the pure water of life in the days of his Lord, the Mighty, the Kind. We have made the matter manifest in the country and elevated His mention among the believers. Verily, the Servant hath assuredly come to vivify the world and bring to union whosoever is upon the surface of the whole earth. That which God willeth shall

overcome, and thou shalt see the earth as the garden of Abha. Thus hath it been written by the pen of command in an irrevocable Tablet.”

There are many other prophecies in this book, especially in the Epistle to the Shah of Persia, all of which prophecies have come to pass. As they are lengthy, we will not have time to quote them.

The purpose of these quotations is to show that Baha'u'llah's great endeavor in the East was to unify mankind, to cause them to agree and become reconciled, thereby manifesting the oneness of the world of humanity, preparing the way for international peace and establishing the foundations of happiness and welfare. But the nations have not hearkened to His summons and message. The Persian and Turkish governments arose against His Cause, and the result is that both these governments have been disintegrated and broken. Had they been attentive to His commands and received His admonitions, they would have been protected. They would have enjoyed happiness and prosperity. They would have been bound together in ties of fellowship and brotherhood, availing themselves of the wonderful bounties of love and unity and dwelling in the delectable paradise of the divine Kingdom. But, alas, the commands and guidance of the Blessed One have been neglected and ignored. Day by day they have followed their own devices and imaginations, until now this fire of war is raging most furiously.

PUP#119 (p.397-399), SW_v06#02 p.017-018

ABU1990

Words to the Baha'is, spoken on 1912-Nov-08 in Washington, DC

- 1 I am very happy to have met you. I hope that through the favors of the Blessed Beauty you shall become the instruments for the glorification of the divine Cause and the spread of the Word of God so that this city may take precedence over all the other cities of America.
- 2 As this city is the capital of America, so shall it, God willing, become the center of divine signs. When you arise to teach the Cause of God it will soon be firmly established and will spread because this city has capacity, as there is resistance and some

1 من بسیار از ملاقات شماها مسرورم از الطاف جمال مبارک امید است که سبب عزّت امر الله و انتشار کلمه الله گردید تا این شهر بر جمیع بلاد امریکا تقدّم یابد

2 چنانچه این شهر پایتخت امریکا است انشاءالله مرکز آثار الهیّه شود چون قیام بر تبلیغ امر الله نمائید در اندک زمانی امر استقرار و نفوذ تام یابد زیرا اینجا استعداد دارد چه که معارض در میان است

ministers are opposing the Cause. It has been established by experience that when the cry of opposition is raised by leaders of religion the Cause of God gains strength.

و بعض کشیشها معترضند و این مسئله تجربه شده است که هر وقت فریاد علمای ملت و اعتراض آنها بلند شد امر الله قوت گرفت

- 3 I always beg assistance for you and my heart is ever with you. You must trust in the favors of the Blessed Beauty which can change a gnat into a phoenix, a drop into an ocean, a stone into a diamond and an atom into a world-illuminating sun. You must not look to your own capacities but to the bounties of the Abha Kingdom.

3 من همیشه از برای شما طلب تأیید مینمایم و قلم با شماسست مطمئن بالطاف جمال مبارک باشید که پشه را عنقا نماید قطره را دریا کند سنگ را الماس نماید و ذره را خورشید جهان آرا پس نظر باستعداد خود ننمائید بلکه ناظر بفیوضات ملکوت باشید

MHMD1.378-379

BDA1.360.01

ABU3198

Words to Mrs Dixon, spoken at 1901 18th St. NW on 1912-Nov-08 in Washington, DC

Question asked by Mrs. Dixon:

Will you ever return to America again?

Answer by Abdul Baha:

It is in God's hands. Pray for me to return and say: "O Baha'u'llah! Confirm Abdul Baha in the Cause of God. Confirm him in the servitude of God in the East, so that he may not spend all of his time in the Orient, that he may return to America and occupy his time in the Western world."

PN_1912 p017

ABU2294

Words spoken ca. Nov. 1912, related third-hand

Previous to Abdul-Baha's recent decision to journey to the Pacific Coast, and during his return visit to New York City, in answer to a question from one of the friends, he gave the impression that he would not go west again and would depart in one month for the Orient. When it was remarked that this would disappoint a great many people [we quote the letter received by us], "he replied that he had talked on every subject,

from the scientific as well as psychological basis and that he breathed on the souls and spirits of all the Bahais in such a way that had it been upon bone, it would have taken on flesh (meaning, as I understood it, that he had given really life-giving spirit) and that if their souls were not on fire now, verily they were dead—just as a tree which is not green and does not show forth any signs of life though the most nourishing life-giving rains are pouring down upon it, and the fresh spring breezes flowing down upon it.

In all this he seemed to say that he had done all that he could do and now it lay upon those whom he had blessed to do the rest. If they were not awakened after all this, then, verily, they were as dead and dried up.”

SW_v03#10 p.016

ABU0002

Public address given at 8th St Temple Synagogue on 1912-Nov-08 in Washington, DC

God is one, the effulgence of God is one, and humanity constitutes the servants of that one God. God is kind to all. He creates and provides for all, and all are under His care and protection. The Sun of Truth, the Word of God, shines upon all mankind; the divine cloud pours down its precious rain; the gentle zephyrs of His mercy blow, and all humanity is submerged in the ocean of His eternal justice and loving-kindness. God has created mankind from the same progeny in order that they may associate in good fellowship, exercise love toward each other and live together in unity and brotherhood.

BDA1.361n

But we have acted contrary to the will and good pleasure of God. We have been the cause of enmity and disunion. We have separated from each other and risen against each other in opposition and strife. How many have been the wars between peoples and nations! What bloodshed! Numberless are the cities and homes which have been laid waste. All of this has been contrary to the good pleasure of God, for He hath willed love for humanity. He is clement and merciful to all His creatures. He hath ordained amity and fellowship amongst men.

Most regrettable of all is the state of difference and divergence we have created between each other in the name of religion,

imagining that a paramount duty in our religious belief is that of alienation and estrangement, that we should shun each other and consider each other contaminated with error and infidelity. In reality, the foundations of the divine religions are one and the same. The differences which have arisen between us are due to blind imitations of dogmatic beliefs and adherence to ancestral forms of worship. Abraham was the founder of reality. Moses, Christ, Muhammad were the manifestations of reality. Baha'u'llah was the glory of reality. This is not simply an assertion; it will be proved.

Let me ask your closest attention in considering this subject. The divine religions embody two kinds of ordinances. First, there are those which constitute essential, or spiritual, teachings of the Word of God. These are faith in God, the acquirement of the virtues which characterize perfect manhood, praiseworthy moralities, the acquisition of the bestowals and bounties emanating from the divine effulgences – in brief, the ordinances which concern the realm of morals and ethics. This is the fundamental aspect of the religion of God, and this is of the highest importance because knowledge of God is the fundamental requirement of man. Man must comprehend the oneness of Divinity. He must come to know and acknowledge the precepts of God and realize for a certainty that the ethical development of humanity is dependent upon religion. He must get rid of all defects and seek the attainment of heavenly virtues in order that he may prove to be the image and likeness of God. It is recorded in the Holy Bible that God said, “Let us make man in our image, after our likeness.” It is self-evident that the image and likeness mentioned do not apply to the form and semblance of a human being because the reality of Divinity is not limited to any form or figure. Nay, rather, the attributes and characteristics of God are intended. Even as God is pronounced to be just, man must likewise be just. As God is loving and kind to all men, man must likewise manifest loving-kindness to all humanity. As God is loyal and truthful, man must show forth the same attributes in the human world. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, the image and likeness of God constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes. This is the essential foundation of all the divine religions, the reality itself, common to all. Abraham promulgated this; Moses proclaimed it. Christ and all the Prophets upheld this standard and aspect of divine religion.

These are two fundamental types of laws: permanent, essential principles of religion that are the foundation of spiritual reality and the cause of human development and progress, and

temporary laws relating to material affairs, social relations and practical matters that can be changed as humanity evolves and circumstances require. The first category includes the eternal spiritual truths and moral principles that guide humanity toward illumination, love and unity, forming an immutable foundation. The second consists of social regulations and practical ordinances that must be adapted to the needs of the age. Let me give examples of how these temporary laws have changed over time: in Noah's time seafood was permitted, but during Moses' time this was partly restricted. Camel products were lawful for Abraham but became forbidden in Jacob's time due to a vow. The Torah prescribed hand amputation for theft and death for Sabbath violations or disrespecting parents - laws that clearly cannot apply today. Jesus also instituted certain minor regulations suited to his era.

Thus we can see that while the essential spiritual foundation of religion remains constant and unchangeable - promoting love, justice and unity among humanity - the practical social laws must evolve with changing conditions. This permanent foundation ensures humanity's progress and illumination, while the temporary ordinances governing daily affairs and social interactions are subject to modification based on the requirements of the time.

Let me ask: What is the purpose of Prophethood? Why has God sent the Prophets? It is self-evident that the Prophets are the Educators of men and the Teachers of the human race. They come to bestow universal education upon humanity, to give humanity training, to uplift the human race from the abyss of despair and desolation and to enable man to attain the apogee of advancement and glory. The people are in darkness; the Prophets bring them into the realm of light. They are in a state of utter imperfection; the Prophets imbue them with perfections. The purpose of the prophetic mission is none other than the education and guidance of the people. Therefore, we must regard and be on the lookout for the man who is thus qualified - that is to say, any soul who proves to be the Educator of mankind and the Teacher of the human race is undoubtedly the Prophet of His age.

For example, let us review the events connected with the history of Moses - upon Him be peace! He dwelt in Midian at a time when the children of Israel were in captivity and bondage in the land of Egypt, subjected to every tyranny and severe oppression. They were illiterate and ignorant, undergoing cruel ordeals and experiences. They were in such a state of helplessness and impotence that it was proverbial to state that one Egyptian could overcome ten Israelites. At such a time

as this and under such forbidding conditions Moses appeared and shone forth with a heavenly radiance. He saved Israel from the bondage of Pharaoh and released them from captivity. He led them out of the land of Egypt and into the Holy Land. They had been scattered and broken; He unified and disciplined them, conferred upon them the blessing of wisdom and knowledge. They had been slaves; He made them princes. They were ignorant; He made them learned. They were imperfect; He enabled them to attain perfection. In a word, He led them out of their condition of hopelessness and brought them to efficiency in the plane of confidence and valor. They became renowned throughout the ancient world until finally in the zenith and splendor of their new civilization the glory of the sovereignty of Solomon was attained.

Through the guidance and training of Moses these slaves and captives became the dominating people amongst the nations. Not only in physical and military superiority were they renowned, but in all the degrees of arts, letters and refinement their fame was widespread. Even the celebrated philosophers of Greece journeyed to Jerusalem in order to study with the Israelitish sages, and many were the lessons of philosophy and wisdom they received. Among these philosophers was the famous Socrates. He visited the Holy Land and studied with the prophets of Israel, acquiring principles of their philosophical teaching and a knowledge of their advanced arts and sciences. After his return to Greece he founded the system known as the unity of God. The Greek people rose against him, and at last he was poisoned in the presence of the king. Hippocrates and many other Greek philosophers sat at the feet of the learned Israelitish doctors and absorbed their expositions of wisdom and inner truth.

Inasmuch as Moses through the influence of His great mission was instrumental in releasing the Israelites from a low state of debasement and humiliation, establishing them in a station of prestige and glorification, disciplining and educating them, it is necessary for us to reach a fair and just judgment in regard to such a marvelous Teacher. For in this great accomplishment He stood single and alone. Could He have made such a change and brought about such a condition among these people without the sanction and assistance of a heavenly power? Could He have transformed a people from humiliation to glory without a holy and divine support?

None other than a divine power could have done this. Therein lies the proof of Prophethood because the mission of a Prophet is education of the human race such as this Personage accomplished, proving Him to be a mighty Prophet among the

Prophets and His Book the very Book of God. This is a rational, direct and perfect proof.

In brief, Moses – upon Whom be peace! – founded the law of God, purified the morals of the people of Israel and gave them an impetus toward nobler and higher attainments. But after the departure of Moses, following the decline of the glory of Solomon's era and during the reign of Jeroboam there came a great change in this nation. The high ethical standards and spiritual perfections ceased to exist. Conditions and morals became corrupt, religion was debased, and the perfect principles of the Mosaic law were obscured in superstition and misbelief. War and strife arose among the tribes, and their unity was destroyed. The followers of Jeroboam declared themselves rightful and valid in kingly succession, and the supporters of Rehoboam made the same claim. Finally, the tribes were torn asunder by hostility and hatred, the glory of Israel was eclipsed, and so complete was the degradation that a golden calf was set up as an object of worship in the city of Tyre. Thereupon God sent Elijah, the prophet, who redeemed the people, renewed the law of God and established an era of new life for Israel. History shows a still later change and transformation when this oneness and solidarity were followed by another dispersion of the tribes. Nebuchadnezzar, King of Babylon, invaded the Holy Land and carried away captive seventy thousand Israelites to Chaldea, where the greatest reverses, trials and suffering afflicted these unfortunate people. Then the prophets of God again reformed and reestablished the law of God, and the people in their humiliation again followed it. This resulted in their liberation, and under the edict of Cyrus, King of Persia, there was a return to the Holy City. Jerusalem and the Temple of Solomon were rebuilt, and the glory of Israel was restored. This lasted but a short time; the morality of the people declined, and conditions reached an extreme degree until the Roman general Titus took Jerusalem and razed it to its foundations. Pillage and conquest completed the desolation; Palestine became a waste and wilderness, and the Jews fled from the Holy Land of their ancestors. The cause of this disintegration and dispersion was the departure of Israel from the foundation of the law of God revealed by Moses – namely, the acquisition of divine virtues, morality, love, the development of arts and sciences and the spirit of the oneness of humanity.

During the time that the people of Israel were being tossed and afflicted by the conditions I have named, Jesus Christ appeared among them. Jesus of Nazareth was a Jew. He was single and unaided, alone and unique. He had no assistant. The Jews at once pronounced Him to be an enemy of Moses. They declared that He was the destroyer of the Mosaic laws and

ordinances. Let us examine the facts as they are, investigate the truth and reality in order to arrive at a true opinion and conclusion. For a completely fair opinion upon this question we must lay aside all we have and investigate independently. This Personage, Jesus Christ, declared Moses to have been the Prophet of God and pronounced all the prophets of Israel as sent from God. He proclaimed the Torah the very Book of God, summoned all to conform to its precepts and follow its teachings. It is an historical fact that during a period of fifteen hundred years the kings of Israel were unable to promulgate broadcast the religion of Judaism. In fact, during that period the name and history of Moses were confined to the boundaries of Palestine and the Torah was a book well known only in that country. But through Christ, through the blessing of the New Testament of Jesus Christ, the Old Testament, the Torah, was translated into six hundred different tongues and spread throughout the world. It was through Christianity that the Torah reached Persia. Before that time there was no knowledge in that country of such a book, but Christ caused its spread and acceptance. Through Him the name of Moses was elevated and revered. He was instrumental in publishing the name and greatness of the Israelitish prophets, and He proved to the world that the Israelites constituted the people of God. Which of the kings of Israel could have accomplished this? Were it not for Jesus Christ, would the Bible, the Torah have reached this land of America? Would the name of Moses be spread throughout the world? Refer to history. Everyone knows that when Christianity was spread, there was a simultaneous spread of the knowledge of Judaism and the Torah. Throughout the length and breadth of Persia there was not a single volume of the Old Testament until the religion of Jesus Christ caused it to appear everywhere so that today the Holy Bible is a household book in that country. It is evident, then, that Christ was a friend of Moses, that He loved and believed in Moses; otherwise, He would not have commemorated His name and Prophethood. This is self-evident. Therefore, Christians and Jews should have the greatest love for each other because the Founders of these two great religions have been in perfect agreement in Book and teaching. Their followers should be likewise.

We have already stated the valid proofs of Prophethood. We find the very evidences of the validity of Moses were witnessed and duplicated in Christ. Christ was also a unique and single Personage born of the lineage of Israel. By the power of His Word He was able to unite people of the Roman, Greek, Chaldean, Egyptian and Assyrian nations. Whereas they had been cruel, bloodthirsty and hostile, killing, pillaging and taking each other captive, He cemented them together in a perfect

bond of unity and love. He caused them to agree and become reconciled. Such mighty effects were the results of the manifestation of one single Soul. This proves conclusively that Christ was assisted by God.

Today all Christians admit and believe that Moses was a Prophet of God. They declare that His Book was the Book of God, that the prophets of Israel were true and valid and that the people of Israel constituted the people of God. What harm has come from this? What harm could come from a statement by the Jews that Jesus was also a Manifestation of the Word of God? Have the Christians suffered for their belief in Moses? Have they experienced any loss of religious enthusiasm or witnessed any defeat in their religious belief by declaring that Moses was a Prophet of God, that the Torah was a Book of God and that all the prophets of Israel were prophets of God?

It is evident that no loss comes from this. And now it is time for the Jews to declare that Christ was the Word of God, and then this enmity between two great religions will pass away. For two thousand years this enmity and religious prejudice have continued. Blood has been shed, ordeals have been suffered. These few words will remedy the difficulty and unite two great religions. What harm could follow this: that just as the Christians glorify and praise the name of Moses, likewise the Jews should commemorate the name of Christ, declare Him to be the Word of God and consider Him as one of the chosen Messengers of God?

A few words concerning the Qur'an and the Muslims: When Muhammad appeared, He spoke of Moses as the great Man of God. In the Qur'an He refers to the sayings of Moses in seven different places, proclaims Him a Prophet and the possessor of a Book, the Founder of the law and the Spirit of God. He said, "Whosoever believes in Him is acceptable in the estimation of God, and whosoever shuns Him or any of the prophets is rejected of God." Even in conclusion He calls upon His own relatives, saying, "Why have ye shunned and not believed in Moses? Why have ye not acknowledged the Torah? Why have ye not believed in the Jewish prophets?" In a certain surih of the Qur'an He mentions the names of twenty-eight of the prophets of Israel, praising each and all of them. To this great extent He has ratified and commended the prophets and religion of Israel. The purport is this: that Muhammad praised and glorified Moses and confirmed Judaism. He declared that whosoever denies Moses is contaminated and even if he repents, his repentance will not be accepted. He pronounced His own relatives infidels and impure because they had denied the

prophets. He said, "Because you have not believed in Christ, because you have not believed in Moses, because you have not believed in the Gospels, you are infidels and contaminated." In this way Muhammad has praised the Torah, Moses, Christ and the prophets of the past. He appeared amongst the Arabs, who were a people nomadic and illiterate, barbarous in nature and bloodthirsty. He guided and trained them until they attained a high degree of development. Through His education and discipline they rose from the lowest levels of ignorance to the heights of knowledge, becoming masters of erudition and philosophy. We see, therefore that the proofs applicable to one Prophet are equally applicable to another.

In conclusion, since the Prophets themselves, the Founders, have loved, praised and testified of each other, why should we disagree and be alienated? God is one. He is the Shepherd of all. We are His sheep and, therefore, should live together in love and unity. We should manifest the spirit of justness and goodwill toward each other. Shall we do this, or shall we censure and pronounce anathema, praising ourselves and condemning all others? What possible good can come from such attitude and action? On the contrary, nothing but enmity and hatred, injustice and inhumanity can possibly result. Has not this been the greatest cause of bloodshed, woe and tribulation in the past?

Praise be to God! You are living in a land of freedom. You are blessed with men of learning, men who are well versed in the comparative study of religions. You realize the need of unity and know the great harm which comes from prejudice and superstition. I ask you, is not fellowship and brotherhood preferable to enmity and hatred in society and community? The answer is self-evident. Love and fellowship are absolutely needful to win the good pleasure of God, which is the goal of all human attainment. We must be united. We must love each other. We must ever praise each other. We must bestow commendation upon all people, thus removing the discord and hatred which have caused alienation amongst men. Otherwise, the conditions of the past will continue, praising ourselves and condemning others; religious wars will have no end, and religious prejudice, the prime cause of this havoc and tribulation, will increase. This must be abandoned, and the way to do it is to investigate the reality which underlies all the religions. This underlying reality is the love of humanity. For God is one and humanity is one, and the only creed of the Prophets is love and unity.

PUP#121 (p.402-410), FWU.092, SW_v06#01 p.003-005+006-010, PN_1912
p041x

ABU0094

Address to the Baha'is at Parsons home in Washington, 1912-Nov-09 in Washington, DC

The address delivered last evening in the Jewish synagogue evidently disturbed some of the people, including the revered rabbi who called upon me this afternoon. Together we went over the ground again, which I shall now review for your benefit.

It was not possible to make the subject completely plain to the rabbi last night, as he was very much pressed for time, but today the opportunity was sufficient for a reconsideration of the statements in detail. I wish you to understand them thoroughly and memorize them in order that you may discourse with the Jews and thus, perchance, become instrumental in leading them aright.

The quintessence of our subject was this: What is the mission of the Prophet, and what is the object of a divine law? In answer we stated: There is no doubt that the purpose of a divine law is the education of the human race, the training of humanity. All mankind may be considered as pupils or children who are in need of a divine Educator, a real Teacher. The essential requirement and qualification of Prophethood is the training and guidance of the people. Therefore, we shall first consider the efficacy of the teachings of those who have been followed and accepted as the Prophets of God. The question that must be answered is: Have They taught mankind? Have They proved Themselves efficient Educators?

Among Them was Moses. We find that He appeared as the leader of the children of Israel during a period of their captivity. They were in a state of extreme humiliation, ignorance and heedlessness, living in a very lowly manner in Egypt under conditions of life worse than death. Imagine an ignorant people, downtrodden and oppressed, thoughtless, negligent and mentally darkened, held in subjection as slaves. Moses was appointed for their deliverance and training. He guided them, led them out of bondage into the Holy Land, uplifted them from ignorance and despair, trained them so that they rose from a condition of lowliness and subjection into one of honor and importance, and enabled them to reach a high degree of perfection. They became proficient in sciences and arts, attained a lofty plane of civilization, honorable and esteemed among nations, whereas formerly they had been lowly and despised. They were ignorant; they became intelligent, finally reaching that period of supremacy and power witnessed in the Solomonic

sovereignty. Their name became widespread throughout the world, and they were esteemed for distinct virtues. Even the philosophers of Greece went to Palestine to drink from the fountains of their wisdom and sit at the feet of their sages. All these facts prove that Moses was a Prophet and a Teacher.

As to Christ: He was a single, unique and lowly individual Who appeared at a time when the Israelitish nation had fallen from the heights of its glory to the lowest condition of bondage and contempt, subject to the tyranny of the Roman Empire, living under a yoke of humiliation, ignorant and negligent of God. The historical records of the Holy Books confirm these statements. Christ – this single and unique Personage – appeared amongst these despised and degraded people, reflecting a divine power and the potency of the Holy Spirit. He unified the various peoples and nations of the world, brought them together in fellowship and agreement and gathered them beneath the overshadowing protection of one Word. His prestige and mention were not confined to the children of Israel alone, who were at that time a limited race and people, but His spiritual power had also permeated and united great influential nations who had been warlike and hostile, such as the Romans, Greeks, Egyptians, Chaldeans, Syrians and Assyrians. He dispelled their hostility, healed their hatred, made them a united people, and by His Word created the utmost love amongst them so that they advanced immeasurably in the degrees of education and human perfection, thereby attaining a never-ending glory.

The Jews had become dispersed and widely scattered. This single and unique Personage overcame all the then known world, founding an everlasting sovereignty, a mighty nation indeed. Such a result proved Him to be a great man, the first Educator of His time, the first Teacher of His period. What proofs could be greater than these? What would be more convincing than this evidence that a single individual resuscitated so many nations and peoples, unified so many tribes and sects, removed so much warfare and hatred? Undoubtedly, such accomplishment could be wrought only through the power of God and not by mere human effort, which is altogether incapable of producing these mighty results.

When Christ appeared, the Jews pronounced Him an enemy of Moses. Pharisaical rabbis of that age declared Him to be the destroyer of the Mosaic law and the institutes of the Torah. They proclaimed that He would bring great misfortune to the people of Israel, considering Him the violator of the holy Sabbath and destroyer of the Temple of Solomon. Therefore, they turned away from Him. Let us investigate this and discover whether such accusations were true or false. We will find that

in reality Christ caused the name and prestige of Moses to become widespread. Through His efforts and teaching the Book of Moses, the Bible, became known everywhere. In fifteen hundred years there had been but one translation of the Old Testament, the Torah, which translation was made from Hebrew into Greek. But through the instrumentality of Christ's message and teachings it was translated into six hundred tongues and spread to every part of the world. All the kings and prophets of Israel were unable to promulgate the teachings of Judaism and the name of Moses beyond the borders of Palestine, whereas through Christ Judaism became an established religion in Asia, Africa, Europe and the world generally. Through the message of Christ, Moses was everywhere proclaimed a Prophet of God and His Book the Book of God. Shall we consider this Personage an enemy or a friend of Moses?

Justice is needed; we must render fair judgment upon this question. Had He been an enemy, He would not have allowed the name and teachings of Moses to become widespread in the world. He would not have promulgated the law and principles of the Torah. Would there have been any mention of Moses in America? Could even the name of Judaism have reached this part of the world through any other instrumentality? Undoubtedly, it was owing to the blessed agency and influence of Christianity that Judaism became established in this western world. Moses had no better friend and sympathizer than Christ. Consider how the illiterate among the Israelites conceal the reality of these facts and continue the delusion that Christ was an enemy of Moses. All Christians believe in Moses. They declare that He was a Man of God, the Interlocutor and Prophet of God, that His Book was the Book of God, that the people of Israel were the people of God and that all the prophets of Israel were valid and true. They offer unlimited praise, sincere eulogy, and manifest unlimited love for the religion of Moses. What harm comes from this? And if the Jews should say that Christ was also the Word of God, the Spirit of God, what harm could follow this statement? Just these few words would be the cause of reconciling the Christians and Jews. The Christians accept Moses and His Book. What harm have they suffered on account of this belief? Have they lost anything because of it?

In answer to all these questions the rabbi answered, "No."

We continued: What harm could result if the Jews were in a similar attitude toward Christianity, declaring that Christ was the Word of God, that the Gospel is the Book of God? Such an attitude as this would cause the enmity of many centuries to pass away. If we declare that Moses was the Prophet of

God and that His Book was the law of God, does it harm our religious standpoint? Not at all. Furthermore, every nation is proud of its great men and heroes even though those great ones may have been atheists or agnostics. Today France glorifies Napoleon Bonaparte, saying, "He was a French military genius," whereas, in reality, he was a tyrant. They say, "Voltaire was ours," although Voltaire was an atheist. "Rousseau was a great man of this nation," and yet Rousseau was irreligious. France is proud of these great men. Feasts are held commemorating them, their names are perpetuated in special days, their memories treasured in prominent places, and there is music and celebration in their honor. The nation is proud of them. And now, do you consider these great men of France greater than Jesus of Nazareth? It is evident that in comparison with Jesus Christ they are as nothing. Consider the grandeur and majesty of Jesus in contrast with such men as we have mentioned. Consider Him from the standpoint of fame and renown. Where is the station of Christ, and where is their station? What comparison is there? In reality, Christ is incomparable. What harm, then, could come from your declaration that Jesus of Nazareth was a great man of Israelitish birth and, therefore, we love Him? That we have given to the world a great man indeed? That this mighty Personage, Whose Word has spread throughout the world, Who has conquered the East and the West, was an Israelite? Should you not be proud of Him? When you glorify and honor the memory of Christ, rest assured that the Christians will take your hands in real fellowship. All difficulty, hesitancy and restraint will vanish. Consider the troubles and persecutions heaped upon you in Russia for your fanaticism of unbelief. And you must not think that this is ended.

This humiliation will continue forever. The time may come when in Europe itself they will arise against the Jews. But your declaration that Christ was the Word of God will end all such trouble. My advice is that in order to become honorable, protected and secure among the nations of the world, in order that the Christians may love and safeguard the Israelitish people, you should be willing to announce your belief in Christ, the Word of God. This is a complete statement; there is nothing more. Is it not thoughtless, ignorant prejudice which restrains you from doing so? Declare that, verily, the Word of God was realized in Him, and all will be right.

The rabbi thoughtfully said, "I believe that what you have said is perfectly true, but I must ask one thing of you. Will you not tell the Christians to love us a little more?"

We replied, "We have advised them and will continue to do so."

PUP#122 (p.411-415), SW_v06#02 p.011-013+016

ABU0138

Public address given at Parsons home on 1912-Nov-09 in Washington, DC

Every composition is necessarily subject to destruction or disintegration. For instance, this flower is a composition of various elements; its decomposition is inevitable. When this composed form undergoes decomposition – in other words, when these elements separate and disintegrate – that is what we call the death of the flower. For inasmuch as it is composed of single elements, the grouping of multitudinous cellular atoms, it is subject to disintegration. This is the mortality of the flower. Similarly, the body of man is composed of various elements. This composition of the elements has been given life. When these elements disintegrate, life disappears, and that is death. Existence in the various planes, or kingdoms, implies composition; and nonexistence, or death, is decomposition.

But the inner and essential reality of man is not composed of elements and, therefore, cannot be decomposed. It is not an elemental composition subject to disintegration or death. A true and fundamental scientific principle is that an element itself never dies and cannot be destroyed for the reason that it is single and not composed. Therefore, it is not subject to decomposition.

Another evidence or proof of the indestructibility of the reality of man is that it is not affected by the changes of the physical body. These changing conditions of the bodily composition are definite and continual. At one time it is normal, at another time abnormal. Now it is weak, now strong. It suffers injury, a hand may be amputated, a limb broken, an eye destroyed, an ear deafened or some defect appear in a certain organ, but these changes do not affect the human spirit, the soul of man. If the body becomes stout or thin, decrepit or strong, the spirit or soul is unaffected thereby. If a part of the bodily organism be destroyed, even if it be dismembered completely, the soul continues to function, showing that no changes of the body affect its operation. We have seen that death and mortality are synonymous with change and disintegration. As we find

the soul unaffected by this change and disintegration of the body, we, therefore, prove it to be immortal; for that which is changeable is accidental, evanescent.

Furthermore, this immortal human soul is endowed with two means of perception: One is effected through instrumentality; the other, independently. For instance, the soul sees through the instrumentality of the eye, hears with the ear, smells through the nostrils and grasps objects with the hands. These are the actions or operations of the soul through instruments. But in the world of dreams the soul sees when the eyes are closed. The man is seemingly dead, lies there as dead; the ears do not hear, yet he hears. The body lies there, but he – that is, the soul – travels, sees, observes. All the instruments of the body are inactive, all the functions seemingly useless. Notwithstanding this, there is an immediate and vivid perception by the soul. Exhilaration is experienced. The soul journeys, perceives, senses. It often happens that a man in a state of wakefulness has not been able to accomplish the solution of a problem, and when he goes to sleep, he will reach that solution in a dream. How often it has happened that he has dreamed, even as the prophets have dreamed, of the future; and events which have thus been foreshadowed have come to pass literally.

Therefore, we learn that the immortality of the soul, or spirit, is not contingent or dependent upon the so-called immortality of the body, because the body in the quiescent state, in the time of sleep, may be as dead, unconscious, senseless; but the soul, or spirit, is possessed of perceptions, sensations, motion and discovery. Even inspiration and revelation are obtained by it. How many were the prophets who have had marvelous visions of the future while in that state! The spirit, or human soul, is the rider; and the body is only the steed. If anything affects the steed, the rider is not affected by it. The spirit may be likened to the light within the lantern. The body is simply the outer lantern. If the lantern should break, the light is ever the same because the light could shine even without the lantern. The spirit can conduct its affairs without the body. In the world of dreams it is precisely as this light without the chimney glass. It can shine without the glass. The human soul by means of this body can perform its operations, and without the body it can, likewise, have its control. Therefore, if the body be subject to disintegration, the spirit is not affected by these changes or transformations.

It is an evident fact that the body does not conduct the process of intellection or thought radiation. It is only the medium of the grossest sensations. This human body is purely animal in

type and, like the animal, it is subject only to the grosser sensibilities. It is utterly bereft of ideation or intellection, utterly incapable of the processes of reason. The animal perceives what its eye sees and judges what the ear hears. It perceives according to its animal senses, the scent of the nostril, the taste of the tongue. It comprehends not beyond its sense perceptions. The animal is confined to its feelings and sensibilities, a prisoner of the senses. Beyond these, in the finer higher processes of reasoning, the animal cannot go. For instance, the animal cannot conceive of the earth whereon it stands as a spherical object because the spherical shape of the earth is a matter of conscious reasoning. It is not a matter of sense perception. An animal in Europe could not foresee and plan the discovery of America as Columbus did. It could not take the globe map of the earth and scan the various continents, saying, "This is the eastern hemisphere; there must be another, the western hemisphere." No animal could know these things for the reason that they are referable to intellection. The animal cannot become aware of the fact that the earth is revolving and the sun stationary. Only processes of reasoning can come to this conclusion. The outward eye sees the sun as revolving. It mistakes the stars and the planets as moving about the earth. But reason decides their orbit, knows that the earth is moving and the other worlds fixed, knows that the sun is the solar center and ever occupies the same place, proves that it is the earth which revolves around it. Such conclusions are entirely intellectual, not according to the senses.

Hence, we know that in the human organism there is a center of intellection, a power of intellectual operation which is the discoverer of the realities of things. This power can unravel the mysteries of phenomena. It can comprehend that which is knowable, not alone the sensible. All the inventions are its products. For all of these have been the mysteries of nature. There was a time when the energy of electricity was a mystery of nature, but that collective reality which is manifest in man discovered this mystery of nature, this latent force. Having discovered it, man brought it into the plane of visibility. All the sciences which we now utilize are the products of that wondrous reality. But the animal is deprived of its operations. The arts we now enjoy are the expressions of that marvelous reality. The animal is bereft of them because these conscious realities are peculiar to the human spirit. All the traces are the outcoming of the perfections which comprehend realities. The animal is bereft of these.

Such evidences prove conclusively that man is possessed of two realities, as it were: a reality connected with the senses which is shared in common with the animal, and another reality which

is conscious and ideal in character. This latter is the collective reality and the discoverer of mysteries. That which discovers the realities of things undoubtedly is not of the elemental substances. It is distinct from them. For mortality and disintegration are the properties inherent in compositions and are referable to things which are subject to sense perceptions, but the collective reality in man, not being so subject, is the discoverer of things. Therefore, it is real, eternal and does not have to undergo changes and transformations.

There are many other proofs concerning this vital subject, but I shall conclude with the words of Jesus Christ: "That which is born of the Spirit is spirit" and is acceptable in the Kingdom of God. This means that just as in the first birth the fetus comes forth from the matrix of the mother into the conditions of the human kingdom, even so the spirit of man must be born out of the matrix of naturalism, out of the baser nature, in order that he may comprehend the great things of the Kingdom of God. He must be born out of mother earth to find the everlasting life. And this collective reality, or spirit, of man, being born out of the world of nature, possessing the attributes of God, will continue to live forever in the eternal realm.

PUP#123 (p.415-418), SW_v05#19 p.291-293

ABU0260

Address to the Baha'is at Rauscher's Hall in Washington, 1912-Nov-09 in Washington, DC

I feel a keen sense of joy in being present at this banquet this evening, for – praise be to God! – before me are radiant faces, ears attuned to the melodies of the Supreme Concourse, hearts aglow with the fire of the love of God, spirits exhilarated through the glad tidings of God, souls sheltered beneath the overshadowing power of the Kingdom of Abha. I see before me an assemblage of souls who are of the chosen and not of the many called. And it is my hope that through the favors of Baha'u'llah He may continue to attract you to His Kingdom and render you victorious and triumphant in your service to the oneness and solidarity of mankind. May He assist all who are firm in establishing the unity of the inhabitants of this earth. May all of you thereby become my partners and coadjutors in servitude.

O Lord! Confirm and aid this assemblage. Confirm these souls through the breaths of Thy Holy Spirit. Enlighten the eyes by the vision of these radiant lights, and make the ears joyful through the anthems of Thy call to service. O God! Verily, we have gathered here in the fragrance of Thy love. We have turned to Thy Kingdom. We seek naught save Thee and desire nothing save Thy good pleasure. O God! Let this food be Thy manna from heaven, and grant that this assemblage may be a concourse of Thy supreme ones. May they be the quickening cause of love to humanity and the source of illumination to the human race. May they be the instruments of Thy guidance upon earth. Verily, Thou art powerful. Thou art the Bestower. Thou art the Forgiver, and Thou art the Almighty.

In the world many banquets, assemblages and meetings have been organized, but those gatherings have been commercial, political, educational or social in their purpose and motive. Meetings are held for the promotion of financial plans or promulgation of the arts and sciences. Others have sought to establish agricultural industries or consummate territorial agreements. Innumerable assemblages have been held for consultation upon subjects of learning and education. All such meetings have for their object the advancement of civilization. But – praise be to God! – this banquet and this assemblage are for none other purpose than love, for the purpose of announcing the divine Kingdom, for the manifestation of the ineffable traces of God, for reflecting the effulgences of the Kingdom of God, for binding hearts together, for service to the world of humanity, for the promulgation of humanitarian and altruistic realities, for the advancement and advocating of international peace, for the illumination of the whole world. Therefore, such an assemblage is matchless and peerless because other assemblages are held for a limited object and personal motive, whereas this meeting is for God and God only, for His love and purpose. It is for love of the hearts of men and the oneness of the world of humanity. Therefore, we should offer thanks to God, for He has confirmed us in attaining to the happiness of this occasion. He has appointed us servants of the human world, advocates of peace and unity among the religions, heralds of universal agreement among the races and nations, founders of divine reconciliation among all peoples.

It is my fond and fervent hope through the favor of God that this present meeting may be instrumental in ushering in the day when the standard of the oneness of the world of humanity shall be held aloft in America. May it be the first real foundation of international peace, having for its object universal service to man. May it be divine philanthropy without distinctions or differentiations in humankind. May you consider

all religions the instruments of God and regard all races as channels of divine manifestation. May you view mankind as the sheep of God and know for a certainty that He is the real Shepherd. Consider how this kind and tender Shepherd cares for all His flock; how He leads them in green pastures and beside the still waters. How well He protects them! Verily, this Shepherd makes no distinctions whatsoever; to all the sheep He is equally kind. Therefore, we must follow the example of God and strive in pathways of goodwill toward all humanity. May we endeavor with heart and soul to reconcile the religions of the earth, unify the peoples and races and blend the nations in a perfect solidarity. May we uphold the flag of international agreement and enkindle a light which shall illumine all regions with the radiance of oneness. May our purposes centralize in the earnest desire of attaining the good pleasure of God, and may our supreme energies be directed to welding together the human household. Let us not regard our own respective capacities; nay, rather, let us regard forever the favors and bounties of God. The drop must not estimate its own limited capacity; it must realize the volume and sufficiency of the ocean, which ever glorifieth the drop. The tender and simple seed, solitary though it may be, must not look upon its own lack of power. Nay, rather, its attention must ever be directed to the sun, in the rays of which it finds life and quickening; and it must ever consider the downpour of the cloud of mercy. For the bounty of the cloud, the effulgence and heat of the sun and the breath of the vernal zephyrs can transform the tiny seed and develop it into a mighty tree. And may you remember that a single infinitesimal atom in the ray of the sun through a shining beam of the solar energy becomes glorified and radiant.

Therefore, let us ever trust in God and seek confirmation and assistance from Him. Let us have perfect and absolute confidence in the bounty of the Kingdom. Review the events surrounding souls of bygone times in the beginning of their day; and again consider them when, through the aid and assistance of God, they proved to be the mighty ones of God. Remember that Peter was a fisherman, but through the bounty of the Kingdom he became the great apostle. Mary Magdalene was a villager of lowly type, yet that selfsame Mary was transformed and became the means through which the confirmation of God descended upon the disciples. Verily, she served the Kingdom of God with such efficiency that she became well-known and oft mentioned by the tongues of men. Even today she is shining from the horizon of eternal majesty. Consider how infinite is the bounty of God that a woman such as Mary Magdalene should be selected by God to become the channel of confirmation to the disciples and a light of nearness in His Kingdom.

Consequently, trust ye in the bounty and grace of God, and rest assured in the bestowals of His eternal outpouring. I hope that each one of you may become a shining light even as these electric lights are now brilliant in their intensity. Nay, may each one of you be a luminary like unto a sparkling star in the heaven of the divine Will. This is my supplication at the throne of God. This is my hope through the favors of Baha'u'llah. I offer this prayer in behalf of all of you and beg with a contrite heart that you may be assisted and glorified with an eternal bestowal.

PUP#124 (p.418-421), SW_v06#13 p.097-099

ABU2979

Words to a man who had lost both legs, spoken at Parsons home on 1912-Nov-09 in Washington, DC

Mutilation of the body brings no harm to the soul. This is one of the proofs of the immortality of the soul, for death consists of the change and dispersion of the members and elements of the body. As a bodily change does not bring about change in the soul, it is evident that the soul is unchanging and imperishable.

انچه از جسم کاسته شود نقصی بر روح وارد
نیاید این یکی از دلائل بقای روح است چه که
موت عبارت از تبدیل و تشتت اعضا و عناصر
جسمانی است و چون از تغییر جسم تغییری در
روح حاصل نشود معلومست که روح لن یتغیر
است و محفوظ

MHMD1.382

BDA1.364.02

ABU3118

Words to the Baha'is, spoken at Parsons home on 1912-Nov-09 in Washington, DC

O Lord! We are assembled here in the utmost love and are turned toward Thy Kingdom. We seek none other but Thee and desire not but Thy good pleasure. O Lord! Make this food heavenly and make those assembled here of the hosts of Thy Supreme Concourse so that they may become life-giving and the cause of the enlightenment of the world of man, that they

ای پروردگار این طعام را مائده آسمانی کن
این جمع را از اعضاء ملاء اعلیٰ فرما تا سبب
حیات گردند و باعث نورانیت عالم انسانی شوند
و بهدایت من علی الأرض بر خیزند توئی مقتدر
و توانا و توئی بخشنده و مهربان

BDA1.363.06

may arise to, guide all the peoples of the world. Thou art the All-Powerful, the Almighty, the Forgiving and the Kind.

MHMD1.382

AB11317

Cablegram dated 1912-Nov-09

To: May Maxwell, in Montreal

Date: 1912-Nov-09

We will arrive in New York Monday Night. The time for sail is not yet set. You and friends have permission to come to New York. Abbas

MAX.285a

ABU3321

Words to a Rabbi, spoken on 1912-Nov-09 in Washington, DC

Whenever these people mention each other's leaders with due reverence then all sufferings and contentions shall cease and instead of hatred there will be love and instead of enmity and disunity there will be harmony and affection. This is my purpose.

MHMD1.381

هر گاه این امم رؤسای یکدیگر را به عزّت یاد نمایند جمیع ذلّتها و جدالها از میان برخیزد بجای نفرت الفت و بجای عداوت و بیگانگی محبّت و یگانگی حاصل شود مقصد من اینست

BDA1.362.04

ABU0102*Public address given at Parsons home on 1912-Nov-10 in Washington, DC*

What is the reality of Divinity, or what do we understand by God?

When we consider the world of existence, we find that the essential reality underlying any given phenomenon is unknown. Phenomenal, or created, things are known to us only by their attributes. Man discerns only manifestations, or attributes, of objects, while the identity, or reality, of them remains hidden. For example, we call this object a flower. What do we understand by this name and title? We understand that the qualities appertaining to this organism are perceptible to us, but the intrinsic elemental reality, or identity, of it remains unknown. Its external appearance and manifest attributes are knowable; but the inner being, the underlying reality or intrinsic identity, is still beyond the ken and perception of our human powers. Inasmuch as the realities of material phenomena are impenetrable and unknowable and are only apprehended through their properties or qualities, how much more this is true concerning the reality of Divinity, that holy essential reality which transcends the plane and grasp of mind and man? That which comes within human grasp is finite, and in relation to it we are infinite because we can grasp it. Assuredly, the finite is lesser than the infinite; the infinite is ever greater. If the reality of Divinity could be contained within the grasp of human mind, it would after all be possessed of an intellectual existence only – a mere intellectual concept without extraneous existence, an image or likeness which had come within the comprehension of finite intellect. The mind of man would be transcendental thereto. How could it be possible that an image which has only intellectual existence is the reality of Divinity, which is infinite? Therefore, the reality of Divinity in its identity is beyond the range of human intellection because the human mind, the human intellect, the human thought are limited, whereas the reality of Divinity is unlimited. How can the limited grasp the unlimited and transcend it? Impossible. The unlimited always comprehends the limited. The limited can never comprehend, surround nor take in the unlimited. Therefore, every concept of Divinity which has come within the intellection of a human being is finite, or limited, and is a pure product of imagination, whereas the reality of Divinity is holy and sacred above and beyond all such concepts.

But the question may be asked: How shall we know God? We know Him by His attributes. We know Him by His signs. We know Him by His names. We know not what the reality of the sun is, but we know the sun by the ray, by the heat, by its efficacy and penetration. We recognize the sun by its bounty and effulgence, but as to what constitutes the reality of the solar energy, that is unknowable to us. The attributes characterizing the sun, however, are knowable. If we wish to come in touch with the reality of Divinity, we do so by recognizing its phenomena, its attributes and traces, which are widespread in the universe. All things in the world of phenomena are expressive of that one reality. Its lights are shining, its heat is manifest, its power is expressive, and its education, or training, resplendent everywhere. What proof could there be greater than that of its functioning or its attributes which are manifest? This plant or this flower – we ask: Does it exist or not? Can this plant – this flower – comprehend the reality of man? Can it put itself in touch with the human existence or reality? Evidently not. It is entirely out of tune with the human kingdom; it is not possessed of the capacity, although both man and the flower have been created. But the difference in the degrees between the vegetable and the human is ever a hindrance, an obstacle. Inasmuch as the degree of capacity appertaining to this plant is inferior to our human kingdom, it is entirely impossible for the plant, which is inferior, to comprehend man, who is superior, although both are accidental, or created. We are created; likewise, this plant is existent, this mineral exists, this wood exists. But can this flooring here comprehend those who are standing upon it? It cannot, because sight and hearing are properties or faculties belonging to a higher kingdom than the mineral. The difference between these two kingdoms, the vast difference between the mineral kingdom and the human kingdom, is a hindrance to comprehension.

How, then, can the reality of man, which is accidental, ever comprehend the Reality of God, which is eternal? It is self-evidently an impossibility. Hence we can observe the traces and attributes of God, which are resplendent in all phenomena and shining as the sun at midday, and know surely that these emanate from an infinite source. We know that they come from a source which is infinite indeed.

Furthermore, it is a philosophical principle that the existence of phenomena implies composition and that mortality, or nonexistence, is equivalent to decomposition. For example, certain elements have come together, and as a result of that composition man is here. Certain elements have entered into the structure of this flower. Certain organic or cellular elements have been

utilized in the composition of every animal organism. Therefore, we can state that existence necessitates composition, and death is another expression for decomposition. When there is disintegration amongst these composing elements, that is death; that is mortality. The elements which have gone into the body of this flower and which have given existence to this form and shape will finally disintegrate; this beautiful organism will decompose; and this we call mortality, death. Consequently, the conclusion is that life means composition, and death is equivalent to decomposition. On this account the materialists are of the opinion that life is the mere conjoining of elemental substances into myriad forms and shapes. The materialist comes to the conclusion that life, in other words, means composition; that wherever we find single elements combined in aggregate form, there we behold the phenomena of organic life; that every organic composition is organic life. Now if life means composition of elements, then the materialist may come to the conclusion of the nonnecessity of a composer, the nonnecessity of a creator; for composition is all there is to it, and that is accomplished by adhesion or cohesion.

In response to this we say that composition must needs be of three kinds:

One form of composition is termed philosophically the accidental, another the involuntary, and a third the voluntary. As to the first, or accidental, composition: This would signify that certain elements through inherent qualities and powers of attraction or affinity have been gathered together, have blended, and so composed a certain form, being or organism. This can be proven to be false; for composition is an effect, and philosophically no effect is conceivable without causation. No effect can be conceived of without some primal cause. For example, this heat is an effect; but that energy which gives forth this phenomenon of heat is the cause. This light is an effect, but back of it is the energy which is the cause. Is it possible for this light to be separated from the energy whereof it is a property? That is impossible and inconceivable. It is self-evidently false. Accidental composition is, therefore, a false theory and may be excluded.

As to the second form of composition – involuntary: This means that each element has within itself as an inherent property the power of composition. For example, the inherent quality of fire is burning, or heat; heat is a property of fire. Humidity is the inherent nature or property of water. You cannot conceive H₂O, which is the chemical form of water, without having humidity associated; for that is an inherent quality of water. The power of attraction has as its function attractive,

or magnetic, qualities. We cannot separate attraction from that power. The power of repulsion has as its function repelling – sending off. You cannot separate the effect from the cause. If these premises be true – and they are self-evident – then it would be impossible for a composite being, for the elements which have gone into the makeup of a composite organism, ever to be decomposed because the inherent nature of each element would be to hold fast together. As fire cannot be separated from heat, likewise the elemental being could not be subjected to decomposition, and this does not hold true because we see decomposition everywhere. Hence this theory is untrue, inasmuch as we observe that after each composition there is a process of decomposition which forever ends it. By this we learn that composition as regards phenomena is neither accidental nor involuntary.

Then what have we left as a form of composition? It is the voluntary form of composition, which means that composition is effected through a superior will, that there is will expressed in this motive or action. It is thus proved that the existence of phenomena is effected through the eternal Will, the Will of the Living, Eternal and Self-subsistent, and this is a rational proof concerning composition whereof there is no doubt or uncertainty. Furthermore, it is quite evident that our kind of life, our form of existence, is limited and that the reality of all accidental phenomena is, likewise, limited. The very fact that the reality of phenomena is limited well indicates that there must needs be an unlimited reality, for were there no unlimited, or infinite, reality in life, the finite being of objects would be inconceivable. To make it plainer for you, if there were no wealth in the world, you would not have poverty. If there were no light in the world, you could not conceive of darkness, for we know things philosophically by their antitheses. We know, for example, that poverty is the lack of wealth. Where there is no knowledge, there is no ignorance. What is ignorance? It is the absence of knowledge. Therefore, our limited existence is a conclusive proof that there is an unlimited reality, and this is a shining proof and evident argument. Many are the proofs concerning this matter, but there is not time to go into the subject further.

This is our last evening, and I ask God that His confirmations may encompass you, that your hearts may become radiant, that your eyes become illumined through witnessing the signs of God, that your ears hearken to the anthems of heaven, that your faces be set aglow with the radiant light of the Word of God. May you all be united, may you be agreed, may you serve the solidarity of mankind. May you be well-wishers of all humanity. May you be assistants of every poor one. May

you be nurses for the sick. May you be sources of comfort to the broken in heart. May you be a refuge for the wanderer. May you be a source of courage to the affrighted one. Thus, through the favor and assistance of God may the standard of the happiness of humanity be held aloft in the center of the world and the ensign of universal agreement be unfurled.

PUP#125 (p.421-425), SW_v06#03 p.021-024, SAS.108x

ABU0256

Public address given at Parsons home on 1912-Nov-10 in Washington, DC

This is a beautiful assembly. I am very happy that white and black are together. This is the cause of my happiness, for you all are the servants of one God and, therefore, brothers, sisters, mothers and fathers. In the sight of God there is no distinction between whites and blacks; all are as one. Anyone whose heart is pure is dear to God – whether white or black, red or yellow. Among the animals colors exist. The doves are white, black, red, blue; but notwithstanding this diversity of color they flock together in unity, happiness and fellowship, making no distinction among themselves, for they are all doves. Man is intelligent and thoughtful, endowed with powers of mind. Why, then, should he be influenced by distinction of color or race, since all belong to one human family? There is no sheep which shuns another as if saying, “I am white, and you are black.” They graze together in complete unity, live together in fellowship and happiness. How then can man be limited and influenced by racial colors? The important thing is to realize that all are human, all are one progeny of Adam. Inasmuch as they are all one family, why should they be separated?

I had a servant who was black; his name was Isfandiyar. If a perfect man could be found in the world, that man was Isfandiyar. He was the essence of love, radiant with sanctity and perfection, luminous with light. Whenever I think of Isfandiyar, I am moved to tears, although he passed away fifty years ago. He was the faithful servant of Baha'u'llah and was entrusted with His secrets. For this reason the Shah of Persia wanted him and inquired continually as to his whereabouts. Baha'u'llah was in prison, but the Shah had commanded many persons to find Isfandiyar. Perhaps more than one hundred officers were appointed to search for him. If they had succeeded in catching

him, they would not have killed him at once. They would have cut his flesh into pieces to force him to tell them the secrets of Baha'u'llah. But Isfandiyar with the utmost dignity used to walk in the streets and bazaars. One day he came to us. My mother, my sister and myself lived in a house near a corner. Because our enemies frequently injured us, we were intending to go to a place where they did not know us. I was a child at that time. At midnight Isfandiyar came in. My mother said, "O Isfandiyar, there are a hundred policemen seeking for you. If they catch you, they will not kill you at once but will torture you with fire. They will cut off your fingers. They will cut off your ears. They will put out your eyes to force you to tell them the secrets of Baha'u'llah. Go away! Do not stay here." He said, "I cannot go because I owe money in the street and in the stores. How can I go? They will say that the servant of Baha'u'llah has bought and consumed the goods and supplies of the storekeepers without paying for them. Unless I pay all these obligations, I cannot go. But if they take me, never mind. If they punish me, there is no harm in that. If they kill me, do not be grieved. But to go away is impossible. I must remain until I pay all I owe. Then I will go." For one month Isfandiyar went about in the streets and bazaars. He had things to sell, and from his earnings he gradually paid his creditors. In fact, they were not his debts but the debts of the court, for all our properties had been confiscated. Everything we had was taken away from us. The only things that remained were our debts. Isfandiyar paid them in full; not a single penny remained unpaid. Then he came to us, said good-bye and went away. Afterward Baha'u'llah was released from prison. We went to Baghdad, and Isfandiyar came there. He wanted to stay in the same home. Baha'u'llah, the Blessed Perfection, said to him, "When you fled away, there was a Persian minister who gave you shelter at a time when no one else could give you protection. Because he gave you shelter and protected you, you must be faithful to him. If he is satisfied to have you go, then come to us; but if he does not want you to go, do not leave him." His master said, "I do not want to be separated from Isfandiyar. Where can I find another like him, with such sincerity, such faithfulness, such character, such power? Where can I find one? O Isfandiyar! I am not willing that you should go, yet if you wish to go, let it be according to your own will." But because the Blessed Perfection had said, "You must be faithful," Isfandiyar stayed with his master until he died. He was a point of light. Although his color was black, yet his character was luminous; his mind was luminous; his face was luminous. Truly, he was a point of light.

Then it is evident that excellence does not depend upon color. Character is the true criterion of humanity. Anyone who possesses a good character, who has faith in God and is firm, whose actions are good, whose speech is good – that one is accepted at the threshold of God no matter what color he may be. In short – praise be to God! – you are the servants of God. The love of Baha'u'llah is in your hearts. Your souls are rejoicing in the glad tidings of Baha'u'llah. My hope is that the white and the black will be united in perfect love and fellowship, with complete unity and brotherhood. Associate with each other, think of each other, and be like a rose garden. Anyone who goes into a rose garden will see various roses, white, pink, yellow, red, all growing together and replete with adornment. Each one accentuates the beauty of the other. Were all of one color, the garden would be monotonous to the eye. If they were all white or yellow or red, the garden would lack variety and attractiveness; but when the colors are varied, white, pink, yellow, red, there will be the greatest beauty. Therefore, I hope that you will be like a rose garden. Although different in colors, yet – praise be to God! – you receive rays from the same sun. From one cloud the rain is poured upon you. You are under the training of one Gardener, and this Gardener is kind to all. Therefore, you must manifest the utmost kindness towards each other, and you may rest assured that whenever you are united, the confirmations of the Kingdom of Abha will reach you, the heavenly favors will descend, the bounties of God will be bestowed, the Sun of Reality will shine, the cloud of mercy will pour its showers, and the breeze of divine generosity will waft its fragrances upon you.

I hope you will continue in unity and fellowship. How beautiful to see blacks and whites together! I hope, God willing, the day may come when I shall see the red men, the Indians, with you, also Japanese and others. Then there will be white roses, yellow roses, red roses, and a very wonderful rose garden will appear in the world.

PUP#126 (p.425-428), SW_v06#13 p.099+102-103, SW_v12#05 p.108, STAB#005x

ABU0554

Address to the Baha'is at 1901 18th St. NW in Washington, 1912-Nov-10 in Washington, DC

I am greatly pleased with the friends in Washington and experience real happiness in meeting them. Likewise, I am pleased with the friends from Baltimore, for I have observed that their hearts are attracted to the love of Baha'u'llah. Their vision is extended toward the Kingdom of Baha. Their spirits are rejoicing in the glad tidings of Abha. Verily, they are servants of the Cause of God. All are engaged in service, and the perfection of their desire is to enter into the Kingdom of Abha and draw near unto God. For that reason I am very happy and well pleased with them. I pray for you all. May the favors of the Blessed Beauty, Baha'u'llah, encompass you, and may the lights of the Sun of Reality be your illumination. May you all become united and assured. May you serve the Cause of God as one single, united force. I give you the glad tidings that the confirmations of God will descend upon you. Be ye assured of this. Ye will become illumined. Ye will become conquerors.

But after I leave, some people may arise in opposition, heaping persecutions upon you in their bitterness, and in the newspapers there may be articles published against the Cause. Rest ye in the assurance of firmness. Be well poised and serene, remembering that this is only as the harmless twittering of sparrows and that it will soon pass away. If such things do not happen, the fame of the Cause will not become widespread, and the summons of God will not be heard.

Consider the history of the past. Recall, for instance, the days of Christ and the events subsequent thereto. How many were the books written against Him! What calumnies were attributed to Him! How violent were the utterances in the temples against Him! How many the accusations! What hatred and persecution! How they scoffed at Him in derision and contempt! Consider the titles and epithets they bestowed upon His majesty! They even designated Him Beelzebub – Satan. They said Beelzebub had been captured and crucified. They placed a crown of thorns upon Beelzebub's head and paraded Him through the streets. This was the name the Jews bestowed upon Christ; it is written in the Gospel. There were many other forms of reviling and persecution, spitting in His beautiful face, cursing and anathematizing, bowing backward toward Him, saying, "Peace be on thee, thou king of the Jews!" "Peace be on thee, thou destroyer of the temple!" "Peace be on

thee, thou king and pretender who would restore the temple in three days!"

The philosophers of the times, Romans and Greeks, wrote against Christ. Even the kings wrote books of abuse, calumny and contempt. One of these kings was a Caesar. He was also a philosopher. In his book he says, concerning the people of Christ, "The most degraded of people are the Christians. The most immoral of the people of this time are the Christians. Jesus of Nazareth has led them astray. O people! If you wish to know who Jesus is and what Christian means, go and ask his relatives. Go and ask the Jews who know him. See what a bad person he is, how degraded he is." There were many similar accounts. But remember that these statements did not affect the cause of Christianity. On the contrary, Christianity advanced daily in power and potency.

Day by day the majesty of Christ grew in splendor and effulgence. Therefore, my purpose is to warn and strengthen you against accusations, criticisms, revilings and derision in newspaper articles or other publications. Be not disturbed by them. They are the very confirmation of the Cause, the very source of upbuilding to the Movement. May God confirm the day when a score of ministers of the churches may arise and with bared heads cry at the top of their voices that the Baha'is are misguided. I would like to see that day, for that is the time when the Cause of God will spread. Baha'u'llah has pronounced such as these the couriers of the Cause. They will proclaim from pulpits that the Baha'is are fools, that they are a wicked and unrighteous people, but be ye steadfast and unwavering in the Cause of God. They will spread the message of Baha'u'llah.

His Honor Mirza Abu'l-Fadl has written a treatise answering the criticisms of a London preacher. Each one of you should have a copy.[1] Read, memorize and reflect upon it. Then, when accusations and criticisms are advanced by those unfavorable to the Cause, you will be well armed. [1 Mirza Abul Fazl Gulpaygan, *The Brilliant Proof* (Chicago: Press of Bahai News Service, 1912). The booklet was published under the direction of Abdu'l-Baha while He was in America.]

PUP#127 (p.428-430), SW_v03#13 p.016x, SW_v06#13 p.103-104

ABU1741

Words to the Baha'i women, spoken at Krug home on 1912-Nov-12 in New York

- 1 This is the assemblage of my daughters in the home of my daughter, Mrs Krug. Therefore I am very happy with this gathering. It is a good gathering, very illumined. It is a spiritual assembly, a heavenly assemblage, the glances of favor surround this meeting and the Supreme Concourse looks down upon it. They heard the prayer that you read and it made them joyous. They thank Baha'u'llah saying, 'We thank Thee, O Baha'u'llah, that these maidservants are attracted to Thee and are turned to Thy Kingdom. They have no purpose but Thy Will; they wish for no station but that of service to Thy Cause.'
- 2 O Baha'u'llah! Assist these noble maidservants; make these worldly daughters heavenly; inspire their hearts and gladden their souls.
- 3 O Baha'u'llah! Make these bodies as light-giving candles, these beings the envy of flower gardens and fill their souls with a melody which will enrapture the Supreme Concourse and make them dance for joy. Make each of them a brilliant star so that the world of existence may be illumined with their light.
- 4 O Baha'u'llah! Give them heavenly power, bestow on them the inspiration of the Kingdom and vouchsafe to them divine assistance so that they may be enabled to render service unto Thee.
- 5 Thou art the Compassionate, the Merciful and the Lord of Bounty and Favor.

1 این انجمن دختران من است در خانهء دختر من مسس کروک لهذا از این اجتماع بسیار مسرورم خوب مجلسی است خیلی نورانیست محفل رحمانی است و انجمنی آسمانی نظر عنایت شامل این محفل است و ملاء اعلی ناظر باین مجلس مناجاتی که خواندید شنیدند و از استماع مناجات شما مسرورند شکر حضرت بهاءالله نمایند و گویند ای بهاءالله شکر ترا که این کنیزان منجذب توآند و متوجه بملکوت تو مقصدی جز رضای تو ندارند و مقامی جز خدمت امر تو ننجویند

2 ای بهاءالله این کنیزان عزیز را تأیید فرما و این دختران ناسوت را ملکوتی نما این قلوب را ملهم کن و این ارواح را مستبشر فرما

3 ای بهاءالله این تنها را چون شمع روشن نما و این جانها را رشک گلزار فرما نفوس را بآهنگی مشغول کن که ملاء اعلی را بوجد و طرب آرد هر یک را ستارهء درخشنده نما تا عالم وجود بنورشان منور شود

4 ای بهاءالله قوت آسمانی ده الهام ملکوتی فرما تأیید ربّانی نما تا تمام بخدمت پردازند

5 توئی رؤف و مهربان و صاحب فضل و احسان

BDA1.369.11

MHMD1.388

AB11039*To: E A Rogers, in California**Date: 1912-Nov-12*

O thou kind Friend!

Your telegram was received. I was made very happy and most pleased with the susceptibilities of the conscience. If you carry out the plan I outlined for your school, it will afford me great spiritual joy.

I hope that the confirmation of God may reach you.

ECN.749

ABU3182*Words to Juliet Thompson, spoken on 1912-Nov-12 in New York*

With those who are against the Centre of the Covenant you must not associate at all. When you find that a soul has turned away from the Covenant you must cut yourself off completely from him. You will know these people. You will see it in their faces. You will see a dimness on the faces, like the letting down of a veil.

DJT.366, BLO_PN#027

ABU3153*Words spoken at 227 Riverside Drive in New York, 1912-Nov-12**Question/topic: In response to requests to visit some wealthy individuals in their homes.*

I deal with the poor and visit the poor, not the rich. I love all, especially the poor. All sorts of people come here and I meet them all with sincere love, with heart and soul. Yet I have no intention of visiting the homes of the rich.

من با فقرا کار دارم و بجلّ فقرا میروم نه اغنیا
جمع را من دوست دارم علی الخصوص فقرا را
و از هر قبیل نفوس اینجا میآیند و کلّ را بجان

MHMD1.387

و دل و محبت صمیمی ملاقات میکنم ولیکن در
صدد رفتن منزل اغنیا نیستم

BDA1.369.03

ABU1366

Words to the Baha'is, spoken on 1912-Nov-13 in New York

- 1 [The Master described for the friends His journey to California and His talks at the university and at gatherings in San Francisco. He said:]
 1 بجهت احباً حکایت سفر کلیفورنیا می فرمودند
و ذکر خطابه های مبارکه در دارالفنون و سایر
مجامع سانفرانسیسکو که
- 2 As they were delivered in scientific terms and with rational arguments, none could deny them and not a single voice was raised in opposition. In fact, in the gatherings like that at the university where one hundred and eighty professors and teachers and eighteen hundred students were present together with other notable people, if one had spoken using religious terminology and expressing religious opinions and imitations which are wholly contrary to science and reason, none would have paid any attention; rather, they would have scorned and mocked us.
 2 چون باصطلاحات علمی و براهین عقلی بود
منکری نداشت و هیچ نفسی ادنی اعتراضی ننمود
البته در اینگونه محافل مثل آن دارالفنون که
صد و هشتاد پروفسر و معلمین مشهور و هزار
و هشتصد تلامذه و بعلاوه سائر نفوس جلیله
موجود اگر اصطلاحات دینی و عقائد و تقالید
مذهبی که همه منافات علم و عقل است کسی
بیان مینمود احدی اعتنا نمی کرد بلکه کلّ
استهزا و ستخریه می کردند
- 3 One reason that people despair of the world of religion is this very matter of superstitions and imitations practiced by religious leaders. When intelligent and learned people see these imitations and customs as being contrary to reason and knowledge they forsake the divine religion and are not aware that these are idle fancies of the leaders and have nothing to do with divine principles. The foundations of divine religion do not negate sound reason and true science. The principles of divine religion do not contradict knowledge and insight, except for some principles and minutiae of the law which were given according to the exigencies of the time and age. Of course, the second or social laws suited to the Mosaic dispensation and useful for the Jewish people at that time are now purposeless and ineffective and seem futile, but they were pertinent and useful at the time.
 3 و یکی از اسباب یزاری نفوس از عالم دیانت
همین تقالید و اوهام رؤسای مذاهب است که
اشخاص عالم و دانا چون آن تقالید و رسومات
را مخالف علم و عقل دیدند دین الهی را ترک
نمودند دیگر ملتفت نشدند که ایها اوهام رؤسای
ادیان است هیچ دخلی بآئین الهی ندارد اساس
دین الله منافی عقل سلیم و علم صحیح نیست و
اصول ادیان الهیه مخالف دانش و بینش نه مگر
بعضی از فروع و جزئیاتی که باقتضای عصر و
زمان بوده البته فروع احکامیکه مناسب زمان
حضرت موسی و مفید بحال ملت یهود در آن
عصر بود در این زمان بکلّی بی ثمر و اثر است و
یهود بنظر میآمد اما در آن زمان مناسب و مفید
بوده
- 4 Now, praise be to God, Baha'u'llah has solved these difficulties. All His teachings and laws are in keeping with the spirit of this age and the needs of the people. And greatest of all is the abandonment of religious superstitions and dogmas and
 4 حال الحمدلله حضرت بهاءالله این مشکلات را
حل فرمود جمیع تعالیم و احکام مبارکه روح این
عصر و ما محتاج امم است و اعظم از کلّ دفع و

the conformity of spiritual matters with scientific and rational arguments.

MHMD1.389

رفع تقلید و اوهام مذهبی است و تطبیق مسائل
روحانیّه با دلائل عقلیّه و علمیّه

BDA1.370.12

ABU3574

Words to some Baha'is, spoken at Kinney home on 1912-Nov-13 in New York

A committee is essential for the translation of the Sacred Writings that is expert in several languages.

MHMD1.390

هیئتی برای ترجمه آثار مبارکه لازمست که در
چند لسان ماهر باشند.

BDA1.371.15

ABU2463

Words to a Christian Scientist, spoken at Kinney home on 1912-Nov-14 in New York

- 1 By saying there is no evil in existence is meant that what has come from the Origin of existence and being is good and useful. It is good in its time and place and not evil.

1 مراد از اینکه در وجود شر نیست اینست که
انچه از مبداء عالم هستی و وجود است مفید
است و نیکو ولی بموقع و بجای خود خیر است
و شر نیست

- 2 For example, I can say that there is no darkness in the sun because darkness is the absence of light and has no existence in itself. Oppression is the absence of justice and ignorance is the lack of knowledge.

2 مثل اینکه بگوئیم در عالم شمس ظلمت نیست زیرا
ظلمت عدم نور است وجود خارجی ندارد ظلم
عدم عدل است جهل عدم علم است

- 3 Hence, the imperfections and defects of the world of creation, the contingent world, are merely the absence of virtues and the lack of perfections. These defects have not come from the Source; rather, the essential properties of the world of matter which are change and transformation cause the training of all things and the manifestation of perfections of realities and spirits.

3 پس نقائص عالم خلقت و حدوث عدم کمالات
است نه آنکه این نقائص از مبداء باشد بلکه
لازمهء عالم مادی جهات و تغییراتی است که
سبب تربیت اشیاست و ظهور کمالات حقائق و
ارواح

BDA1.373.16

MHMD1.392

ABU2462*Words to the Baha'is, spoken on 1912-Nov-14 in New York*

- ¹ The most blessed moments of my life are those which I spend in the company of the friends of God. These are the best times. Therefore, I am extremely happy to be with you now. Praise be to God that your faces are illumined, your hearts and souls are rejoicing and all are turned toward the Abha Kingdom. This is the utmost happiness for me.

¹ مبارکترین اوقات وقتی است که با احبای الهی ملاقات مینمایم این بهترین اوقاتست لهذا من در نهایت سرورم که خود را در میان شما می بینم الحمدلله رویهای شما منور است و قلوب و ارواح مستبشر و نفوس بملکوت ابری متوجه و این نهایت سرور من است

- ² I pray to the threshold of Baha'u'llah that He may grant all of you eternal happiness, honor you in His Kingdom and bestow upon you everlasting life. Thus, the friends of New York may be freed from all limitations and become the cause of the enlightenment of the world of man. This is my greatest wish and Baha'u'llah will assuredly assist you.

² و از آستان حضرت بهاءالله می طلبم که جمیع شما را سرور ابدی بخشد و در ملکوتش عزیز فرماید و حیات سرمدی میدول دارد تا احبای نیویورک از جمیع شئون برهند و سبب نورانیت عالم انسانی شوند اینست نهایت آرزوی من و یقین است که حضرت بهاءالله شما را تأیید میفرماید

MHMD1.391

BDA1.372.11

ABU3315*Words to the Baha'is, spoken at Kinney home on 1912-Nov-14 in New York*

Some friends asked about the matter of singing and chanting in the Mashriqu'l-Adhkar: 'Abdu'l-Baha said that the recitation of the Holy Writings and prayers, whether in verse or prose, should be performed by singing and chanting. "However," he added, "I do not interfere in such matters that have not been explicitly revealed in the Text. Whatsoever the Universal House of Justice may prescribe at any time, the same shall be the accepted criterion."

نغمات و اصوات در تلاوت آیات و مناجات نظم و نثر باید باشد ولی در امور غیر منصوص من مداخله نمی کنم هر وقت و هر چه بیت العدل عمومی حکم نماید آن میزان است

AVK4.152.04, YHA2.863a, BDA1.373.13

MHMD1.392

ABU0038

Address to the Baha'is at Thompson home in New York, 1912-Nov-15

I have spoken in the various Christian churches and in the synagogues, and in no assemblage has there been a dissenting voice. All have listened, and all have conceded that the teachings of Baha'u'llah are superlative in character, acknowledging that they constitute the very essence or spirit of this new age and that there is no better pathway to the attainment of its ideals. Not a single voice has been raised in objection. At most there have been some who have refused to acknowledge the mission of Baha'u'llah, although even these have admitted that He was a great teacher, a most powerful soul, a very great man. Some who could find no other pretext have said, "These teachings are not new; they are old and familiar; we have heard them before." Therefore, I will speak to you upon the distinctive characteristics of the manifestation of Baha'u'llah and prove that from every standpoint His Cause is distinguished from all others. It is distinguished by its didactic character and method of exposition, by its practical effects and application to present world conditions, but especially distinguished from the standpoint of its spread and progress.

When Baha'u'llah appeared in Persia, all the contemporaneous religious sects and systems rose against Him. His enemies were kings. The enemies of Christ were the Jews, the Pharisees; but the enemies of Baha'u'llah were rulers who could command armies and bring hundreds of thousands of soldiers into the arena of operation. These kings represented some fifty million people, all of whom under their influence and domination were opposed to Baha'u'llah. Therefore, in effect Baha'u'llah, singly and alone, virtually withstood fifty million enemies. Yet these great numbers, instead of being able to dominate Him, could not withstand His wonderful personality and the power and influence of His heavenly Cause. Although they were determined upon extinguishing the light in that most brilliant lantern, they were ultimately defeated and overthrown, and day by day His splendor became more radiant. They made every effort to lessen His greatness, but His prestige and renown grew in proportion to their endeavors to diminish it. Surrounded by enemies who were seeking His life, He never sought to conceal Himself, did nothing to protect Himself; on the contrary, in His spiritual might and power He was at all times visible before the faces of men, easy of access, serenely withstanding the multitudes who were opposing Him. At last His banner was upraised.

If we study historical record and review the pages of Holy Writ, we will find that none of the Prophets of the past ever spread His teachings or promulgated His Cause from a prison. But Baha'u'llah upheld the banner of the Cause of God while He was in a dungeon, addressing the kings of the earth from His prison cell, severely arraigning them for their oppression of their subjects and their misuse of power. The letter He sent to the Shah of Persia under such conditions may now be read by anyone. His Epistles to the Sultan of Turkey, Napoleon III, Emperor of France, and to the other rulers of the world including the President of the United States are, likewise, current and available. The book containing these Epistles to the kings was published in India about thirty years ago and is known as the *Suratu'l-Haykal* ("Discourse of the Temple"). Whatever is recorded in these Epistles has happened. Some of the prophecies contained in them came to pass after two years; others were fulfilled after five, ten and twenty years. The most important prophecies relative to events transpiring in the Balkans are being fulfilled at the present time though written long ago. For instance, in the Epistle which Baha'u'llah addressed to the Sultan of Turkey, the war and the occurrences of the present day were foretold by Him. These events were also prophesied in the Tablet He addressed to the city of Constantinople, even to the details of happenings now being witnessed in that city.

While addressing these powerful kings and rulers He was a prisoner in a Turkish dungeon. Consider how marvelous it was for a prisoner under the eye and control of the Turks to arraign so boldly and severely the very king who was responsible for His imprisonment. What power this is! What greatness! Nowhere in history can the record of such a happening be found. In spite of the iron rule and absolute dominion of these kings, His function was to withstand them; and so constant and firm was He that He caused their banners to come down and His own standard to be upraised. For today the flags of both the Persian and the Ottoman Empires are trailing in the dust, whereas the ensign of Baha'u'llah is being held aloft in the world both in the East and in the West. Consider what a mighty power this is! What a decisive argument! Although a prisoner in a fortress, He paid no heed to these kings, regarded not their power of life and death, but, on the contrary, addressed them in plain and fearless language, announcing explicitly that the time would come when their sovereignty would be brought low and His own dominion be established.

He said in substance, "Erelong you will find yourselves in manifest loss. Your sovereignties will be laid waste; your empires

will become a wilderness and a heap of ruins; hosts from without will invade and subdue your lands; lamentation and mourning will rise from your homes. There will be no throne; there will be no crown; there will be no palace; there will be no armies. Nay, rather, all these will be brought low; but the standard of the Cause of God will be held aloft. Then will you see that hosts and hosts will enter the Cause of God and that this mighty revelation will be spread throughout the world." Read the prophecies contained in the *Suratu'l-Haykal* and ponder carefully over them.

This is one of the characteristics of Baha'u'llah's message and teachings. Can you find events and happenings of this kind in any other prophetic dispensation? If so, in what cycle have similar things taken place? Do you find such specific prophecies and explicit statements concerning the future in the Holy Books of the past? We will now compare the teachings of Baha'u'llah with the Holy Words which have descended in the former cycles.

First among the great principles revealed by Him is that of the investigation of reality. The meaning is that every individual member of humankind is exhorted and commanded to set aside superstitious beliefs, traditions and blind imitation of ancestral forms in religion and investigate reality for himself. Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of reality. The announcement of this principle is not found in any of the sacred Books of the past.

A second characteristic principle of the teachings of Baha'u'llah is that which commands recognition of the oneness of the world of humanity. Addressing all mankind, He says, "Ye are all the leaves of one tree." There are no differences or distinctions of race among you in the sight of God. Nay, rather, all are the servants of God, and all are submerged in the ocean of His oneness. Not a single soul is bereft. On the contrary, all are the recipients of the bounties of God. Every human creature has a portion of His bestowals and a share of the effulgence of His reality. God is kind to all. Mankind are His sheep, and He is their real Shepherd. No other scriptures contain such breadth and universality of statement; no other teachings proclaim this unequivocal principle of the solidarity of humanity. As regards any possible distinctions, the utmost that Baha'u'llah says is that conditions among men vary, that some, for instance, are defective. Therefore, such souls must be educated in order that they may be brought to the degree of perfection. Some are sick and ailing; they must be treated and cared for until they are healed. Some are asleep; they need to be awakened. Some are

immature as children; they should be helped to attain maturity. But all must be loved and cherished. The child must not be disliked simply because it is a child. Nay, rather, it should be patiently educated. The sick one must not be avoided nor slighted merely because he is ailing. Nay, rather, he must be regarded with sympathy and affection and treated until he is healed. The soul that is asleep must not be looked upon with contempt but awakened and led into the light.

Baha'u'llah teaches that religion must be in conformity with science and reason. If belief and teaching are opposed to the analysis of reason and principles of science, they are not worthy of acceptance. This principle has not been revealed in any of the former Books of divine teaching.

Another fundamental announcement made by Baha'u'llah is that religion must be the source of unity and fellowship in the world. If it is productive of enmity, hatred and bigotry, the absence of religion would be preferable. This is a new principle of revelation found only in the utterances of Baha'u'llah.

Again, Baha'u'llah declares that all forms of prejudice among mankind must be abandoned and that until existing prejudices are entirely removed, the world of humanity will not and cannot attain peace, prosperity and composure. This principle cannot be found in any other sacred volume than the teachings of Baha'u'llah.

Another teaching is that there shall be perfect equality between men and women. Why should man create a distinction which God does not recognize? In the kingdoms below man sex exists, but the distinction between male and female is neither repressive nor restrictive. The mare, for instance, is as strong and often more speedy than the horse. Throughout the animal and vegetable kingdoms there is perfect equality between the sexes. In the kingdom of mankind this equality must likewise exist, and the one whose heart is purest, whose life and character are highest and nearest to the divine standard is most worthy and excellent in the sight of God. This is the only true and real distinction, be that one man or woman.

Baha'u'llah has announced the necessity for a universal language which shall serve as a means of international communication and thus remove misunderstandings and difficulties. This teaching is set forth in the Kitab-i-Aqdas ("Most Holy Book") published fifty years ago.

He has also proclaimed the principle that all mankind shall be educated and that no illiteracy be allowed to remain. This practical remedy for the need of the world cannot be found in the text of any other sacred Books.

He teaches that it is incumbent upon all mankind to become fitted for some useful trade, craft or profession by which subsistence may be assured, and this efficiency is to be considered as an act of worship.

The teachings of Baha'u'llah are boundless and without end in their far-reaching benefit to mankind. The point and purpose of our statement today is that they are new and that they are not found in any of the religious Books of the past. This is in answer to the question, "What has Baha'u'llah brought that we have not heard before?" Therefore, it is conclusive and evident that the Manifestation of God in this day is distinguished from all former appearances and revelations by His majesty, His power and the efficacy and application of His Word.

All the Prophets of God were scorned and persecuted. Consider Moses. The people called Him a murderer. They said, "You killed a man and fled from punishment and retribution. Is it possible after your former deeds that you could become a Prophet?"

Many similar experiences are recorded concerning the holy, divine Messengers. How bitter and severe was the persecution to which They were subjected! Consider how they endeavored to efface and belittle Christ. They placed upon His head a crown of thorns and paraded Him through the streets and bazaars in mockery crying, "Peace be upon thee, thou king of the Jews!" Some would bow to Him backward, saying in scornful tones, "Thou king of the Jews!" or "Lord of lords, peace be upon thee!" Still others would spit upon His blessed countenance. In brief, the persecutions which Christ suffered during the time of His manifestation are mentioned in the books of the old cycle, Jewish, Roman or Greek. No praises were bestowed upon Him. The only recognition and acceptance offered Him was from His believers and followers. Peter, for instance, was one who praised Him; and the other disciples spoke in His behalf. Numerous books were written against Him. In the history of the Church you will find record of the hatred and antagonism manifested by the Roman, Greek and Egyptian philosophers, attributing calumnies and ascribing imperfection to Him.

But during the manifestation of Baha'u'llah, from the day of His appearance to the time of His departure, the people of all nations acknowledged His greatness, and even those who were His most bitter enemies have said of Him, "This man was truly great; his influence was mighty and wonderful. This personage was glorious; his power was tremendous, his speech most eloquent; but, alas, he was a misleader of the people." This was the essence of their praise, eulogy and denial. It is evident that

the authors of such statements, although His enemies, were profoundly impressed by His greatness and majesty. Some of His enemies have even written poems about Him, which though intended for satire and sarcastic allusion, have in reality been praise. For instance, a certain poet opposed to His Cause has said, "Beware! Beware! lest ye approach this person, for he is possessed of such power and of such an eloquent tongue that he is a sorcerer. He charms men, he drugs them; he is a hypnotizer. Beware! Beware! lest you read his book follow his example and associate with his companions because they are the possessors of tremendous power and they are misleaders." That is to say, this poet used such characterizations, believing them to be terms of belittlement and disparagement, unaware that they were in reality praises, because a wise man, after reading such a warning, would say, "The power of this man must unquestionably be very great if even his enemies acknowledge it. Undoubtedly, such a power is heavenly in its nature." This was one of the reasons why so many were moved to investigate. The more His enemies wrote against Him, the more the people were attracted and the greater the number who came to inquire about the truth. They would say, "This is remarkable. This is a great man, and we must investigate. We must look into this cause to find out what it all means, to discover its purpose, examine its proofs and learn for ourselves what it signifies." In this way the malign and sinister statements of His enemies caused the people to become friendly and approach the Cause. In Persia the mullas went so far as to proclaim from the pulpits against the Cause of Baha'u'llah casting their turbans upon the ground – a sign of great agitation – and crying out, "O people! This Baha'u'llah is a sorcerer who is seeking to mesmerize you; he is alienating you from your own religion and making you his own followers. Beware! lest you read his book. Beware! lest you associate with his friends."

Baha'u'llah, speaking of these very ones who were attacking and decrying Him, said, "They are My heralds; they are the ones who are proclaiming My message and spreading My Word. Pray that they may be multiplied, pray that their number may increase and that they may cry out more loudly. The more they abuse Me by their words and the greater their agitation, the more potent and mighty will be the efficacy of the Cause of God, the more luminous the light of the Word and the greater the radiance of the divine Sun. And eventually the gloomy darkness of the outer world will disappear, and the light of reality will shine until the whole earth will be effulgent with its glory."

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BLO_PN#027x

ABU0425

Public address given at Divine Knowledge Club on 1912-Nov-15 in New York

The day of the Manifestation of God is the divine and spiritual springtime when the trees of human souls become green and flourishing, new beauty and freshness are brought to the gardens of the hearts and new inspiration and fresh bounties are bestowed.

MHMD1.394x

یوم ظهور مظاهر مقدّسه الهیه ربیع الهی است و بهار معنوی که اشجار نفوس انسانی را سبز و خرم نماید حدائق قلوب را طراوت و لطافت تازه بخشد و فیوضات بدیعه و الهامات جدیده دهد

BDA1.375.10x

ABU1915

Words spoken on 1912-Nov-15 in New York

- 1 Man explains things in two ways. One explanation originates from his personal feelings, thoughts and understanding. This cannot stand as proof or criterion for all and does not satisfy the hearts. The other is a statement supported by proofs. It produces significant results and promulgates momentous matters which are necessary to the world of man. It is like the explanations and proofs of the Baha'is, who invite all to the oneness of humanity and to universal peace. This explanation has proofs and is effective.

1 بیان انسان دو قسم است یکی بیانی است که فقط منبعث از احساسات شخصی و خیال و فهم اوست این برای همه حجت و میزان نیست و سبب اطمینان قلوب نه اما بیانی است که برهان دارد و تأثیرات و نتایج عظیمه می بخشد مروج مسائل مهمه نیست که ما محتاج عالم انسانیت مثل بیان و برهان بهائیان است که جمیع را بوحده عالم انسانی و صلح عمومی میخوانند این بیان با برهان و تأثیر است

- 2 The Master continued with a story of the Jewish rabbis:

2 (بعد حکایت از حاخامهای بنی اسرائیل فرمودند که)

- 3 In Jerusalem every now and then they broadcast a promise giving a specific time based on the holy scriptures and say that on such a date the Promised One will appear to deliver the Jews. They say, 'We have derived these from the holy texts.' But when that time and day approach they cast a doubt over their promise and give another. Thus they keep the Jews under the influence of their wish and desires and deprive them of the truth. Now they refer to the time of Daniel [Dan. 12: 12] and

3 در اورشلیم هر چند وقت اوراق مقدّسه ای را اظهار مینمایند و تاریخ و موعدی معین بجهت ظهور موعود و نجات بنی اسرائیل انتشار میدهند و میگویند از آن اوراق مقدّسه استخراج نموده ایم و چون اسرائیلیان را در تحت استنباط و رأی خود نگاه میدارند و از حق ممنوع و محروم مینمایند و حال جمیع را بتاریخ

hold out a promise that the Promised One will appear in the year 1335 [A.H., i.e. 1963].

حضرت دانیال و سنه هزار و سیصد و سی و پنج
وعده میدهند

MHMD1.394-395

BDA1.375.15

ABU2331

Words to Mr Wilhelm and others, spoken on 1912-Nov-15 in New York

- 1 Education and training are the most important issues in the world of existence. Without an educator, little progress can be made in material affairs, still less in spiritual affairs and divine morals. How can humanity find composure and eternal happiness without an educator?

1 در عالم وجود تعلیم و تربیت اهمّ امور است بدون
معلم در امور مادی ترقی حاصل نشود تا چه رسد
در امور روحانی و اخلاق رحمانی چگونه نوع
انسان بدون تربیت معلم آسایش یابد و سعادت
ابدیه جوید

- 2 Apart from the human world observe the rest of creation, how each and every created things is in need of training by an educator. Without education they will not attain perfection. For instance, this flower cannot by itself reach this perfection and attain this charm, color and loveliness.

2 گذشته از عالم انسان در سایر مخلوقات نظر
نمائید جمیع محتاج تربیت مربی هستند بدون
تربیت بکمال نرسند مثلاً این گل بخودی خود
باین کمال نمیرسد و دارای این لطافت و لون و
صفا نمی گردد

- 3 Thus, there are two great blessings in the world of existence: one is innate capacity which is bestowed by the Creator; and the other, acquired perfections which depend upon training by a teacher and educator.

3 پس در عالم وجود دو موهبت موجود یکی
استعداد فطری که بصرف ایجاد الهی است و
دیگری کمالات اکتسابی که منوط بتربیت معلم
و مربی است

MHMD1.393

BDA1.374.06

ABU1377

Words to the Baha'is, spoken on 1912-Nov-16 in New York

- 1 The holy Manifestations endured great afflictions and persecutions and at every moment accepted torment and oppression. Christ suffered violent persecutions, accepting the suffering of the Cross and the most glorious martyrdom. The results of these persecutions were eleven disciples who were truly blessed

1 مظاهر مقدّسه تجلّ بلايا و مصائب عظیمه
فرمودند و قبول زجر و جفا در هر دم نمودند
حضرت مسیح مبتلای بلايا شدیده گردید
و زحمت صلیب و شهادت کبری را اختیار
فرمود و نتیجه آن صعوبات یازده نفر حواریان
بودند که فی الحقیقه نفوس مبارکی بودند نورانی

- souls. They became luminous and heavenly; they became the cause of the enlightenment of the people of the world.
- 2 I hope that you, too, may reach such a station, that it will be said that you are the fruit of the revelation of Baha'u'llah; that it will be said, 'It is these people who are the aim of this new revelation; they are the jewels of existence; they are illumined, divine, spiritual and heavenly. 'If someone asks what Baha'u'llah has done, they will be told, 'He has educated these people.'
- 3 ['Abdu'l-Baha then spoke about the divine laws and religions:]
- 4 Divine religions consist of two parts. One aspect is that of spiritual laws which constitute the foundation of all divine religions. They are immutable and unalterable. The second aspect consists of social laws and relates to material affairs, and changes according to the exigencies of the time.
- 5 [To a new group He said:]
- 6 Gracious God! Although people see with their own eyes that in the dispensation of Christ the eleven disciples were ordinary men who, because of their faith in Him, found eternal life and shone from the horizon of perpetual honor; and that the Jews, with all their worldly honor, became contemptible; and that Caiaphas, the greatest enemy of Christ, was, together with his whole family, obliterated from the face of the earth while a simple fisherman, because of his belief in Christ, became the great Peter, yet, despite all this, still they take no heed.
- شدند آسمانی گشتند و سبب روشنائی جهان و جهانیان گردیدند
- 2 امیدوارم شماها هم بمقامی رسید که گفته شود شماها نتیجه ظهور بهاءالله هستید گفته شود این نفوسند مقصد از ظهور بدیع این نفوسند که جواهر وجودند ای نفوس نورانی و رحمانیند و ملکوتی و آسمانی اگر نفسی گوید بهاءالله چه کرده گویند این نفوس مبارکه را تربیت فرموده
- 3 بعد شرحی از شرایع الهیه و ادیان ربّانیه فرمودند که
- 4 دارای دو قسم از احکام است قسمی احکام روحانیه که اساس ادیان الهیه است لن یتغیّر ولن یتبدّل است و قسم دیگر فروع احکامی است که راجع بجمانیات است و بمقتضای هر عصر و زمان تغییر یابد
- 5 (چون جمع دیگر مشرف شدند فرمودند)
- 6 سبحان الله با آنکه بچشم خود مردم دیدند که در ظهور مسیح یازده نفر حواری نفوس عادی بودند و بسبب ایمان بانحضرت چگونه حیات ابدی جستند و از افق عزّت سرمدی درخشیدند اما ملت یهود با آن عزّت ذلیل شدند قیافا که اعظم مخالف حضرت مسیح بود با خاندانش محو گردید و لکن ماهیگیری بسبب ایمان پطرس اکبر بود با آنکه این امور را می بینند باز متنبه نمی شوند

MHMD1.395-396

BDA1.376.16

ABU1897

Address to the Baha'is at 309 W 78th St in New York, 1912-Nov-16

Wherever the mention of Baha'u'llah rises up, that is the paradise of Abha. Wherever purified, severed and illumined souls are found, that is the paradise of Baha. Tihiran is the paradise of Baha'u'llah, for souls are found there you cannot call human; they are angels. In reality, the Baha'i friends in that city

are of the heavenly host. Whenever I think of them, I become happy.

The Blessed Perfection suffered innumerable ordeals and calamities, but during His lifetime He trained in all regions many souls who were peerless. The purpose of the appearance of the Manifestations of God is the training of the people. That is the only result of Their mission, the real outcome. The outcome of the whole life of Jesus was the training of eleven disciples and two women. Why did He suffer troubles, ordeals and calamities? For the training of these few followers. That was the result of His life. The product of the life of Christ was not the churches but the illumined souls of those who believed in Him. Afterward, they spread His teachings.

It is my hope that you all may become the product of the life of Baha'u'llah and the outcomes of His heavenly training. When the people ask you, "What has Baha'u'llah accomplished?" say to them, "He has created these; He has trained us."

PUP#129 (p.437), BSTW#088

ABU0101

Public address given at Genealogical Hall on 1912-Nov-17 in New York

This is a blessed meeting, for these revered souls have come together in complete unity and with an intelligent purpose. It is an occasion of great joy to me. Before me are faces radiant with the glad tidings of God, hearts aglow with the fire of the love of God, ears attuned to the melodies of the Kingdom and eyes illumined by the signs and evidences of Divinity.

All created things have their degree, or stage, of maturity. The period of maturity in the life of a tree is the time of its fruit bearing. The maturity of a plant is the time of its blossoming and flower. The animal attains a stage of full growth and completeness, and in the human kingdom man reaches his maturity when the lights of intelligence have their greatest power and development.

From the beginning to the end of his life man passes through certain periods, or stages, each of which is marked by certain conditions peculiar to itself. For instance, during the period of childhood his conditions and requirements are characteristic of that degree of intelligence and capacity. After a time he enters

the period of youth, in which his former conditions and needs are superseded by new requirements applicable to the advance in his degree. His faculties of observation are broadened and deepened; his intelligent capacities are trained and awakened; the limitations and environment of childhood no longer restrict his energies and accomplishments. At last he passes out of the period of youth and enters the stage, or station, of maturity, which necessitates another transformation and corresponding advance in his sphere of life activity. New powers and perceptions clothe him, teaching and training commensurate with his progression occupy his mind, special bounties and bestowals descend in proportion to his increased capacities, and his former period of youth and its conditions will no longer satisfy his matured view and vision.

Similarly, there are periods and stages in the life of the aggregate world of humanity, which at one time was passing through its degree of childhood, at another its time of youth but now has entered its long presaged period of maturity, the evidences of which are everywhere visible and apparent. Therefore, the requirements and conditions of former periods have changed and merged into exigencies which distinctly characterize the present age of the world of mankind. That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moralities, new capacities. New bounties, bestowals and perfections are awaiting and already descending upon him. The gifts and graces of the period of youth, although timely and sufficient during the adolescence of the world of mankind, are now incapable of meeting the requirements of its maturity. The playthings of childhood and infancy no longer satisfy or interest the adult mind.

From every standpoint the world of humanity is undergoing a reformation. The laws of former governments and civilizations are in process of revision; scientific ideas and theories are developing and advancing to meet a new range of phenomena; invention and discovery are penetrating hitherto unknown fields, revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and advent of the new age of reformation. Old trees yield no fruitage; old ideas and methods are obsolete and worthless now. Old standards of ethics, moral codes and methods of living in the

past will not suffice for the present age of advancement and progress.

This is the cycle of maturity and reformation in religion as well. Dogmatic imitations of ancestral beliefs are passing. They have been the axis around which religion revolved but now are no longer fruitful; on the contrary, in this day they have become the cause of human degradation and hindrance. Bigotry and dogmatic adherence to ancient beliefs have become the central and fundamental source of animosity among men, the obstacle to human progress, the cause of warfare and strife, the destroyer of peace, composure and welfare in the world. Consider conditions in the Balkans today: fathers, mothers, children in grief and lamentation, the foundations of life overturned, cities laid waste and fertile lands made desolate by the ravages of war. These conditions are the outcome of hostility and hatred between nations and peoples of religion who imitate and adhere to the forms and violate the spirit and reality of the divine teachings.

While this is true and apparent, it is, likewise, evident that the Lord of mankind has bestowed infinite bounties upon the world in this century of maturity and consummation. The ocean of divine mercy is surging, the vernal showers are descending, the Sun of Reality is shining gloriously. Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This reformation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind.

Baha'u'llah, the Sun of Truth, has dawned from the horizon of the Orient, flooding all regions with the light and life which will never pass away. His teachings, which embody the divine spirit of the age and are applicable to this period of maturity in the life of the human world, are:

The oneness of the world of humanity

The protection and guidance of the Holy Spirit

The foundation of all religion is one

Religion must be the cause of unity

Religion must accord with science and reason

Independent investigation of truth

Equality between men and women

The abandoning of all prejudices among mankind

Universal peace

Universal education

A universal language

Solution of the economic problem

An international tribunal.

Everyone who truly seeks and justly reflects will admit that the teachings of the present day emanating from mere human sources and authority are the cause of difficulty and disagreement amongst mankind, the very destroyers of humanity, whereas the teachings of Baha'u'llah are the very healing of the sick world, the remedy for every need and condition. In them may be found the realization of every desire and aspiration, the cause of the happiness of the world of humanity, the stimulus and illumination of mentality, the impulse for advancement and uplift, the basis of unity for all nations, the fountain source of love amongst mankind, the center of agreement, the means of peace and harmony, the one bond which will unite the East and the West.

After every night there is a morn. In the supreme wisdom of God it is decreed that when the gross darkness of religious hatred and hostility, the obscurity of religious ignorance, superstition and blind imitations cover the world, the Sun of Truth shall arise and the spirit of reality become manifest and reflected in human hearts. At such a time as this Baha'u'llah appeared upon the horizon of the Orient. For fifty years He endured the greatest hardships and ordeals, ever striving to dispel the darkness of religious conditions, to remove the cause of enmity and rancor, to awaken the world of humanity from the beds of negligence and heedlessness by the flashing light of the glorious glad tidings and trumpet tone of the heavenly call and summons. For the spread of this message He offered His life and bore every vicissitude... He was always under the threat and menace of the sword, yet He uplifted the standard of divine teachings and flooded the world of the East with illumination. In the Orient today the light of the heavenly glad tidings is visible everywhere, the divine call is heard, the effulgence of the Sun of Reality is shining, the precious rain is pouring down from the clouds of mercy, and the breaths of the Holy Spirit are bestowing fresh life upon the hearts of men. Erelong the darkness will pass away entirely, and the regions of the East will become completely illumined; enmity, hatred, ignorance and bigotry will no longer remain; the satanic powers which destroy human equality and religious unity will be

dethroned, and the nations will dwell in peace and harmony under the overspreading banner of the oneness of humanity. Therefore, we supplicate the Lord our God with sincere and contrite hearts, asking aid and assistance in the accomplishment of this mighty end: that the nations shall be unified in the Word of God; that war, enmity and hatred between races, religions, native lands and denominations shall disappear and be forever unknown; and that peoples and nations shall spiritually embrace each other in the indissoluble bond and power of the love of God. Then will the world of humanity become radiant and the human race enjoy to the fullest capacity the graces of divine bestowal. So long as religious discord and enmity continue among mankind, the world of humanity will find neither happiness, rest nor composure.

Pray that God may assist in this heavenly undertaking, that the world of mankind shall be saved from the ordeals of ignorance, blindness and spiritual death. Then will you behold light upon light, joy upon joy, absolute happiness reigning everywhere, the people of the religions consorting together in fragrance and felicity, this world in its maturity becoming the reflection of the eternal Kingdom and this terrestrial abode of man the very paradise of God. Pray for this! Pray for this!

O my God! O my God! Verily, Thou dost perceive those who are present here turning unto Thee, relying upon Thee. O my Lord! O my Lord! Illumine their eyes by the light of love, and enkindle their hearts by the rays streaming from the heaven of the Supreme Concourse. Suffer them to become the signs of Thy bestowal amongst the people and the standards of Thy grace amongst mankind. O Lord! Make those who are here the hosts of heaven, and through their service and instrumentality subdue the hearts of humanity. Cause Thy great mercy to descend upon them, and render all Thy friends victorious. Direct them that they may turn toward Thy Kingdom of mercy and proclaim Thy name among the people. May they lead the people to the bounty of Thy most great guidance.

O Lord! O Lord! Cast the glance of Thy mercy upon them all.

O Lord! O Lord! Ordain for them the beauty of Thy holiness in Thy Kingdom of eternity.

O Lord! O Lord! Protect them in every test, make every foot firm in the pathway of Thy love, and help them to be as mighty mountains in Thy Cause so that their faith shall not be wavering, their sight shall not be dimmed nor hindered from witnessing the lights emanating from Thy supreme Kingdom.

Verily, Thou art the Generous. Thou art the Almighty. Verily, Thou art the Clement, the Merciful.

BSW#12.01x, PDC.194-195x, WOB.164-165x, PUP#130 (p.437-442), FWU.009

ABU1599

Words to the Baha'is, spoken at 227 Riverside Drive on 1912-Nov-17 in New York

- 1 Praise be to God! His divine help and assistance have enveloped us and the confirmations of the Abha Kingdom have surrounded us. The Cause of God has reached every ear and the divine fragrances have spread throughout all regions. The East and the West are illumined with the light of the most great guidance. The foundation of the Cause of God is firmly and securely established. The friends of the Blessed Beauty have risen in faithfulness and occupied themselves in proclaiming the Word of God. The foundation of the Mashriqu'l-Adhkar - is laid.

1 الحمد لله عون و عنایت مبارک از جمیع جهات رسید و تأیید ملکوت ابدی احاطه نمود امر الله گوشزد عموم گردید نفحات الهیه منتشر در آفاق شد شرق و غرب بنور هدایت کبری روشن گشت بنیان امر الله محکم و متین گردید احبای جمال مبارک بویا قیام نمودند و باعلاء کلمه الله مشغول شدند و بنای مشرق الاذکار نهاده شد
- 2 I have no further desire. I wish to reach Haifa and to settle again in the Holy Land. It is now your turn to serve, to render your servitude to the holy threshold. Occupy yourselves day and night in the diffusion of the divine fragrances. All confirmations encircle those who are engaged in rendering services to the court of oneness. Nothing avails except servitude to the Blessed Beauty. If, after the ascension of the Blessed Beauty, I had not risen in servitude to Him, these confirmations would not have descended.

2 دیگر من آرزویی ندارم همین قدر بحیفا برسم در ادرض مقدس در گوشه ای بمانم دیگر نویت خدمت شماهاست که بعدیت آستان مقدس پردازید شب و روز بنشر نفحات الله مشغول شوید زیرا جمیع تأییدات طائف حول نفوسی است که قائم بر خدمت آستان احدیتند هیچ امری جز عبودیت جمال مبارک مؤید نیست اگر بعد از صعود مبارک من قیام بعبودیت ننموده بودم ابداً این تأییدات نمیرسید
- 3 After a short pause, He continued:

3 (بعد فرمودند)
- 4 Had there not been this servitude, constancy and confirmation the affairs would have fallen into the hands of the ambitious and the standard of the Cause would have fallen forever. Unseemly matters would have ensued. The story of Yahya would have been repeated. Had it not been for the firmness and power of the Ancient Beauty, the mainstay of the Cause would have fallen apart. Nothing would have been witnessed but the propagation of selfish desires and, apart from these, nothing would have remained but some words and phrases.

4 اگر نه این عبودیت و قیام و تأیید بود کار بدست نوهوسان میافتاد بکلی علم امر الله میخواستید امور غیر مرضیه بمیان میامد بعینه مثل حکایت یحیی میشد که اگر قیام و قدرت جمال قدم نبود شیرازه امر از هم پاشیده بود جز ترویج آمال امری مشهود نمی گشت و غیر هواهای نفسانیه چیزی در دست نبود مگر الفاظ و اصطلاحاتی

MHMD1.397-398

BDA1.378.03

ABU0020

Words to some Baha'is, spoken at Moxey home on 1912-Nov-18 in New York

I offer thanks to God for this meeting with you. From the outer standpoint such meetings are inconceivable, for we are orientals whereas you are occidentals. Between us there is no patriotic, linguistic, racial, commercial nor political relation. No worldly bond nor connection of any kind exists between us that would justify such a gathering as this. The love of God has brought us together, and this is the best of means and motive. Every other bond of friendship is limited in effectiveness, but fellowship based upon the love of God is unlimited, everlasting, divine and radiant. Therefore, we must be thankful to God for uniting us in love and agreement, praise Him for creating such affinity between us that those from the faraway Orient may associate with the beloved ones of the West in the utmost fragrance.

Surely for everything there is an all-comprehending wisdom, especially for the great and important affairs of life. The supreme and most important happening in the human world is the Manifestation of God and the descent of the law of God. The holy, divine Manifestations did not reveal themselves for the purpose of founding a nation, sect or faction. They did not appear in order that a certain number might acknowledge Their Prophethood. They did not declare Their heavenly mission and message in order to lay the foundation for a religious belief. Even Christ did not become manifest that we should merely believe in Him as the Christ, follow Him and adore His mention. All these are limited in scope and requirement, whereas the reality of Christ is an unlimited essence. The infinite and unlimited Reality cannot be bounded by any limitation. Nay, rather, Christ appeared in order to illumine the world of humanity, to render the earthly world celestial, to make the human kingdom a realm of angels, to unite the hearts, to enkindle the light of love in human souls, so that such souls might become independent, attaining complete unity and fellowship, turning to God, entering into the divine Kingdom, receiving the bounties and bestowals of God and partaking of the manna from heaven. Through Christ they were intended to be baptized by the Holy Spirit, attain a new spirit and realize the everlasting life. All the holy precepts and the announcements of prophetic laws were for these various and heavenly purposes. Therefore, we offer thanks to God that although no earthly relation obtains among us, yet—praise be to God!—ideal and divine bonds blend

حمد می کنم خدا را که با شما هستم باسباب
ظاهره و قوهء ملکی چنین مجلسی فراهم نمودن
غیر ممکن بود زیرا شماها غربی هستید و ما شرقی
مناسبتی در میان ما نبود نه مناسبت وطنی بود نه
مناسبت جنسی نه مناسبت تجاری و نه سیاسی
بلکه جمیع این نسبتها و تعصبا را حضرت بهاءالله
زائل فرمود و جمیع را بحبب الهیه خواند و در
ظلی کلمهء مبارکه کلّ را الفت داد پس چنین
محبتی ما را مجتمع نموده و متحد کرده این اعظم
وسيله است چه که هر وسیله و الفتی محدود
است اما الفتی که بواسطهء محبت الله حاصل
بشود نامحدود است و ابدی

BDA1.380.10x

us together. We have gathered here in this meeting, eagerly anticipating the showing forth of the divine bestowals.

In past centuries the nations of the world have imagined that the law of God demanded blind imitation of ancestral forms of belief and worship. For example, the Jews were captives of hereditary racial religious observances. The Muslims, likewise, have been held in the bondage of traditionary forms and ceremonials. The Christians also have been implicit followers of ancient tradition and hereditary teaching. At the same time the basic foundation of the religion of God, which was ever the principle of love, unity and the fellowship of humanity, has been forsaken and cast aside, each religious system holding tenaciously to imitations of ancestral forms as the supreme essential. Therefore, hatred and hostility have appeared in the world instead of the divine fruitage of unity and love. By reason of this it has been impossible for the followers of religion to meet together in fellowship and agreement. Even contact and communication have been considered contaminating, and the outcome has been a condition of complete alienation and mutual bigotry. There has been no investigation of the essential underlying basis of reality. One whose father was a Jew invariably proved to be a Jew, a Muslim was born of a Muslim, a Buddhist was a Buddhist because of the faith of his father before him, and so on. In brief, religion was a heritage descending from father to son, ancestry to posterity, without investigation of the fundamental reality; consequently, all religionists were veiled, obscured and at variance.

Praise be to God! We are living in this most radiant century wherein human perceptions have developed and investigations of real foundations characterize mankind. Individually and collectively man is proving and penetrating into the reality of outer and inner conditions. Therefore, it has come to pass that we are renouncing all that savors of blind imitation, and impartially and independently investigating truth. Let us understand what constitutes the reality of the divine religions. If a Christian sets aside traditionary forms and blind imitation of ceremonials and investigates the reality of the Gospels, he will discover that the foundation principles of the teachings of Christ were mercy, love, fellowship, benevolence, altruism, the resplendence or radiance of divine bestowals, acquisition of the breaths of the Holy Spirit and oneness with God. Furthermore, he will learn that Christ declared that the Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The meaning of this declaration is that the mercy of God encircles all mankind, that not a single individual is deprived of the mercy of God, and no soul is denied the resplendent bestowals of God. The whole human race

is submerged in the sea of the mercy of the Lord, and we are all the sheep of the one divine Shepherd. Whatever shortcomings exist among us must be remedied. For example, those who are ignorant must be educated so that they may become wise; the sick must be treated until they recover; those who are immature must be trained in order to reach maturity; those asleep must be awakened. All this must be accomplished through love and not through hatred and hostility. Furthermore, Jesus Christ, referring to the prophecy of Isaiah, spoke of those who having eyes, see not, having ears, hear not, having hearts, understand not; yet they were to be healed. Therefore, it is evident that the bounties of Christ transformed the eye which was blind into a seeing one, rendered the ear which was formerly deaf, attentive, and made the hard, callous heart tender and sensitive. In other words, the meaning is that although the people possess external eyes, yet the insight, or perception, of the soul is blind; although the outer ear hears, the spiritual hearing is deaf; although they possess conscious hearts, they are without illumination; and the bounties of Christ save souls from these conditions. It is evident, then, that the manifestation of the Messiah was synonymous with universal mercy. His providence was universal, and His teachings were for all. His lights were not restricted to a few. Every Christ came to the world of mankind. Therefore, we must investigate the foundation of divine religion, discover its reality, reestablish it and spread its message throughout the world so that it may become the source of illumination and enlightenment to mankind, the spiritually dead become alive, the spiritually blind receive sight and those who are inattentive to God become awakened.

The teachings and ordinances of the divine religions are of two kinds. The first are spiritual and essential in nature—such as faith in God, faith in Christ, faith in Moses, faith in Abraham, faith in Muhammad, the love of God and the oneness of the world of humanity. These divine principles shall be spread throughout the world. Strife and enmity shall disappear, ignorance, hatred and hostility cease and all the human race be bound together. The second kind of ordinances and teachings concern the outer conditions and transactions of the world of mankind. They are the nonessential, accidental or temporary laws of human affairs which are subject to change and transformation according to the exigencies of time and place. For instance, during the time of Moses divorce was permitted, but in the time of Christ it was made unlawful. In the Torah there are ten commandments concerning retribution for murder, which would not be possible to enforce at the present time and under existing conditions of the world. Therefore, these

nonessential, temporary laws are superseded and abrogated to suit the exigencies and requirements of successive periods.

But the followers of the divine religions have turned away from the principles and ordinances which are essential and unchanging in the Word of God, forsaking those fundamental realities which have to do with the life of the human world, the eternal life—such as the love of God, faith in God, philanthropy, knowledge, spiritual perception, divine guidance—holding these to be contingent and nonessential while wrangling and disagreeing over such questions as whether divorce is lawful or unlawful, or whether this or that observance of a minor law is orthodox and true. The Jews consider divorce lawful; the Catholic Christians deem it unlawful; the outcome is discord and hostility between them. If they would investigate the one fundamental reality underlying the laws revealed by Moses and Christ, this condition of hatred and misunderstanding would be dispelled and divine unity prevail.

Christ commanded that if we are smitten upon the right cheek, we should turn the other cheek also. Consider what is happening now in the Balkans. What conformity with the teachings of Christ do we witness in that deplorable picture? Has not man absolutely forgotten and forsaken the divine command of Christ? In fact, such discord and warfare are evidences of disagreement upon the non-essential precepts and laws of religious belief. Investigation of the one fundamental reality and allegiance to the essential unchanging principles of the Word of God can alone establish unity and love in human hearts.

Throughout the Orient in the nineteenth century spiritual darkness prevailed, and the religions were submerged in the ocean of blind imitations and adherence to hereditary forms. There was no trace of the essential foundation of divine revelation. Because of this, hostility and hatred surrounded mankind; discord, rancor and warfare afflicted humanity; blood overspread the horizons of the eastern world. Instead of fellowship and agreement, religion had become the cause of hatred; instead of unity, it produced discord, enmity and strife. The conditions were similar to those existing in the Balkans today, where it might appear as if the basis of divine religion were war and conflict, the adherents of one religion seeking to extirpate and destroy another, and the adherents of both imbued with the fanatical impulse to kill. They consider the pathway to the good pleasure of God a pathway of blood, and the more a religionist kills, the nearer he draws to God. These are the results of blind imitations. How gloomy and destructive to humanity is such an outcome! If this be the foundation of divine religion, its absence is preferable; for even the infidels do not shed blood in

this way, nor are they hostile toward each other. The forces of hostility and strife are the religions of the present day, and that which should have contributed to the illumination and betterment of the world has become productive of gross darkness and degradation.

To resume: Consider how similar blind imitations had made the darkness in the Orient all-encircling. At such a time Baha'u'llah dawned from the eastern horizon like the glory of the sun. He renewed the basis of the religions of God, destroyed blind adherence to ancestral forms and established in their stead love and spiritual fellowship so that no strife, discord or hostility remained. This reconciliation of divergent sects is visible and evident. They now live together in love and unity. If you should enter one of their meetings, you would realize that they have become as one race, one native land, one religion; that they associate together in brotherhood and agreement. Praise be to God! These blind imitations and this darkness have ceased to exist, and the reality of the oneness of humanity has been practically proven.

I consider the American people a highly civilized and intelligent nation, a nation investigating truth and reality. It is my hope that through the efforts of this noble nation the solidarity of humanity may be continually advanced, that the illumination of the human world may become widespread, that the banner of universal peace may be held aloft, the lamp of the oneness of the human world be ignited and the hearts of the East and West be conjoined. Then the reality of the divine religions shall become resplendent and refulgent, indicating that they were meant to be the cause of unity and love and that through them heavenly bestowals have ever been conferring light upon the human world.

PUP#131 (p.442-447), FWU.104, SW_v06#08 p.059-061+064, DWN_v6#08 p.001-002x, MHMD1.399x

ABU0483

Address to women's gathering at Krug home in New York, 1912-Nov-19

Undoubtedly you must be happy; if you are not happy, then who should be happy?

In this Bahai dispensation His Holiness Baha'u'llah has set a brilliant crown upon the head of women, whose brilliant jewels will shine and gleam throughout all ages and cycles. This must give them great happiness.

In all the former dispensations, men were considered superior to women. Women were lower than men; nay, rather during some of the past ages women were made captives of men. For example during the Mosaic dispensation women were captives of men, but in the dispensation of Baha'u'llah, His Bestowals have made men and women equal. He caused the people to put into active practice this social equality and declared that the women in this age shall make extraordinary advancement and they shall reach to such a degree, that no difference will be left between men and women. This is a Bounty for which you must be eternally grateful and extremely happy.

In order to thank Baha'u'llah in a befitting manner for this Bounty, you must strive day and night so that you may be the cause of the advancement of womanhood, and that it may become established and well proven that the Command of Baha'u'llah is the Command of Justice and what He declares in regard to the equality of men and women, is in accord with the spirit of this age and is real and valid.

As up to this time perfect equality of prerogatives did not exist, and men were more or less stronger, and women were to a certain degree not equal to men educationally, therefore up to this time in certain parts of the world, women have not attained to the degree of men, but in the period of Baha'u'llah, He conferred this most eminent Bounty, upon the women and taught men to revere them. Therefore, they will make great progress. They have already acquired sciences and arts in all the degrees of existence, having attained to such a level, that they have proven to the satisfaction of men that they are their peers. This is one of the special Bounties of this Dispensation of Baha'u'llah.

Today the greatest duty of women consists in the fact that they must strive to spread the ethical laws, to prove that women are capable of studying arts and sciences and that they are equal

in all the duties of life. Women must demonstrate these principles to the men, so that all of them may bear testimony to the fact that these Bahai women are equal in morality, are equal in the acquirement of human excellency, are equal in the virtues of the world of humanity, are equal in crafts and professions, and are equal in sanctity and purity. These Bahai women are the centers through which the world of humanity has improved and the morality advanced. These Bahai women are the radiant signs of the Kingdom of ABHA. These Bahai women are the instructors of the world of humanity. These Bahai women are the candles in the assemblage of the world of human kind. They are in the utmost firmness and power. Their will power is greater than that of man, their moral consciousness and intuition is superior to that of man, and in all the virtues of humanity they shine like unto the stars.

Then the men will exclaim that this command of Baha'u'llah is the Command of Justice, this teaching of Baha'u'llah is well proven, and this crown that Baha'u'llah has set upon the heads of women is well-deserving.

Whereas in the former time they were oppressed, now they have attained the greatest station of honor. Whereas formerly they were disappointed, now they are hopeful. While in the past they were deprived, praise be to God, they have taken a goodly portion; having been weak, praise be to God they have become strong; having been ignorant, praise be to God they have become wise. Whereas in the past they were considered inferior to men, now, through the Divine favors, they have superseded them in all the degrees of existence. Like unto the stars they shine and like unto the lights they scintillate. They have become fruitful trees, they are the signs of guidance and they are the embodied proofs and evidences of Baha'u'llah. The Favors of Baha'u'llah have reached to such a degree as to have caused the ascent of these women to the Horizon of the Everlasting Glory.

It is my hope that you may strive at all times so that you may prove the validity of—and clearness of the Divine subject to the peoples of the world.

BSTW#108

ABU1680

Words to some Baha'is, spoken on 1912-Nov-20 in New York

- 1 You must all arise in unison to serve the Cause of God. You must work hand in hand to teach the Cause and know that the confirmations of Baha'u'llah will descend upon you. My hope is that New York will excel all other cities because at the beginning it had precedence over them. God willing, it shall be so again. The favors of the Kingdom of God are great, the attention and bounties of the Blessed Beauty are fixed upon you and His hidden hosts are assisting you. Arise in this arena and you shall see what will transpire.
- 2 I am but one of His servants. After the ascension of the Blessed Beauty, the Ottoman people and government arose against me as did enemies of the area from different nations and religions. In such a state everyone was attacking me from outside and even my brothers from inside opposed me. But in a short time the enemies were frustrated and brought low so that some of them cried, 'Would to God that Baha'u'llah had not ascended because this Cause has become even greater, its fame has spread to more places, and its support has become stronger.'
- 3 Therefore, we must arise in servitude so that His confirmations may surround us from all sides. Undoubtedly whenever you arise to serve and proclaim the Cause you shall be assisted and shall attain success. Rest assured.
- 1 شماها باید باتفاق بر خدمت امر الله برخیزید دست بدست یکیگر دهید و مشغول تبلیغ امر الله باشید و بدانید که تأییدات حضرت بهاء الله بشما میرسد امیدوارم که نیویورک بهتر از سایر ولایات گردد زیرا اول اینجا از جمیع بلاد سبقت داشت انشاء الله باز چنین شود الطاف ملکوت الهی عظیم است و توجهات و فیوضات جمال مبارک با شماست و جنود غیب تاصلا شما در این میدان قیام نمائید به بینید چه میشود
- 2 من بنده ای از بندگان او هستم جمیع اهالی و حکومت عثمانی بعد از صعود جمال مبارک بر من قیام کردند و همچنین اعداء اطراف از ملل و مذاهب مختلفه در چنان حالتی که در خارج جمیع مهاجم بودند در داخل هم برادران بخالفت قائم مدتی نگذشت که اعدا خائب و خامه شدند دشمنان ذلیل گشتند بدرجه ای که بعضی گفتند ای کاش بهاء الله صعود نکرده بود زیرا این امر عظیم تر شد و شهرتش بیشتر گشت و تأییداتش شدیدتر گردید
- 3 پس باید قیام بر عبودیت نمود تا تأییدات از جمیع جهات شامل حال شود یقین است چون قیام بر خدمت و تبلیغ نمائید مؤید و موفق گردید مطمئن باشید

MHMD1.401-402

BDA1.382.10

ABU2314

Interview with a minister at Krug home in New York, 1912-Nov-22

Question/topic: What are the new teachings in this Cause?

- 1 The fundamental principles of all religions are one. They are unchangeable and do not differ. This is what Christ meant when He said, "I am not come to destroy the law of the Torah but to promote it."
- 1 اساس اصلی ادیان الهی یکیست ابداً اختلاف و تغییر ندارد اینست که حضرت مسیح فرمود

- من برای محور کردن شریعت نورات نیامدم بلکه
برای ترویج آمدم
- 2 The minister: 'Yes, I understand. Do you mean that at the beginning the followers of all the religions were pure and undefiled but grew polluted and negligent?' (عرض کرد باقی را فهمیدم سؤال دیگرم اینست که جمیع اهل ادیان پاک و پاکیزه بودند اما بعد آلوده و غافل گشتند فرمودند)
- 3 The Master: 'If there is no change or alteration, then there is no renewal. Not until night falls will a new day dawn. If the religion of Moses had not changed, Christ would not have appeared.' 3 اگر تغییر و تبدیل نباشد تجدید حاصل نمیشود تا شب نیاید روز نخواهد بود اگر دین موسوی تغییر نمی نمود حضرت مسیح ظاهر نمی شد
- 4 The minister: 'Thank you, I understand this well. Now tell me, will there be another cycle after this Baha'i cycle?' 4 (عرض کرد خوب فهمیدم آیا بعد از دوره بهائی باز دوره دیگر خواهد بود؟ فرمودند)
- 5 The Master: 'The sovereignty of God has no beginning and no end and the outpouring of His bounties is endless.' 5 سلطنت و هدایت خدا نهایت ندارد و فیوضات او بی انتهی است

MHMD1.404-405

BDA1.385.09

ABU0588

Address to the Baha'is at banquet, Great Northern Hotel in New York, 1912-Nov-23

Throughout the world there are innumerable meetings and assemblages, more or less important according to their measure of contribution to human betterment, yet limited in their purpose and object to material questions and outcomes. They are political, commercial or educational in character; they seek to promote economic advancement, further agricultural purposes, encourage scientific research and assist discoveries; they provide for the establishment of new institutions, plan financial measures and agree upon laws of civic and social control. Such meetings are useful, but their influence and intention do not extend beyond the material welfare and government of mankind – that is to say, they serve material civilization.

This meeting of yours tonight is very different in character. It is a universal gathering; it is heavenly and divine in purpose because it serves the oneness of the world of humanity and promotes international peace. It is devoted to the solidarity and brotherhood of the human race, the spiritual welfare of mankind, unity of religious belief through knowledge of God and the reconciliation of religious teaching with the principles of science and reason. It promotes love and fraternity among

all humankind, seeks to abolish and destroy barriers which separate the human family, proclaims the equality of man and woman, instills divine precepts and morals, illumines and quickens minds with heavenly perception, attracts the infinite bestowals of God, removes racial, national and religious prejudices and establishes the foundation of the heavenly Kingdom in the hearts of all nations and peoples. The effect of such an assembly as this is conducive to divine fellowship and strengthening of the bond which cements and unifies hearts. This is the indestructible bond of spirit which conjoins the East and West. By it the very foundations of race prejudice are uprooted and destroyed, the banner of spiritual democracy is hoisted aloft, the world of religion is purified from superannuated beliefs and hereditary imitations of forms, and the oneness of the reality underlying all religions is revealed and disclosed. For such a meeting is established upon the very foundation of the laws of God. Therefore, in its constraining spiritual bond it unites all religions and reconciles all sects, denominations and factions in kindness and love toward each other. In this way and by the instrumentality of such a gathering the causes of animosity, hatred and bigotry are removed, and enmity and discord pass away entirely. Every limiting and restricting movement or meeting of mere personal interest is human in nature. Every universal movement unlimited in scope and purpose is divine. The Cause of God is advanced whenever and wherever a universal meeting is established among mankind.

Therefore, endeavor that your attitudes and intentions here tonight be universal and altruistic in nature. Consecrate and devote yourselves to the betterment and service of all the human race. Let no barrier of ill feeling or personal prejudice exist between these souls, for when your motives are universal and your intentions heavenly in character, when your aspirations are centered in the Kingdom, there is no doubt whatever that you will become the recipients of the bounty and good pleasure of God.

This meeting is, verily, the noblest and most worthy of all meetings in the world because of these underlying spiritual and universal purposes. Such a banquet and assemblage command the sincere devotion of all present and invite the downpouring of the blessings of God. Therefore, be ye assured and confident that the confirmations of God are descending upon you, the assistance of God will be given unto you, the breaths of the Holy Spirit will quicken you with a new life, the Sun of Reality will shine gloriously upon you, and the fragrant breezes of the rose gardens of divine mercy will waft through the windows of your souls. Be ye confident and steadfast; your services are confirmed by the powers of heaven, for your intentions are

lofty, your purposes pure and worthy. God is the helper of those souls whose aim is to serve humanity and whose efforts and endeavors are devoted to the good and betterment of all mankind.

PUP#132 (p.447-448)

ABU2244

Words to some children, spoken on 1912-Nov-24 in New York

- 1 I hope that you will be educated as you ought to be and that each of you will become the pride of your family. May God assist you to acquire divine knowledge in the school of the world of humanity. I shall pray for you and beg assistance for you.

1 من امیدوارم چنانچه باید و شاید تربیت شوید و هر یک سبب نخر خاندان خویش گردید خدا شما را تأیید کند که در مدرسهء عالم انسانی تحصیل علم و عرفان الهی نمائید و من در بارهء شماها دعا می کنم و توفیق میطلبم
- 2 Truly, the hearts of the children are very pure. This was why Christ said, 'Be ye like children.' Praise be to God who created you illumined children. Praise be to the Lord who hath created His creatures perfectly.

2 فی الحقیقه قلوب اطفال بسیار پاک است اینست که حضرت مسیح میفرماید کونوا کالأطفال الحمد لله شما اطفال نورانی هستید سبحان من خلق فس/وی
- 3 God has created you as human beings so that you may daily acquire better morals and human virtues. You must obey your parents so that they may be pleased with you, and so that God will be pleased with you, and that you may become the children of the Kingdom and mirror forth the words of Christ.

3 خدا شما را انسان خلق کرده تا روز بروز با ادب تر شوید تحصیل کلمات انسانیّه نمائید پدر و مادر را اطاعت کنید که از شما راضی باشند تا خدا از شما راضی شود تا شما باشید اطفال ملکوت و مصداق بیان حضرت مسیح

BDA1.389.03

MHMD1.407-408

ABU0447

Words to the Baha'is, spoken a 780 West End (Kinney home) on 1912-Nov-26 in New York

Praise be to God, this is a very good gathering! Blessed souls are present, and their intention is to hear the voice of God. He blesses you all. Praise be to God you are all blessed souls, and under the shelter of the Kingdom of God. You must thank God, for Praise be to God, you have heard the Voice of the Kingdom,

you have turned towards the world of the Divine. Your eyes are illumined with the light of guidance. Your hearts are cheered through the love of God.

This is the day which is illumined with the light of the Sun of Truth. The realities of things are being discovered, and the mysteries of existence are being made manifest. These days are like unto spring time, for the rays of the Sun of Truth are shining from the high heavens; the vernal showers are pouring, and the breeze of Providence is blowing. Day by day the world of humanity is developing. We are therefore hopeful that before long the world of humanity will become mature. When the world of humanity arrives at maturity, then it will make extraordinary progress.

Consider how a child arrives at maturity. Suddenly the light of intellect will shine upon him and man will then make extraordinary progress. It will be as though he were asleep but was awakened; as though he were heedless but became intelligent; as though he were blind but received his sight. Before arriving at maturity he knew nothing. When he reached maturity and the light of reason shone, then he discovered the realities of the things. Therefore, we hope that this illumined age, the world of humanity shall arrive at maturity, so that the Divine faculties will become manifest in the inner reality of human beings; that the divine perfections will become manifest in human beings; that this world of humanity may attain the highest pitch of development; and that day by day the virtues of the world of humanity will become manifest, so that it may become evident that man is the very image of the Merciful, that he is the likeness of the Merciful One.

What is the meaning of the image and likeness of God? It means that man will become the manifester of the names and attributes of the Deity; it means that all the perfections and luminosities of the Divine will shine upon the mirror of human beings. Man is like unto iron, and the bounties of the divine are like unto the fire. When the iron is placed in the fire, all its qualities become hidden and the qualities of the fire become manifest. The iron was first heated by being put onto the fire. It becomes hot. It was black; it becomes red like the fire. It was solid; it becomes liquid, fluid. These are the qualities of the fire. When the qualities of the fire become manifest in the iron, the iron will assume the very form and likeness of the fire. Likewise the reality of man when he forgets himself, and the Divine names and attributes become manifest in him, then he will become the very image of God.

We hope that all of you who have turned toward the Kingdom of Abha will endeavor so that you may be first illumined yourselves, that is take on the qualities of the Divine fire, become the embodiment of the divine heat, and then be the cause of others taking the same qualities with which you have been endowed, that they too may become the very image and likeness of God. In a word, exert yourselves until your imperfections are transformed into perfections, so that out of the world of matter and nature you may be translated into the world of God; that the bounties of God may rule in your personalities, and that you may not be ruled by the exigencies of nature; that the lights of reason and intelligence may shine upon you, and in the darkness of self and reason and desire may be demolished; that you become more mature, and that you may be the cause of siding the maturity of others. Day by day you may become luminous, and be the cause of the illumination of others. Day by day you may become more quickened, and be the cause of converting the life of others; that all your intentions be devoted to the good pleasure of God, and all your wishes be to illuminate the world of God, so that the world of man may, through the light of love, be the cause of illuminating the world of humanity; that the world of humanity may become as one world, that mankind may become as one family; all nations as one nation; all religion be united and made one, all sect become one sect; until all humankind attain the greatest felicity under the bounty of the Merciful. This is our purpose. This is the utmost of our desire.

PN_various p021x, BSTW#089

ABU1849

Words to the Baha'is, spoken at 227 Riverside Drive on 1912-Nov-26 in New York

- ¹ I always derive great pleasure from being with you. I shall always remember these gatherings. I shall never forget them. If I cannot see each one of you individually every day that should not undermine our real love. See how much work I have to do! It is more than a week since I received this letter from my sister, the Greatest Holy Leaf [Bahiyiyih Khnum], and other members of the household, but I have not had the opportunity to open it yet. I was looking for another letter when I came upon this unopened letter. Then I heard that you were waiting here and I came downstairs to see you because I have no time

¹ من از ملاقات شماها کمال سرور حاصل مینمایم همیشه این محافل را در خاطر خواهم داشت ابداً فراموش نخواهم نمود ولکن اگر هر روز یک ملاقات مشوید فتوری در محبت صمیمی حاصل نشود می بینید چه قدر مشغولیم یک هفته است از حیف از همشیره ورقه العلیاء و اهل بیت مکتوب رسیده هنوز مجال باز کردن آن مکتوب ننموده بودم تا حال که جستجوی کاغذ دیگر مینمودم در آن میان مکتوب حیف را دیدم

to see you individually. In spite of this, if anyone has an urgent matter I will see them privately, even if only for a few minutes.

پس شنیدم که شما منتظرید پائین آمدم تا شما را ملاقات نمایم چه که فرصت دیدن فرداً فرد نداشتم با وجود این هر کس کار مهمی دارد چند دقیقه را مخصوص ملاقات میکنم

- 2 Had I time I would always be with you. My happiness lies in seeing you, for in your faces are apparent the glad tidings of the Abha Kingdom and in your hearts heavenly love and attraction. If outwardly we fail to meet, it does not weaken our real love. God willing, you shall all be assisted and immersed in the sea of bounty and the favor of Baha'u'llah.

2 اگر مجال بود میل داشتم همیشه با شما باشم نهایت سرور من بملاقات شماهاست زیرا در وجوه شما بشارات ملکوت ایهی است و در قلوبتان محبت و رابطه روحانی پس اگر بظاهر در معاشرت قصوری رود در محبت فتوری حاصل نگردد انشاءالله جمیع مؤید باشید و در بحر فضل و عنایت بهاءالله مستغرق

MHMD1.410

BDA1.391.04

ABU1992

Words to the Baha'is, spoken at Krug home on 1912-Nov-26 in New York

- 1 A believer in Baha'u'llah is he who is firm in the Covenant. He who is firm in the divine Covenant is a believer, a servant of the believers, a seeker of Baha'i harmony and unity and a promoter of fellowship and amity among the friends of God. Is it possible that one can accept a book and refuse to accept him who teaches it? Is it possible to accept the sun and to reject its rays? He who rejects the rays is a rejector of the sun, too.

1 مؤمن به بهاءالله کسی است که ثابت بر میثاق است هر کس بر پیمان الهی ثابت است مؤمن است و خادم احبای الهی است و ساعی در اتحاد و حدت بهائی و مروج یگانگی و الفت یاران رحمانی آیا میشود کسی نگانی را قبول داشته باشد بدون قبول معلم نگاب آیا ممکن است موقن بآفتاب باشد و منکر شعاع آفتاب پس هر کس انکار شعاع آفتاب کند انکار آفتاب نموده

- 2 Furthermore, many say, 'We have no need of divine Manifestations; we ourselves have direct communication with God.' They do not know that the divine Manifestations are the bright rays of the Sun of Truth and a means of educating the realities of man. Therefore, he who rejects the bounty of the Sun of Truth and thinks himself not in need of it is like the one who says he is not in need of God and rejects both God and reality, in spite of the fact that all creation is receiving incessant bounty from God and is dependent on Him, as the body is dependent upon the soul.

2 و دیگر بسیاری میگویند ما احتیاجی بمظاهر مقدسه نداریم خود با خدا مربوطیم و حال آنکه مظاهر مقدسه الهیه اشعه ساطعه شمس حقیقتند و سبب تربیت حقایق نفوس پس اگر کسی فیض شمس حقیقت را انکار کند و خود را غیر محتاج گوید مثل اینست که بگوید من محتاج بمبدء نیستم و انکار حقیقت و مبدء نماید در حالتی که جمیع کائنات از مبدء مستفیضند و باو محتاج مانند احتیاج اجسام بارواح

SW_v14#08 p.228, MHMD1.410

BDA1.391.15

ABU1989

Words to the Baha'is, spoken at 227 Riverside Drive on 1912-Nov-27 in New York

- 1 The purpose of the divine Manifestations has been the education of holy souls. Some have imagined that their purpose was to found temples and churches or to establish a new nation or to gain personal fame and that for these considerations they accepted severe degradation and became targets for the arrow of fate. These are idle fancies because those holy Beings knew well that the dominion of God existed when there was no trace of them and that it shall continue to exist when no trace of them remains. Thus fame or oblivion, honor or degradation are one and the same to those Gems of existence. Indeed, their ultimate desire is selfless devotion to the one true God and absolute nothingness in His court. Their only motive has been the education of blessed souls and sanctified beings who are the foundation of divine education and promoters of the most great guidance and the supreme favor.

1 مقصود مظاهر الهیه تربیت نفوس مقدسه بوده بعضی چنان گمان نمودند که مقصد بنای کائس و معابد است یا آنکه تأسیس ملت یا شهرت و صیت بزرگواری. بجهت این شئون قبول ذلت کبری فرمودند و هدف سهام قضا گشتند. این اوهامست زیرا آن نفوس مقدسه بخوبی میدانستند که وقتی که از آنها اثری نبوده سلطنت الهی بوده و وقتی که از ایشان اثری نخواهد بود سلطنت حق همچنان خواهد بود در اینصورت نزد آن جواهر وجود شهرت و گمنامی یکسانست و عزت و ذلت مساوی بلکه منتهی آمالشان عبودیت الله الحق و محویت صرفه بوده و مقصدشان تربیت نفوس مبارکه و کینونات مقدسه ائ که اساس تربیت الهی و مروج هدایت کبری و موهبت عظمی هستند

- 2 The people of Baha must endeavor day and night to promulgate this lofty purpose. They must endeavor and strive strenuously to educate themselves and other sanctified souls. They must awaken the peoples and nations of the world and free them from dogmas and imitations. They must pass beyond the world of names and fix their gaze on realities and inner meanings.

2 اهل بها باید شب و روز در ترویج این مقصد عزیز بکوشند و از تقلید و رسومات آزاد نمایند از عالم اسما بگذرند و بحقائق و معانی ناظر باشند

MSBH8.207, BDA1.392.11

MHMD1.411-412

ABU3159

Public address given on 1912-Nov-28 in New York

Although they are engrossed in material civilization and physical pursuits, still, unlike people in some European countries, they are not wholly devoid of spiritual susceptibilities. They are seekers and desire to investigate reality. They wish for peace and tranquillity and they desire fellowship and love among humanity.

هر چند بحدیث مادی و شئون جسمانی مشغولند ولی مثل بعض بلاد اروپا بکلی از روحانیات غافل نشده اند حالت طلب دارند و تحری حقیقت خواهند طالب صلح و صفا هستند و دوست داریگانی و محبت نوع انسانی

MHMD1.413

BDA1.394.09

ABU0139

Public address given at Kinney home on 1912-Nov-29 in New York

This evening I wish to speak to you concerning the mystery of sacrifice. There are two kinds of sacrifice: the physical and the spiritual. The explanation made by the churches concerning this subject is, in reality, superstition. For instance, it is recorded in the Gospel that Christ said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." He also said, "This [wine] is my blood ... which is shed for many for the remission of sins." These verses have been interpreted by the churches in such a superstitious way that it is impossible for human reason to understand or accept the explanation.

They say that Adam disobeyed the command of God and partook of the fruit of the forbidden tree, thereby committing a sin which was transmitted as a heritage to His posterity. They teach that because of Adam's sin all His descendants have, likewise, committed transgression and have become responsible through inheritance; that, consequently, all mankind deserves punishment and must make retribution; and that God sent forth His Son as a sacrifice in order that man might be forgiven and the human race delivered from the consequences of Adam's transgression.

We wish to consider these statements from the standpoint of reason. Could we conceive of the Divinity, Who is Justice itself, inflicting punishment upon the posterity of Adam for Adam's own sin and disobedience? Even if we should see a governor, an earthly ruler punishing a son for the wrongdoing of his father, we would look upon that ruler as an unjust man. Granted the father committed a wrong, what was the wrong committed by the son? There is no connection between the two. Adam's sin was not the sin of His posterity, especially as Adam is a thousand generations back of the man today. If the father of a thousand generations committed a sin, is it just to demand that the present generation should suffer the consequences thereof?

There are other questions and evidences to be considered. Abraham was a Manifestation of God and a descendant of Adam; likewise, Ishmael, Isaac, Jeremiah and the whole line of prophets including David, Solomon and Aaron were among His posterity. Were all these holy men condemned to a realm of punishment because of a deed committed by the first father, because of a mistake said to have been made by their mutual and remotest ancestor Adam? The explanation

is made that when Christ came and sacrificed Himself, all the line of holy Prophets who preceded Him became free from sin and punishment. Even a child could not justly make such an assertion. These interpretations and statements are due to a misunderstanding of the meanings of the Bible.

In order to understand the reality of sacrifice let us consider the crucifixion and death of Jesus Christ. It is true that He sacrificed Himself for our sake. What is the meaning of this? When Christ appeared, He knew that He must proclaim Himself in opposition to all the nations and peoples of the earth. He knew that mankind would arise against Him and inflict upon Him all manner of tribulations. There is no doubt that one who put forth such a claim as Christ announced would arouse the hostility of the world and be subjected to personal abuse. He realized that His blood would be shed and His body rent by violence. Notwithstanding His knowledge of what would befall Him, He arose to proclaim His message, suffered all tribulation and hardships from the people and finally offered His life as a sacrifice in order to illumine humanity – gave His blood in order to guide the world of mankind. He accepted every calamity and suffering in order to guide men to the truth. Had He desired to save His own life, and were He without wish to offer Himself in sacrifice, He would not have been able to guide a single soul. There was no doubt that His blessed blood would be shed and His body broken. Nevertheless, that Holy Soul accepted calamity and death in His love for mankind. This is one of the meanings of sacrifice.

As to the second meaning: He said, “I am the living bread which came down from heaven.” It was not the body of Christ which came from heaven. His body came from the womb of Mary, but the Christly perfections descended from heaven; the reality of Christ came down from heaven. The Spirit of Christ and not the body descended from heaven. The body of Christ was but human. There could be no question that the physical body was born from the womb of Mary. But the reality of Christ, the Spirit of Christ, the perfections of Christ all came from heaven. Consequently, by saying He was the bread which came from heaven He meant that the perfections which He showed forth were divine perfections, that the blessings within Him were heavenly gifts and bestowals, that His light was the light of Reality. He said, “If any man eat of this bread, he shall live for ever.” That is to say, whosoever assimilates these divine perfections which are within me will never die; whosoever has a share and partakes of these heavenly bounties I embody will find eternal life; he who takes unto himself these divine lights shall find everlasting life. How manifest the meaning is! How evident! For the soul which acquires divine perfections and

seeks heavenly illumination from the teachings of Christ will undoubtedly live eternally. This is also one of the mysteries of sacrifice.

In reality, Abraham sacrificed Himself, for He brought heavenly teachings to the world and conferred heavenly food upon mankind.

As to the third meaning of sacrifice, it is this: If you plant a seed in the ground, a tree will become manifest from that seed. The seed sacrifices itself to the tree that will come from it. The seed is outwardly lost, destroyed; but the same seed which is sacrificed will be absorbed and embodied in the tree, its blossoms, fruit and branches. If the identity of that seed had not been sacrificed to the tree which became manifest from it, no branches, blossoms or fruits would have been forthcoming. Christ outwardly disappeared. His personal identity became hidden from the eyes, even as the identity of the seed disappeared; but the bounties, divine qualities and perfections of Christ became manifest in the Christian community which Christ founded through sacrificing Himself. When you look at the tree, you will realize that the perfections, blessings, properties and beauty of the seed have become manifest in the branches, twigs, blossoms and fruit; consequently, the seed has sacrificed itself to the tree. Had it not done so, the tree would not have come into existence. Christ, like unto the seed, sacrificed Himself for the tree of Christianity. Therefore, His perfections, bounties, favors, lights and graces became manifest in the Christian community, for the coming of which He sacrificed Himself.

As to the fourth significance of sacrifice: It is the principle that a reality sacrifices its own characteristics. Man must sever himself from the influences of the world of matter, from the world of nature and its laws; for the material world is the world of corruption and death. It is the world of evil and darkness, of animalism and ferocity, bloodthirstiness, ambition and avarice, of self-worship, egotism and passion; it is the world of nature. Man must strip himself of all these imperfections, must sacrifice these tendencies which are peculiar to the outer and material world of existence.

On the other hand, man must acquire heavenly qualities and attain divine attributes. He must become the image and likeness of God. He must seek the bounty of the eternal, become the manifestor of the love of God, the light of guidance, the tree of life and the depository of the bounties of God. That is to say, man must sacrifice the qualities and attributes of the world of nature for the qualities and attributes of the world of God. For instance, consider the substance we call iron. Observe its

qualities; it is solid, black, cold. These are the characteristics of iron. When the same iron absorbs heat from the fire, it sacrifices its attribute of solidity for the attribute of fluidity. It sacrifices its attribute of darkness for the attribute of light, which is a quality of the fire. It sacrifices its attribute of coldness to the quality of heat which the fire possesses so that in the iron there remains no solidity, darkness or cold. It becomes illumined and transformed, having sacrificed its qualities to the qualities and attributes of the fire.

Likewise, man, when separated and severed from the attributes of the world of nature, sacrifices the qualities and exigencies of that mortal realm and manifests the perfections of the Kingdom, just as the qualities of the iron disappeared and the qualities of the fire appeared in their place.

Every man trained through the teachings of God and illumined by the light of His guidance, who becomes a believer in God and His signs and is enkindled with the fire of the love of God, sacrifices the imperfections of nature for the sake of divine perfections. Consequently, every perfect person, every illumined, heavenly individual stands in the station of sacrifice. It is my hope that through the assistance and providence of God and through the bounties of the Kingdom of Abha you may be entirely severed from the imperfections of the world of nature, purified from selfish, human desires, receiving life from the Kingdom of Abha and attaining heavenly graces. May the divine light become manifest upon your faces, the fragrances of holiness refresh your nostrils and the breath of the Holy Spirit quicken you with eternal life.

PUP#133 (p.449-452), SW_v07#12 p.109-111+115

ABU1453

Words to the Baha'is, spoken on 1912-Nov-29 in New York

- ¹ One of the bounties of religion and faith is the attainment of peace of heart and soul and the joy of spirit and conscience. This station can only be gained through faith and understanding. Peace of mind is the soul's delight, as it is the means of acquiring that extraordinary state in which man finds happiness in times of affliction and tranquility in trouble. In spite of poverty he acquires a sense of affluence and in a state of riches and power he offers help and protection to the weak because

¹ یکی از فیوضات دین و ایمان حصول اطمینان قلب و جنان است و سرور روح و مسرت وجدان و ایستقامت بایمان و عرفان حاصل شود اطمینان قلب جنت جان است و سبب حصول حالتی خارق العاده که انسان در بلا سرور یابد در زحمت راحت بیند با وجود فقر حال استغنا جوید و در حال قدرت و غنا باعانت و حمایت

the well-assured soul is like a tree which has strong roots and is not shaken by any event. This cannot be attained except through complete faith and understanding.

- 2 How many are the people who have all means of comfort, luxury, security and wealth and every means of enjoyment and good living, yet they have no peace of mind and are ever anxious and uneasy! If outwardly they are happy one day, they become depressed and anxious the next. If they find physical rest at one moment, they face suffering and misfortune the next, until the time comes to leave this world, then they will do so with utmost regret and distress.

- 3 But those who have faith in God act according to the divine teachings; even though they need a little food to survive, they will pass their lives in the utmost happiness and joy. This is one of the bounties of religion; this is eternal happiness, life everlasting and real affluence. Without this all riches lead to woe and all power and strength are the cause of hardship and affliction. Therefore, offer praise unto God that you are endowed with this imperishable wealth and have attained this supreme blessing.

MHMD1.414

ضعفا پردازد زیرا نفس مطمئنّه مانند شجر است
که ریشه محکم دارد از هیچ حادثه ای نلرزد و
این جز بایمان و عرفان کامل حاصل نشود

- 2 چه قدر نفوس که دارای جمیع اسباب راحت
و آسایش هستند و امنیت و ثروت دارند و هر
گونه وسائط عیش و عشرت را مهیا اما قلبشان
ابداً اطمینان ندارد همیشه مکدر و مضطربند اگر
روزی بظاهر مسرورند روز دیگر مکدر و محزون
اگر آنی آسایش تن جویند اوقاتی دیگر دچار زجر
و ماتم شوند تا وقت رفتن از این عالم که با کمال
حسرت و الم جان سپارند.

- 3 اما نفوسی که ایمان بالله دارند عمل بتعالیم
الهی نمایند اگر بقوت لایموت محتاج باشند ایام
زندگانی را با نهایت سرور و حبور گذرانند این
یکی از فیوضات دیانت است این سرور ابدیست
و حیات سرمدی و غنای حقیقی و بدون این هر
ثروتی مایهء حسرتست و هر قدرت و اقتداری
علت زحمت و اذیت پس حمد کنید خدا را که
باین دولت ییزوال رسیدند و باینوهبت عظمی
فائز شدید

BDA1.394.17

ABU1499

Words to the Baha'is, spoken on 1912-Nov-30 in New York

- 1 I am most grateful for your services; in truth you have served me. You have extended hospitality. Night and day you have been ready to serve and to diffuse the divine fragrances. I shall never forget your services, for you have no purpose but the will of God and you desire no station but entry into the Kingdom of God. Now you have brought presents for the members of my family. They are most acceptable and excellent but better than all these are the gifts of the love of God which remain preserved in the treasuries of the heart. These gifts are evanescent but those are eternal; these jewels must be kept in boxes and vaults and they will eventually perish but those jewels remain in the treasuries of the heart and will remain throughout the world of God for eternity. Thus I will take to them your love, which is the greatest of all gifts. In our house they do not wear diamond

- 1 من از خدمات شما بسیار ممنونم فی الحقیقه مرا
خدمت کردید مهمان نوازی نمودید شب و روز
قائم بر خدمت بودید و ساعی در نشر نفحات الله
من هیچوقت خدمات شما را فراموش نخواهم
نمود زیرا جز رضای الهی مقصدی ندارید و غیر
از دخول در ملکوت الله مقامی نخواهید حال
هدایائی بجهت اهل بیت من آورده اید این هدایا
بسیار مقبول است و مرغوب اما خوب تر از
اینها هدایاء محبت الله است که در خزائن قلوب
محفوظ ماند این هدایا موقتی است و لکن آن
هدایا ابدیست این جواهر را باید در جعبه و طاقچه
گذاشت و آخر متلاشی گردد اما آن جواهر در
خزائن قلوب ماند و الی الابد در عوالم الهی باقی

rings nor do they keep rubies. That house is sanctified above such adornments.

- 2 I, however, have accepted your gifts; but I entrust them to you for you sell and send the proceeds to the fund for the Mashriqu'l-Adhkar in Chicago.

- 3 When the friends continued to plead with Him, He said:

- 4 'I want to take from you a present which will endure in the eternal world and a jewel which belongs to the treasures of the heart. This is better.'

MHMD1.415-416, VLAB.014-015

و دائم باشد. لهذا من محبت شما را که اعظم هدایا است بجهت آنها میبرم در خانه ما نه انگشتر الماس استعمال می نمایند و نه یاقوت نگاه میدارند آن بیت از این گونه زخارف پاک و مبراست

- 2 حال من این هدایا را قبول کردم ولی نزد شما امانت می گذارم که بفروشید و قیمت آنها را برای مشرق الاذکار شیکاگو بفروشید.

- 3 (احباً خیلی زاری کردند فرمودند)

- 4 من می خواهم از طرف شما ها هدیه ئی ببرم که در جهان ابدی باقی ماند و جواهری که تعلق به خزائن قلوب داشته باشد این بهتر است.

MSBH8.208-209, YHA1.309, KHTB2.326,
BDA1.396.08

AB04731

To: *Jalal Bashir Rahmani Farani*

Date: 1912-Nov ca.

- 1 O Jalal without equal! What prevents me from writing letters and replies to the friends in Iran is my occupation in service at the threshold of the Beloved, not [interaction with] new friends and pleasant companions.

- 2 The friends in Khurasan are the comfort of heart and soul and the consolation of spirit and conscience. If you knew what a tempest this is, you would surely excuse me - nay rather, you would rejoice that 'Abdu'l-Baha, in plains and wilderness, mountains and seas, day and night, in great gatherings and grand churches, raises the cry of "Ya Baha'u'l-Abha" and has no chance even to catch his breath. But soon He will hasten to Europe and from there sail to the Holy Land and make up for what was missed.

- 3 The friends in Iran are infinitely precious, for they are tested believers of old who are enthralled, and who have sacrificed their blood in the path of the Incomparable Lord and endured a hundred thousand afflictions and trials. I would not trade a single hair of theirs for both worlds.

- 1 ای جلال بیهمال مانع از نگارش خطاب و جواب باحبای ایران اشتغال در خدمت آستان حضرت جانانست نه یاران تازه و دوستان خوشمزه

- 2 احبای خراسان راحت دل و جان و تسلی روح و وجداند اگر بدانی که چه طوفانست البته معذور داری بلکه مسرور گردی که عبدالهء در این دشت و صحرا و کوه و دریا شب و روز در مجامع عظمی و کائس کبری فریاد یابهاء الابهی میزند و فرصت نفس کشیدن ندارد ولی عنقریب به اروپا شتابد و از آنجا بارض مقصود کشتی راند و تلافی مافات کند

- 3 و احبای ایران بی نهایت عزیزند زیرا مؤمنین قدیم ممتحنند و مفتون و در سبیل حضرت بیچون خون خویش فدا نموده اند و صد هزار بلایا و محن کشیده اند و یک موی ایشانرا بدو جهان ندهم

- 4 Convey my longing greetings to your esteemed grandfather, the glorious Khalil, and likewise to the other friends.

حضرت پدر بزرگوار خلیل جلیل را تحیت
مشتاقانه برسان و همچنین سایر یاران را

AHB_134BE #09-10 p.36, FRH.264a,
FRH.417-418

ABU3557

Words spoken in Dec. 1912 in New York

All through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion.

SW_v11#17 p.286

ABU3767

Words to Anise Rideout in New York

Question/topic: Which is the best way to give the Baha'i Message?

“Which is the best way to give the Baha'i Message?”

RRT.099-100, QIRT.22-23

‘Abdu'l-Baha's Face became very serious, His Voice loud as He answered in these words:

“The first thing to do is to acquire a thirst for Spirituality, then Live the Life! Live the Life! Live the Life! The way to acquire this thirst is to meditate upon the future life. Study the Holy Words, read your Bible, read the Holy Books, especially study the Holy Utterances of Baha'u'llah; Prayer and Meditation, take much time for these two. Then will you know this Great Thirst, and then only can you begin to Live the Life!

“To live the Life you must be the very kindest woman, you must be the most pure, you must be absolutely truthful, and live a perfectly moral life.

“Visit your neighbors when they are sick or in trouble, offer your services to them, try to show them that you are longing to serve them.

“Feed the poor, divide what you have. Be contented to remain where God has placed you; be faithful in your care of those to whom He has trusted you, never waver in this - show by your life you have something different, so that all will see and will say, ‘What has this person that I have not?’”

“Show the world that in spite of the utmost suffering, poverty, sickness, you have something which gives you comfort, strength and peace - that you are happy - serene - satisfied with all that is in your life.

“Then they, too, will want what you possess - and will need no further teaching - after you tell them what it is.”

COC#0425x, SW_v19#03 p.069

ABU1440

Words to the Baha'is, spoken at Emery home on 1912-Dec-01 in New York

- 1 As Americans are removed from most political difficulties they live at ease in isolation and, compared to most other regions, are more desirous of peace and harmony, so they can succeed in bringing about universal peace provided they arise as they should and the nation and government put forth strenuous efforts and, through spiritual power, carry out the divine teachings and principles.
 - 2 The matter of peace, in the religion of Baha'u'llah, is a firm command and a religious obligation. It is not the resolution of a congress or the edict of a committee of some nation or country influenced by selfish desires and subject to amendments. Because it is a fundamental principle, it will inevitably come to pass. As the denial of Christ and opposition to Him are considered infidelity in religious terminology, the rejection of peace has the same status in the religion of Baha'u'llah.
 - 3 No affair in the world succeeds without sacrifice. Up to now twenty thousand persons have been sacrificed for this Cause. The Baha'is have accepted every affliction and persecution. For forty years I was in a prison for promulgating universal peace and the oneness of humanity. Because these teachings were contrary to the interests and the despotism of the Shah of Persia and the Sultan of Turkey, they arose in opposition and
- 1 چون از اغلب مشکلات سیاسی دورند و در گوشه ای آسوده و نسبت بسایر قطعات اهالی امریکا هم بیشتر طالب صلح و صلاح لذا اگر چنانچه باید قیام کنند و دولت و ملت بقوه معنویه بر ترویج تعالیم و اصول الهیه جدّاً برخیزند مسئله صلح عمومی را از پیش می برند
- 2 و این مسئله صلح در امر حضرت بهاء الله حکم قطعی و فریضه دینی است نه رأی انجمن و مشورت هیئت ملت و دولتی که معلل باغراض باشد یا قبول تغییر و تبدیل نماید و چون از فرائض دنیه است حتمی الوقوعست مثل اینکه در اصطلاح دیانت انکار و مخالفت مسیح کفر است انکار صلح هم در امر حضرت بهاء الله چنین است
- 3 و دیگر هیچ امری بدون جانفشانی نمی شود تا بحال بیست هزار نفر در این امر فدا شده اند و بهائیان قبول هر بلا و ابتلائی نموده اند من چهل سال در حبس بودم بجهت ترویج صلح عمومی و وحدت عالم انسانی زیرا این مسئله مخالف منافع استبداد پادشاه ایران و سلطان عثمانی بود لهذا بر منع و زجر برخاستند و بتمام قوی بر محو و اضمحلال امر الله قیام کردند ولیکن آخر

oppression. With all their power they girded their loins to uproot and efface the Cause of God. But the Cause of Baha'u'llah was victorious and the fame of His Revelation spread worldwide. Every opponent was overthrown and humiliated because this Cause was supported by the All-Powerful and because His teachings answer the need of the age to promote human happiness and provide supreme guidance.

امر حضرت بهاء الله غالب و آوازهء ظهورش
جهانگیر شد و هر مخالفی مغلوب و ذلیل زیرا
این امر مؤید بشدید القوی بود و تعالیم مبارکه
بمقتضای این عصر مؤسس سعادت بشر و
مروج هدایت کبری

BDA1.398.01

MHMD1.417

ABU2273

Words spoken at Kinney home in New York, 1912-Dec-01

I desire to go to the Orient. I will submit this place to you. You must be in the utmost fellowship with Mr. Kinney. You must be united. You must protect the Cause. Do not let anyone interfere with the Cause of GOD. Be very careful. Spend all your time in teaching the Cause of GOD. Spread the fragrances of GOD, so that the Cause of GOD may be raised, the banners of the Covenant may become unfurled.

Know this for a certainty: that today the penetrative power in the arteries and the nerves of the world of humanity is the Power of the Covenant. The body of the world will not move with any other power except through the Power of the Covenant. There is no other power similar unto this.

Consider what a transformation has been effected since my first visit. This has been made possible through the Power of the Covenant.

SW_v06#14 p.111x, SW_v11#08 p.121x, PN_1912 p025, BSTW#052s

ABU2836*Words to some Christian ministers, spoken at Krug home on 1912-Dec-01 in New York*

- 1 The teachings of Christ are forgotten. Consider that Christ commanded Peter to sheathe his sword. He also said, 'Whosoever shall smite thee on thy right cheek, turn to him the other also' [Matt. 5:39].
- 2 But now, contrary to these teachings, see how Christians are killing one another. Christian leaders considered the shedding of the blood of each other a lawful act. What blood has been shed over the conflict between Protestants and Catholics!

MHMD1.417-418

BDA1.398.15

ABU0130*Address to the Baha'is at 780 West End (Kinney home) in New York, 1912-Dec-02**Question/topic: Distinctive teachings of Baha'u'llah*

- 1 You are all welcome. This is a goodly assemblage. Praise be to God! The hearts are directed to the Kingdom of Abha, and souls are rejoiced by the glad tidings of God.
- 2 I will speak to you concerning the distinctive teachings of Baha'u'llah. All the divine principles announced by the tongue of the Prophets of the past are to be found in the words of Baha'u'llah; but in addition to these He has revealed certain new teachings which are not found in any of the sacred Books of former times. I shall mention some of them; the others, which are many in number, may be found in the Books, Tablets and Epistles written by Baha'u'llah – such as the Hidden Words, the Glad Tidings, the Words of Paradise, Tajalliyat, Tarazat and others. Likewise, in the Kitab-i-Aqdas there are new teachings which cannot be found in any of the past Books or Epistles of the Prophets.

نیست آنها را که مطالعه می کنید واقف می شوید

- 3 [1.] A fundamental teaching of Baha'u'llah is the oneness of the world of humanity. Addressing mankind, He says, "Ye are all leaves of one tree and the fruits of one branch." By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree, and the individual human creatures are as the fruits and blossoms thereof. In this way Baha'u'llah expressed the oneness of humankind, whereas in all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel – one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Baha'u'llah removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity. Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.

3 حالا من بعضی ها را ذکر می کنم مثلاً وحدت عالم انسانی این از جمله تعالیم بهاء الله است که عالم بشر را خطاب می فرماید که جمیع برگ یک دارید و باریکشاخسار یعنی عالم وجود عبارت از یک شجره است و ملل و طوایف بمنزله اغصان و فروع و افراد بشر بمنزله شکوفه و ثمر وحدت عالم انسانی را اعلان کرد زیرا در جمیع کتب و صحف عالم انسانی منقسم بدو قسم بود یک شجره طیبه و یک شجره خبیثه یک قوم اهل ایمان و یک قوم اهل زندقه و کفر یک حزب در رحمت پروردگار و یک حزب دیگر در غضب پروردگار اما حضرت بهاء الله اعلان وحدت عالم انسانی را کرد و این تخصیص بتعالیم بهاء الله دارد که جمیع بشر را در بحر رحمت پروردگار غرق کرد نهایتش این است بعضی خوابند باید بیدار شوند بیمارند باید معالجه شوند طفلند باید تربیت شوند خلاصه این تعلیم تخصیص به حضرت بهاء الله دارد

- 4 2. Another new principle revealed by Baha'u'llah is the injunction to investigate truth – that is to say, no man should blindly follow his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.

4 ثانی تحرّی حقیقت هیچ نفسی نباید تقلید آبا و اجداد را بکند باید تحرّی حقیقت کند باید بدیده خود به پند بگوش خود بشنود تا کشف حقیقت بکند اما دین آبا و اجداد اینها تقلید است اما انسان باید تحرّی حقیقت بکند این تخصیص به تعالیم بهاء الله دارد

- 5 3. Baha'u'llah has announced that the foundation of all the religions of God is one, that oneness is truth and truth is oneness which does not admit of plurality. This teaching is new and specialized to this Manifestation.

5 ثالث اینکه اساس ادیان الهی یکی است و آن حقیقت است و حقیقت یکی است و تعدّد قبول نمی کند این تخصیص به بهاء الله دارد

- 6 4. He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it is the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world.

6 رابعاً اینکه دین باید سبب الفت و محبت و اتفاق و اتحاد باشد اگر دین سبب کلفت شود و سبب تفریق شود و سبب عداوات شود بیدینی بهتر از دین است و این تخصیص به بهاء الله دارد

- 7 5. Furthermore, He proclaims that religion must be in harmony with science and reason. If it does not conform to science and reconcile with reason, it is superstition. Down to the present day it has been customary for man to accept a religious teaching, even though it was not in accord with human reason and

7 خامس اینکه دین باید مطابق عقل و علم باشد اگر این دین مطابق عقل و علم نباشد این اوهام است این تخصیص به بهاء الله است تا بحال چنین بود که انسان باید قبول کند ولو آنکه عقل و علم قبول نکند

judgment. The harmony of religious belief with reason is a new vista which Baha'u'llah has opened for the soul of man.

- 8 6. He establishes the equality of man and woman. This is peculiar to the teachings of Baha'u'llah, for all other religions have placed man above woman.
- 9 7. A new religious principle is that prejudice and fanaticism – whether sectarian, denominational, patriotic or political – are destructive to the foundation of human solidarity; therefore, man should release himself from such bonds in order that the oneness of the world of humanity may become manifest.
- 10 8. Universal peace is assured by Baha'u'llah as a fundamental accomplishment of the religion of God – that peace shall prevail among nations, governments and peoples, among religions, races and all conditions of mankind. This is one of the special characteristics of the Word of God revealed in this Manifestation.
- 11 9. Baha'u'llah declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance, characteristically new in this dispensation.
- 12 10. He has set forth the solution and provided the remedy for the economic question. No religious Books of the past Prophets speak of this important human problem.
- 13 11. He has ordained and established the House of Justice, which is endowed with a political as well as a religious function, and combineth both these aspects. This institution is under the protecting power of Baha'u'llah Himself. A universal, or international, House of Justice shall also be organized. Its rulings shall be in accordance with the commands and teachings of Baha'u'llah, and that which the Universal House of Justice ordains shall be obeyed by all mankind. This international House of Justice shall be appointed and organized from the Houses of Justice of the whole world, and all the world shall come under its administration.
- 14 [12.] As to the most great characteristic of the revelation of Baha'u'llah, a specific teaching not given by any of the Prophets of the past: It is the ordination and appointment of the Center of the Covenant. By this appointment and provision He has safeguarded and protected the religion of God against differences and schisms, making it impossible for anyone to create a new sect or faction of belief. To ensure unity and agreement He has entered into a Covenant with all the people of the world, including the interpreter and explainer of
- 8 سادس اینکه مساوات بین رجال و نسا است این تخصیص به تعالیم بهاءالله است و آلا در جمیع ادیان رجال مقدم بر نسا هستند
- 9 سابقاً اینکه تعصب دینی تعصب مذهبی تعصب جنسی تعصب وطنی هادم عالم انسانی است عالم انسانی باید از این تقیّدات نجات یابد تا وحدت عالم انسانی جلوه نماید
- 10 ثامن صلح عمومی است که باید جمیع دول و ملل صلح کنند صلح عمومی بین دول صلح عمومی بین ادیان صلح عمومی بین اجناس صلح عمومی بین اقالم و این از خصایص تعالیم بهاءالله است
- 11 تاسعاً جمیع نفوس باید از علم و عرفان بهره و نصیب داشته باشند و این از فرایض دینیّه است و این از خصایص تعالیم بهاءالله است
- 12 دهم مسئله اقتصاد است که اقتصاد در هیچ یک از کتب دینیّه نیست و در تعالیم بهاءالله مسئله اقتصاد منحل شده است
- 13 یازدهم مجلس بیت العدل است که هم صفت سیاسی دارد و هم صفت دینی دارد جامع جهتین است و در تحت عصمت جمال مبارک است هر وقت که مجلس بیت العدل عمومی تشکیل شود آنچه بگوید صحیح است در میان تعالیم مبارک کسی مخالفت آنرا نمی کند اما آن بیت العدلی است که از عموم عالم انتخاب شده است که جمیع خلق در ظل آن باشد
- 14 و آن اختصاصی که در دین بهاءالله است مسئله میثاق است بجهت اینکه اختلاف ابداً نماند کسی نتواند یک مذهب جدیدی ایجاد بکند میثاق و عهد گرفته است مبین را بیان کرده است تا کسی نتواند بگوید که من از کلمات بهاءالله چنین استنباط کرده ام یک مذهبی ایجاد بکنم این کتاب عهدیست این است که در دین بهاءالله ممکن نیست که اختلاف حاصل شود

His teachings, so that no one may interpret or explain the religion of God according to his own view or opinion and thus create a sect founded upon his individual understanding of the divine Words. The Book of the Covenant or Testament of Baha'u'llah is the means of preventing such a possibility, for whosoever shall speak from the authority of himself alone shall be degraded.

- 15 Be ye informed and cognizant of this. Beware lest anyone shall secretly question or deny this to you. There are some people of self-will and desire who do not communicate their intentions to you in clear language. They envelop their meanings in secret statements and insinuations. For instance, they praise a certain individual, saying he is wise and learned, that he was glorified in the presence of Baha'u'llah, conveying this to you in an insidious way or by innuendoes. Be ye aware of this! Be awakened and enlightened! For Christ has said that no one hides the lamp under a bushel.

- 16 The purport of my admonition is that certain people will endeavor to influence you in the direction of their own personal views and opinions. Therefore, be upon your guard in order that none may assail the oneness and integrity of Baha'u'llah's Cause. Praise be to God! Baha'u'llah left nothing unsaid. He explained everything. He left no room for anything further to be said. Yet there are some who for the sake of personal interest and prestige will attempt to sow the seeds of sedition and disloyalty among you. To protect and safeguard the religion of God from this and all other attack, the Center of the Covenant has been named and appointed by Baha'u'llah. Therefore, if anyone should set forth a statement in praise or recognition of another than this appointed Center, you must ask him to produce a written proof of the authority he follows. Let him show you a trace from the pen of the Center of the Covenant Himself, substantiating his praise and support of any other than the rightful one. Inform him that you are not permitted to accept the words of everyone. Say to him, "It is possible to love and praise a person today, to accept and follow another tomorrow and still another next day. Therefore, we cannot afford to listen to this or that individual. Where are your proofs and writings? Where is your authority from the pen of the Center of the Covenant?"

- 17 My purpose is to explain to you that it is your duty to guard the religion of God so that none shall be able to assail it outwardly or inwardly. If you find harmful teachings are being set forth by some individual, no matter who that individual be, even though he should be my own son, know, verily, that

اگر بخواهد از خودی خود یک کلمه بگوید
رسوا می شود

15 ملتفت این باشید مبادا کسی سرّاً زمزمه
بکند بعضی اهل غرض نفسانی هستند که
اینها مقاصد خود را روشن نمی گویند خفياً
یک مطلبی تشکیک می کنند یا ستایش نفسی
را می کنند که فلانکس چنین است عالم
است فاضل است در نزد جمال مبارک بسیار
مقرب بوده است سرّاً اینها را می گوید در
اطاق می برد تنها می گوید بیدار باشید حضرت
مسیح می فرماید کسی چراغ را در زیر حصیر
نمی گذارد

16 مقصد این است بعضی نفوس بتوهم می افتند که
رخنه بکنند بسیار مواظب باشید که کسی رخنه
نکند وحدت بهائی را بهم نزنند الحمد لله جمال
مبارک چیزی نگذاشت هر چیزی را بیان فرمود
ابداً محلّ رخنه نگذاشت برای مردم لکن بعضی
نفوس هستند که مجرد بجهت غرض نفسانی
شاید رخنه بکنند هر کسی هر چه می گوید مثلاً
توصیف نفسی را می کند بگوئید که برهان بیاور
اثری از قلم میثاق بیاور والا ما نمی توانیم گوش
بحرف هر کسی بدیم تو امروز کسی را دوست
داری ستایش از او می کنی فردا یکی دیگری را
دوست می داری او را تعریف می کنی ما گوش
باین حرف ها نمی دهیم کوسند تو کواثر قلم میثاق

17 مقصد این است که دین الله را حفظ بکنید
نه کسی ظاهراً بتواند نه باطناً رخنه بکند اگر از
نفسی اعمالی ناشایسته می بینید هر کسی می خواهد
باشد ولو پسر من باشد بدانید که من از او
بیزارم هر کسی را که می بینید مخالف میثاق

I am completely severed from him. If anyone speaks against the Covenant, even though he should be my son, know that I am opposed to him. Those who speak falsehoods, who covet worldly things and seek to accumulate the riches of this earth are not of me. But when you find a person living up to the teachings of Baha'u'llah, following the precepts of the Hidden Words, know that he belongs to Baha'u'llah; and, verily, I proclaim that he is of me. If, on the other hand, you see anyone whose deeds and conduct are contrary to and not in conformity with the good pleasure of the Blessed Perfection and against the spirit of the Hidden Words, let that be your standard and criterion of judgment against him, for know that I am altogether severed from him no matter who he may be. This is the truth.

حرفی می‌زند ولو پسر من باشد بدانید که من از او بیزارم هر کسی دروغ بگوید بدانید من از او بیزارم هر کسی طمع دنیا دارد و میل باموال دارد و نظرش بدست ناس است بدانید که من از او بیزارم هر کسی را به بینید که بموجب تعالیم جمال مبارک عمل می‌کند بموجب کلمات مکنونه عمل می‌کند بدانید او تعلق بمن دارد بدانید تعلق بجمال مبارک دارد اگر به بینید نفسی اعمالش و اطوارش مطابق جمال مبارک نیست مطابق کلمات مکنونه نیست این میزان است هر کسی دیدید مخالف آن است بدانید من از او بیزارم هر کسی می‌خواهد باشد

- 18 The teachings of Baha'u'llah are boundless and illimitable. You have asked me what new principles have been revealed by Him. I have mentioned a few only. There are many others, but time does not permit their mention tonight. I, therefore, pray to God that you may be strengthened in good deeds. I pray that God may confirm you in order that you may live according to the teachings of Baha'u'llah.

18 باری مقصد این است که تعالیم بهاءالله بسیار است اگر من تا صبح صحبت بدارم تمام نمی‌شود بعضی‌ها را بیان کردم شما بعضی دیگر را در آثار بهاءالله بخوانید مطلع می‌شوید مقصد این است که بعضی سؤال می‌کنند که بهاءالله چه تعالیمی آورده است این تعالیم جدید است که بهاءالله آورده است و دعا می‌کنم که خدا شما را موفق بعمل بکند و دعا می‌کنم که شما را تأیید بکند تا بموجب تعالیم بهاءالله عمل بکنید

- 19 Upon ye be Baha'u'l-Abha!

19 و علیکم البهاء الابهی

BWF.245-248, LOG#0600x, PUP#135 (p.453-457), SW_v04#15 p.253-255+258, SW_v05#02 p.020-021, BSTW#052hx

BRL_DAK#0651

ABU1122

Address to the Baha'is at Kinney home in New York, 1912-Dec-02

- 1 These are the days of my farewell to you, for I am sailing on the fifth of the month. Wherever I went in this country, I returned always to New York City. This is my fourth or fifth visit here, and now I am going away to the Orient. It will be difficult for me to visit this country again except it be the will of God. I must, therefore, give you my instructions and exhortations today, and these are none other than the teachings of Baha'u'llah.

1 این ایام ایام وداع است زیرا روز پنجم ماه میروم این اواخر ایام است من هر جا میرفتم مراجعت به نیویورک می‌کردم لهذا من چهار پنج مرتبه به نیویورک آمده‌ام دیگر حالا این دفعه بشرق میروم دیگر رجوع مشکل است مگر خدا مقدر نماید لهذا باید نصایح و وصای خود را بشما امروز بگویم

2 You must manifest complete love and affection toward all mankind. Do not exalt yourselves above others, but consider all as your equals, recognizing them as the servants of one God. Know that God is compassionate toward all; therefore, love all from the depths of your hearts, prefer all religionists before yourselves, be filled with love for every race, and be kind toward the people of all nationalities. Never speak disparagingly of others, but praise without distinction. Pollute not your tongues by speaking evil of another. Recognize your enemies as friends, and consider those who wish you evil as the wishers of good. You must not see evil as evil and then compromise with your opinion, for to treat in a smooth, kindly way one whom you consider evil or an enemy is hypocrisy, and this is not worthy or allowable. You must consider your enemies as your friends, look upon your evil-wishers as your well-wishers and treat them accordingly. Act in such a way that your heart may be free from hatred. Let not your heart be offended with anyone. If some one commits an error and wrong toward you, you must instantly forgive him. Do not complain of others. Refrain from reprimanding them, and if you wish to give admonition or advice, let it be offered in such a way that it will not burden the bearer. Turn all your thoughts toward bringing joy to hearts. Beware! Beware! lest ye offend any heart. Assist the world of humanity as much as possible. Be the source of consolation to every sad one, assist every weak one, be helpful to every indigent one, care for every sick one, be the cause of glorification to every lowly one, and shelter those who are overshadowed by fear.

3 In brief, let each one of you be as a lamp shining forth with the light of the virtues of the world of humanity. Be trustworthy, sincere, affectionate and replete with chastity. Be illumined, be spiritual, be divine, be glorious, be quickened of God, be a Baha'i.

2 و آن تعالیم جمال بهاءالله است و آن اول این است که شماها باید با جمیع بشر در نهایت محبت و در نهایت الفت باشید خود را ممتاز از دیگران ندانید جمیع را با خود یکسان بدانید و جمیع را بندگان خدا بدانید و خدا را بجمیع مهربان بدانید از قلب جمیع را دوست داشته باشید با جمیع ادیان دوست باشید با جمیع اجناس دوست باشید و با جمیع اهل اوطان مهربان باشید ابداً خود را امتیاز ندهید ابداً هیچ ملتی را مذمتی نکنید از جمیع ستایش بکنید ابداً نفسی در حق نفس دیگر لسان را نیالاید هر یک باید ستایش از دیگری بکند حتی از جمیع ملل ستایش بکند جمیع افراد بشر را ستایش کنید حتی دشمنان را دوست بدانید و بدخواه را خیرخواه بدانید نه اینکه بد را بد بهینید و مدارا بکنید و بدشمن مدارا بکنید این جائز نیست این تزویر است که انسان بدشمن خود مدارا بکند بلکه دشمن را دوست بدانید و بدخواه را خیرخواه شنید و باقتضای آن معامله کنید کاری کنید که در قلبتان بغض احدی نباشد از نفسی دلگیر م باشید اگر از نفسی خطائی سرزند فوراً عفو کنید ابداً نفسی را عتاب نکنید و اگر هم نصیحت می کنید نصیحت نوعی بکنید که بر او گران نیاید باری جمیع فکر شما این باشد که قلوب را مسرور کنید زندهار زندهار قلبی را مکدر کنید و هر یک از شما باید بقدر امکان بعالم انسانی خدمت کند سبب تسلی خاطر هر محزونی باشد و هر ناتوانی را معاونت نماید هر فقیری را معین باشد هر بیماری را پرستار باشد هر ذلیلی را سبب عزت باشد هر خائفی را سبب امنیت باشد

3 مختصر این است هر یک از شما باید مانند چراغی باشد و انوار فضائل انسانی از او ساطع باشد امین باشد صادق باشد مهربان باشد عقیف باشد عصمت داشته باشد نورانی باشد روحانی باشد ربانی باشد ملکوتی باشد الهی باشد بهائی باشد

ABU0596

Words to the Baha'is, spoken at Kinney home on 1912-Dec-02 in New York

I have attended more meetings in New York than in all the other cities combined. Day and night, individually and collectively you have listened to the teachings and exhortations of Baha'u'llah. I have proclaimed unto you the glad tidings of the Kingdom of God and explained the wishes of the Blessed Perfection. I have set forth that which is conducive to human progress and shown you the humility of servitude. The teachings of Baha'u'llah have been clearly interpreted. The time has now come when I must leave you; therefore, this will be our farewell meeting.

I am greatly pleased with you all and rejoice that you have shown me the utmost kindness and affection. It is my desire that Baha'u'llah shall be pleased with you, that you may follow His precepts and become worthy of His confirmations. The requirements are that your minds must be illumined, your souls must be rejoiced with the glad tidings of God, you must become imbued with spiritual moralities, your daily life must evidence faith and assurance, your hearts must be sanctified and pure, reflecting a high degree of love and attraction toward the Kingdom of Abha.

You must become the lamps of Baha'u'llah so that you may shine with eternal light and be the proofs and evidences of His truth. Then will such signs of purity and chastity be witnessed in your deeds and actions that men will behold the heavenly radiance of your lives and say, "Verily, ye are the proofs of Baha'u'llah. Verily, Baha'u'llah is the True One, for He has trained such souls as these, each one of which is a proof in himself." They will say to others, "Come and witness the conduct of these souls; come and listen to their words, behold the illumination of their hearts, see the evidences of the love of God in them, consider their praiseworthy morals, and discover the foundations of the oneness of humanity firmly implanted within them. What greater proof can there be than these people that the message of Baha'u'llah is truth and reality?"

It is my hope that each one of you shall be a herald of God, proclaiming the evidences of His appearance, in words, deeds and thoughts. Let your actions and utterances be a witness that you are of the Kingdom of Baha'u'llah. These are the duties enjoined upon you by Baha'u'llah.

من در نیویورک خیلی در مجامع شما بودم اقامت من در سایر شهرها عشر این نبود لکن در اینجا شب و روز منفرداً مجتمعاً مکرراً شما را ملاقات نمودم و وصایای حضرت بهاء الله را بشما گفتم بشارات الهیه را از برای شما بیان کردم و آنچه سبب ترقی عالم انسانی است شرح دادم مضرات تعصب و تقلید و آرایش به شیون نفسانی را تشریح نمودم عالم حضرت بهاء الله تبیین کردم دلایل و مسائل الهیه را توضیح نمودم.

حال رفتن من نزدیک است در تدارک حرکت و سفرم در هر محفلی نمی توانم حاضر شوم لهذا وداع می نمایم و من از شما هاراضی هستم و از خدمات شما ممنون. فی الحقیقه نهایت رعایت را از شما دیدم بمن خیلی مهربانی نمودید از ملکوت بهاء الله بجهت شما تأیید و توفیق می طلبم تا روز بروز مؤید تر شوید حقوق بهاء الله را محافظه نمائید قلبتان نورانی تر شود اخلاقتان رحمانی گردد روحتان مستبشر باشد و اطوارتان دلیل بر ایمان و ایقان

در نهایت تقدیس باشید و در منتهای انجذاب و توجه بملکوت ابدی سراجهای نورانی شوید آیات باهره جمال مبارک گردید برهان حقیقت حضرت بهاء الله باشید تا روشنائی به عالم بخشید. و چون خالق نظر به اعمال و افعال شما نمائید آثار تقدیس و انقطاع بینند نورانیت آسمانی مشاهده کنند و کل شهادت دهند که حقیقتاً شما برهان حقیقت حضرت بهاء الله هستید و گویند حقاً که بهاء الله شمس حقیقت است و به صرف قدرت این گونه نفوس را تربیت فرموده تا از رفتار و گفتار شما انوار الهی بینند آثار محبت الله یابند اخلاق حمیده مشاهده کنند فضائل عالم انسانی جویند

هر یک منادی حق باشید و از افق عالم انسانی مانند کوكب لامع طالع شوید. این است محافظه حقوق حضرت بهاء الله

این است مقصود جمال مبارک از حمل بلایا و قبول سجن اعظم. جمیع مصائب و متاعب را

Baha'u'llah endured the greatest hardships. He found neither rest by night nor peace by day. He was constantly under the stress of great calamity – now in prison, now in chains, now threatened by the sword – until finally He broke the cage of captivity, left this mortal world and ascended to the heaven of God. He endured all these tribulations for our sakes and suffered these deprivations that we might attain the bestowals of divine bounty. Therefore, we must be faithful to Him and turn away from our own selfish desires and fancies in order that we may accomplish that which is required of us by our Lord.

It is my wish that you shall arise to live according to these teachings and exhortations; that all of us may be divinely strengthened, enter the paradise of the spiritual Kingdom, diffuse the lights of the Sun of Truth, cause the waves of this Most Great Ocean to reach all human souls so that this world of earth may be transformed into the world of heaven and this devastated ground be changed into the paradise of Abha.

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تجمل فرمود و در حبس و زندان به ملکوت یزدان صعود نمود تا ما بتعالیم او عامل شویم به آنچه مقتضای وفا است قیام کنیم به نصایح و وصایای او عمل نمائیم نداء ملکوت ابدی را بلند کنیم انوار فیوضات حقیقت را منتشر سازیم تا بحر اعظم موجش به اوج رسد عالم ناسوت آئینه ملکوت شود این خار زار گلستان گردد و این خاکدان آئین جنت ابدی گیرد.

(همچنین عصر از جمله بیانات مبارکه این بود)

ما آمدمیم تخی افشانندیم امیدواریم پرتو آفتاب عنایت برویاند باران رحمت ببارد نسیم موهبت بوزد زیرا امریکا استعداد دارد.

(شب در محفل دوستان می فرمودند)

من تضرع و زاری می کنم که ابر رحمت بر شما ببارد شمس حقیقت بتابد به آنچه مقصود مظاهر مقدسه الهیه است فائز شوید این است تضرع من زیرا شما احباب جمال مبارکید و بندگان اسم اعظم این سفر من بدیدن شما آمدم انشاء الله بعد از این شما به ارض مقدسه خواهید آمد در محلی که موطئ اقدام انبیای الهی است باز ملاقات خواهیم کرد.

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ABU0523

Public address given at Kinney home on 1912-Dec-03 in New York

I have been informed that the purpose of your class meeting is to study the significances and mysteries of the Holy Scriptures and understand the meaning of the divine Testaments. It is a cause of great happiness to me that you are turning unto the Kingdom of God, that you desire to approach the presence of God and to become informed of the realities and precepts of God. It is my hope that you may put forth your most earnest endeavor to accomplish this end, that you may investigate and study the Holy Scriptures word by word so that you may attain knowledge of the mysteries hidden therein. Be

not satisfied with words, but seek to understand the spiritual meanings hidden in the heart of the words.

The Jews read the Old Testament night and day, memorizing its words and texts yet without comprehending a single meaning or inner significance, for had they understood the real meanings of the Old Testament, they would have become believers in Christ, inasmuch as the Old Testament was revealed to prepare His coming. As the Jewish doctors and rabbis did not believe in Christ, it is evident that they were ignorant of the real significance of the Old Testament.

It is difficult to comprehend even the words of a philosopher; how much more difficult it is to understand the Words of God. The divine Words are not to be taken according to their outer sense. They are symbolical and contain realities of spiritual meaning. For instance, in the book of Solomon's songs you will read about the bride and bridegroom. It is evident that the physical bride and bridegroom are not intended. Obviously, these are symbols conveying a hidden and inner significance. In the same way the Revelations of St. John are not to be taken literally, but spiritually. These are the mysteries of God. It is not the reading of the words that profits you; it is the understanding of their meanings. Therefore, pray God that you may be enabled to comprehend the mysteries of the divine Testaments.

Consider the symbolical meanings of the Words and teachings of Christ. He said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever." When the Jews heard this, they took it literally and failed to understand the significance of His meaning and teaching. The spiritual truth which Christ wished to convey to them was that the reality of Divinity within Him was like a blessing which had come down from heaven and that he who partook of this blessing should never die. That is to say, bread was the symbol of the perfections which had descended upon Him from God, and he who ate of this bread, or endowed himself with the perfections of Christ, would undoubtedly attain to everlasting life. The Jews did not understand Him, and taking the words literally, said, "How can this man give us his flesh to eat?" Had they understood the real meaning of the Holy Book, they would have become believers in Christ.

All the texts and teachings of the holy Testaments have intrinsic spiritual meanings. They are not to be taken literally. I, therefore, pray in your behalf that you may be given the power of understanding these inner real meanings of the Holy Scriptures and may become informed of the mysteries deposited in the words of the Bible so that you may attain eternal life and

that your hearts may be attracted to the Kingdom of God. May your souls be illumined by the light of the Words of God, and may you become repositories of the mysteries of God, for no comfort is greater and no happiness is sweeter than spiritual comprehension of the divine teachings. If a man understands the real meaning of a poet's verses such as those of Shakespeare, he is pleased and rejoiced. How much greater his joy and pleasure when he perceives the reality of the Holy Scriptures and becomes informed of the mysteries of the Kingdom!

I pray that the divine blessings may descend upon you day by day, that your hearts may be opened to perceive the inner significances of the Word of God. There is no fruit in knowing the mere letters of the Book. Most of the Jews had memorized the texts of the Old Testament and repeated them night and day, but inasmuch as they were ignorant of the meanings, they were deprived of the bounties of Christ. I pray that you may be quickened by the breaths of the Holy Spirit and illumined by the rays of the Sun of Truth. May you be favored with heavenly blessings in the threshold of God and attain to eternal life. This is my prayer. May God bless and enlighten you.

PUP#137 (p.458-460)

ABU0826

Words to the Baha'is, spoken at Krug home on 1912-Dec-03 in New York

- 1 You have assembled here this afternoon in the utmost love, engaged in the commemoration of God. It is my hope that this gathering may increase in number day by day; that you may become more and more attracted, more spiritual, more illumined, acquire knowledge of the teachings of Baha'u'llah from each other and be able to spread the message of truth. May your hearts become so attracted that the instant a question is asked, you will be able to give the right answer and that the truth of the Holy Spirit may speak through your tongues. Be ye helpful through the providence and favor of the Blessed Perfection, for His favors change a drop into an ocean, cause a seed to become a tree and make an atom as glorious as the sun. His graces are boundless. The treasure houses of God are filled with bounties. God, Who hath shown favors unto others, will certainly bestow favors upon you. I offer supplication to the Kingdom of Abha and seek extraordinary blessings and

1 هُوَالله حمد خدا را که مسس کروگ سبب اجتماع شما وانعقاد چنین محفلی گردید که به ذکر الهی مشغولید و به بیان براهین ناطق امیدم چنان است که روز بروز منجذب تر گردید و نورانیت بیشتر یابید ترقیات فوق العاده نمائید و در تبلیغ امر الله از یکدیگر استفاضه جوئید تا بدانید که چگونه باید تبلیغ کنید و به هدایت نفوس پردازید قلوبتان چنان منجذب باشد که به مجرد سؤال جواب کافی شافی دهید و روح القدس در لسانتان تکلم نماید مطمئن باشید و امیدوار به عنایات و تأییدات جمال مبارک که قطره را دریا نماید دانه را درختی بارور گرداند ذره را آفتاب کند و سنگ را گوهر آبدار فرماید. عنایت او عظیم است خزائن او

confirmations in your behalf in order that your tongues may become fluent, your hearts like clear mirrors flooded with the rays of the Sun of Truth, your thoughts expanded, your comprehension more vivid and that you may progress in the plane of human perfections.

مملو است و فیوضات او بی انتها است خدائی که بدیگران عنایت فرمود بشما هم عنایت می فرماید. من بدرگاه الهی تضرع و زاری نمائیم و از برای شما تأییدات عظیمه طلبیم که زبانتان سیف قاطع شود قلوبتان محلّ تجلّی انوار شمس حقیقت گردد افکارتان وسیع شود و مقامتان رفیع گردد تا به نشر نفحات الله پردازید و در عالم انسانی ترقیات عظیمه نمائید.

2 Until man acquires perfections himself, he will not be able to teach perfections to others. Unless man attains life himself, he cannot convey life to others. Unless he finds light, he cannot reflect light. We must, therefore, endeavor ourselves to attain to the perfections of the world of humanity, lay hold of everlasting life and seek the divine spirit in order that we may thereby be enabled to confer life upon others, be enabled to breathe life into others.

2 زیرا تا انسان اول خود کسب کالات ننماید بدیگران آموختن نتواند تا خود حیات نیابد دیگران را حیات نبخشند. پس ما باید بکوشیم تا اول خود کسب فیوضات ملکوتیه نمائیم حیات ابدیه یابیم تا بتوانیم روح به عالم دهم جان به جهانیان بخشیم.

3 You must offer supplications unto the Kingdom of Abha and seek eternal bounties from Him. You must pray that your hearts may become filled with glorious lights, even as a purified mirror; then will the lights of the Sun of Truth shine therein. You must supplicate and pray to God every night and every day, seeking His assistance and help, saying:

3 لهذا باید همیشه تضرع بدرگاه احدیت کنیم و طلب فیوضات باقیه نمائیم قلوبی چون مرایاء صافیه یابیم تا انوار شمس حقیقت جلوه نماید. هر شب و روز عجز و زاری کنیم و طلب تأیید نمائیم که

4 O Lord! We are weak; strengthen us. O God! We are ignorant; make us knowing. O Lord! We are poor; make us wealthy. O God! We are dead; quicken us. O Lord! We are humiliation itself; glorify us in Thy Kingdom. If Thou dost assist us, O Lord, we shall become as scintillating stars. If Thou dost not assist us, we shall become lower than the earth. O Lord! Strengthen us. O God! Confer victory upon us. O God! Enable us to conquer self and overcome desire. O Lord! Deliver us from the bondage of the material world. O Lord! Quicken us through the breath of the Holy Spirit in order that we may arise to serve Thee, engage in worshiping Thee and exert ourselves in Thy Kingdom with the utmost sincerity. O Lord, Thou art powerful. O God, Thou art forgiving. O Lord, Thou art compassionate.

4 خدایا ما ضعیفیم تو قوی کن ما نادانیم تو دانا فرما. خدایا فقیریم غنی ملکوتی ده. خدایا مرده ایم حیات سرمدی بخش. خدایا ذلت محضیم در ملکوت عزیز فرما اگر تأییدات آسمانی شامل شود هریک از ما ستاره درخشنده گردد و الا از خاک پست تر شود. خدایا تأیید کن نصرت فرما ما را غالب بر نفس و هوی کن و از عالم طبیعت نجات ده. خدایا بنفثات روح القدس زنده فرما تا بخدمت تو قیام نمائیم و بعبادت تو مشغول گردیم و با نهایت صدق و صفا به انتشاراثر ملکوت پردازیم. توئی مقتدر و توانا توئی بخشنده و مهربان.

PUP#136 (p.457-458), SW_v07#12 p.114-115, MHMD1.420-421, PN_1912 p020

AKHA_134BE #03 p.101x, ADH2_1#33 p.050x, MMG2#276 p.309x, KHTB2.331, BDA1.401.16

ABU0033

Public address given at Theosophical Society on 1912-Dec-04 in New York

- 1 Those who are uninformed of the world of reality, who do not comprehend existing things, who are without perception of the inner truth of creation, who do not penetrate the real mysteries of material and spiritual phenomena and who possess only a superficial idea of universal life and being are but embodiments of pure ignorance. They believe only that which they have heard from their fathers and ancestors. Of themselves they have no hearing, no sight, no reason, no intellect; they rely solely upon tradition. Such persons imagine that the dominion of God is an accidental dominion, or Kingdom.
- 2 For instance, they believe that this world of existence was created six or seven thousand years ago, as if God did not reign before that time and had no creation before that period. They think that Divinity is accidental, for to them Divinity is dependent upon existing things, whereas, in reality, as long as there has been a God, there has been a creation. As long as there has been light, there have been recipients of that light, for light cannot become manifest unless those things which perceive and appreciate it exist. The world of Divinity presupposes creation, presupposes recipients of bounty, presupposes the existence of worlds. No Divinity can be conceived as separate from creation, for otherwise it would be like imagining an empire without a people. A king must needs have a kingdom, must needs have an army and subjects. Is it possible to be a king and have no country, no army, no subjects? This is an absurdity. If we say that there was a time when there was no country, no army and no subjects, how then could there have been a king and ruler? For these things are essential to a king.
- 3 Consequently, just as the reality of Divinity never had a beginning—that is, God has ever been a Creator, God has ever been a Provider, God has ever been a Quickener, God has ever been a Bestower—so there never has been a time when the attributes of God have not had expression. The sun is the sun because of its rays, because of its heat. Were we to conceive of a time when there was a sun without heat and light, it would imply that there had been no sun at all and that it became the sun afterward. So, likewise, if we say there was a time when God had no creation or created beings, a time when there were no recipients of His bounties and that His names and attributes had not been manifested, this would be

۱ هُوَالله نفوسی که خبر از عالم حقیقت و تبع در کائنات ندارند اکتشاف حقایق نتوانند و تحری حقیقت ننمایند. آن نفوس نظری سطحی دارند جهل مجسمند و تقلید محض آنچه از آباء شنیده اند به آن معتقدند ابداً از خود نه دانش و هوش دارند نه چشم و گوش اعتماد بر حکایات و روایات نمایند و برحسب افکار اجداد خویش رفتار کنند

۲ و همچو گمان نمایند که سلطنت الهیه حادث است چنین اعتقاد دارند که این عالم وجود شش هزار ساله یا هشت هزار ساله است و پیشتر خدا خلقتی و سلطنتی نداشته. اگر چنین باشد نعوذ بالله الوهیت حادث است نه قدیم و حال آنکه مادام خدا بوده خلق هم داشته مادام نور بوده مستنیر هم بوده زیرا بدون مستنیر نور ظهور ندارد و بدون خلق خالق مشبوت نشود. الوهیت مقتضی خلق است رازق باید مرزوق داشته باشد تصور الوهیت بدون مخلوقات و کائنات مثل این است که تصور سلطنتی بدون کشور و لشکر نمائیم پادشاه لابد کشور دارد. آیا ممکن است شخصی پادشاه باشد بدون مملکت و رعیت؟ این مستحیل است اگر وقتی بوده که نه لشکری بوده و نه کشوری، چگونه می توان گفت پادشاهی بوده؟

۳ پس لابد حق خلق داشته در این صورت چنانچه حقیقت الوهیت اول و آخری ندارد خلق او نیز اولی و آخری نداشته و نخواهد داشت همیشه خدا خالق و رازق بوده همیشه مجی و معطی بوده وقتی نبوده که صفات الوهیت و ربوبیت معطل بوده باشد ابداً تعطیل جائز نه. این خورشید بشعاع و حرارتش آفتاب است اگر تصور کنیم که وقتی آفتاب شعاع و حرارت نداشته باید بگوئیم از اصل آفتابی نبوده مادام شعاع و حرارت نداشته شمس نبوده همین طور اگر بگوئیم وقتی خدا مخلوق

equivalent to a complete denial of Divinity, for it would mean that Divinity is accidental. To explain it still more clearly, if we think that fifty thousand years ago or one hundred thousand years ago there was no creation, that there were then no worlds, no human beings, no animals, this thought of ours would mean that previous to that period there was no Divinity. If we should say that there was a time when there was a king but there were no subjects, no army, no country for him to rule over, it would really be asserting that there was a time when no king existed and that the king is accidental. It is, therefore, evident that inasmuch as the reality of Divinity is without a beginning, creation is also without a beginning. This is as clear as the sun. When we contemplate this vast machinery of omnipresent power, perceive this illimitable space and its innumerable worlds, it will become evident to us that the lifetime of this infinite creation is more than six thousand years; nay, it is very, very ancient.

4 Notwithstanding this, we read in Genesis in the Old Testament that the lifetime of creation is but six thousand years. This has an inner meaning and significance; it is not to be taken literally. For instance, it is said in the Old Testament that certain things were created in the first day. The narrative shows that at that time the sun was not yet created. How could we conceive of a day if no sun existed in the heavens? For the day depends upon the light of the sun. Inasmuch as the sun had not been made, how could the first day be realized? Therefore, these statements have significances other than literal.

5 To be brief: Our purpose is to show that the divine sovereignty, the Kingdom of God, is an ancient sovereignty, that it is not an accidental sovereignty, just as a kingdom presupposes the existence of subjects, of an army, of a country; for otherwise the state of dominion, authority and kingdom cannot be conceived of. Therefore, if we should imagine that the creation is accidental, we would be forced to admit that the Creator is accidental, whereas the divine bounty is ever flowing, and the rays of the Sun of Truth are continuously shining. No cessation is possible to the divine bounty, just as no cessation is possible to the rays of the sun. This is clear and obvious.

6 Thus there have been many holy Manifestations of God. One thousand years ago, two hundred thousand years ago, one million years ago, the bounty of God was flowing, the radiance of God was shining, the dominion of God was existing.

7 Why do these holy Manifestations of God appear? What is the wisdom and purpose of Their coming? What is the outcome of Their mission? It is evident that human personality appears in two aspects: the image or likeness of God, and the aspect of

نداشته و مرزوق نداشته باید بگوئیم خلّاق نبوده و این انکار قدمت و دلیل بر حدوث ربوبیت است.

4 این واضح است که این کائنات نامتناهی این کارخانه قدرت این فضای غیر متناهی و این اجسام عظیمه شش هفت هزار ساله نیست خیلی قدیم است. اما این که در تورات ذکرش هزار سال است این معنی دارد بظاهر نیست زیرا می فرماید خدا در هفت روز آسمان و زمین را خلق فرمود با آن که قبل از خلق آسمان و زمین آفتابی نبوده شرق و غربی وجود نداشته، چگونه بدون آفتاب روز تحقق یابد؟ پس معنی دیگر دارد.

5 مقصد این است که سلطنت الهیه قدیم است نه حادث همیشه خلق داشته کشور و لشکر داشته و خواهد داشت لهذا فیض الهی و تجلیات او مستمر است انقطاعی ندارد چنانچه برای شعاع و حرارت آفتاب انقطاعی نیست.

6 همچنین مظاهر مقدّسه الهیه که مطالع فیوضات ربّانیه اند همیشه بوده و هستند

7 و آن مظاهر مقدّسه بجهت چه ظاهر می شوند حکمت و نتیجه ظهورشان این است که در عالم انسانی صورت و مثال الهی ظاهر شود زیرا که

Satan. The human reality stands between these two: the divine and the satanic. It is manifest that beyond this material body, man is endowed with another reality, which is the world of exemplars constituting the heavenly body of man. In speaking, man says, "I saw," "I spoke," "I went." Who is this I? It is obvious that this I is different from this body. It is clear that when man is thinking, it is as though he were consulting with some other person. With whom is he consulting? It is evident that it is another reality, or one aside from this body, with whom he enters into consultation when he thinks, "Shall I do this work or not?" "What will be the result of my doing this?" Or when he questions the other reality, "What is the objection to this work if I do it?" And then that reality in man communicates its opinion to him concerning the point at issue. Therefore, that reality in man is clearly and obviously other than his body—an ego with which man enters into consultation and whose opinion man seeks.

حقیقت عالم انسانی حائز دو صورت است و دارای دو جنبه یکی صورت و مثال الهی است و ثانی جهت جسمانی و جنبه شیطانی چه که غیر از جسم انسان را حقیقتی است که آن را قالب مثالی یا صورت و خلقت ملکوتی می گویند در حینی که انسان می گوید من دیدم من گفتم آن کیست که می گوید من دیدم واضح است که او غیر از جسم است وقتی که فکر می کند مثل این است که با خود مشورت می نماید معلوم است حقیقت ثانویه هست که با او مشورت می کند جسم نیست که به انسان رأی میدهد که این کار را بکنم یا نه، مضرّتش چیست و فوایدش چه؟

8 Often a man makes up his mind positively about a matter; for instance, he determines to undertake a journey. Then he thinks it over—that is, he consults his inner reality—and finally concludes that he will give up his journey. What has happened? Why did he abandon his original purpose? It is evident that he has consulted his inner reality, which expresses to him the disadvantages of such a journey; therefore, he defers to that reality and changes his original intention.

8 چه بسیار می شود که انسان در امری اراده قطعی می نماید و بعد به اندک تأمل و فکر از آن امر منصرف می شود چرا بجهت این است که با حقیقتی مشورت کرده و ملتفت مضرّات آن امر شده لهذا از آن منصرف گشته.

9 Furthermore, man sees in the world of dreams. He travels in the East; he travels in the West; although his body is stationary, his body is here. It is that reality in him which makes the journey while the body sleeps. There is no doubt that a reality exists other than the outward, physical reality. Again, for instance, a person is dead, is buried in the ground. Afterward, you see him in the world of dreams and speak with him, although his body is interred in the earth. Who is the person you see in your dreams, talk to and who also speaks with you? This again proves that there is another reality different from the physical one which dies and is buried. Thus it is certain that in man there is a reality which is not the physical body. Sometimes the body becomes weak, but that other reality is in its own normal state. The body goes to sleep, becomes as one dead; but that reality is moving about, comprehending things, expressing them and is even conscious of itself.

9 از این گذشته در عالم رؤیا انسان سیر می کند و حال آنکه جسم اینجا است اما روح سائر در شرق و غرب دنیا آنکه سیر می کند کیست حقیقت ثانویه است شخص مرده است جسمش زیر خاک است ولی روح انسان با او در خواب سؤال و جواب می نماید آن کیست که انسان با او سؤال و جواب می کند او حقیقت ثانویه است. پس در انسان غیر از جسم حقیقت دیگر است. مثلاً جسد ضعیف می شود اما آن حقیقت بر حالت واحد است جسم فربه می شود و حقیقت بر حال واحد ماند جسد ناقص شود و حقیقت بر حالت اولیه مشاهده شود جسم انسان در خواب مثل مرده است ولی آن حقیقت در سیر و حرکت است ادراک دارد گفتگو می نماید و اکتشاف اموری می کند.

10 This other and inner reality is called the heavenly body, the ethereal form which corresponds to this body. This is the conscious reality which discovers the inner meaning of things, for the outer body of man does not discover anything. The

10 آن حقیقت قالب مثالی است و هیکل ملکوتی نه جسم عنصری کاشف حقایق است و مدرک اشیا اکتشاف علوم و فنون و صنایع می کند قوه برقیه و سائر قوا را تسخیر می نماید و با شرق و

inner ethereal reality grasps the mysteries of existence, discovers scientific truths and indicates their technical application. It discovers electricity, produces the telegraph, the telephone and opens the door to the world of arts. If the outer material body did this, the animal would, likewise, be able to make scientific and wonderful discoveries, for the animal shares with man all physical powers and limitations. What, then, is that power which penetrates the realities of existence and which is not to be found in the animal? It is the inner reality which comprehends things, throws light upon the mysteries of life and being, discovers the heavenly Kingdom, unseals the mysteries of God and differentiates man from the brute. Of this there can be no doubt.

- 11 As we have before indicated, this human reality stands between the higher and the lower in man, between the world of the animal and the world of Divinity. When the animal proclivity in man becomes predominant, he sinks even lower than the brute. When the heavenly powers are triumphant in his nature, he becomes the noblest and most superior being in the world of creation. All the imperfections found in the animal are found in man. In him there is antagonism, hatred and selfish struggle for existence; in his nature lurk jealousy, revenge, ferocity, cunning, hypocrisy, greed, injustice and tyranny. So to speak, the reality of man is clad in the outer garment of the animal, the habiliments of the world of nature, the world of darkness, imperfections and unlimited baseness.

- 12 On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity, coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man. Therefore, we say that man is a reality which stands between light and darkness. From this standpoint his nature is three-fold: animal, human and divine. The animal nature is darkness; the heavenly is light in light.

غرب عالم در آن واحد مخبره می کند. واضح است که این جسم و جسد نیست اگر جسد بود بایستی در حیوان هم نمونه این کالات باشد زیرا حیوان با انسان در جمیع قوی مشترک است. پس آن قوه حقیقت ثانویه ئی است که کاشف حقایق اشیا است محیط بر کائنات است واقف اسرار است هادی ملکوت است و رهبر اهل ناسوت.

11 آن حقیقت است که انسان را از حیوان ممتاز نماید لکن این حقیقت ما بین عالم الهی و رتبه حیوانی است اگر قوه ملکوتیه غلبه نماید حقیقت انسانی اشرف مخلوقات شود و دارای صورت و مثال الهی گردد و اگر جهت حیوانیه غالب آید از حیوان پست تر شود چه که حالات و شیونات حیوانیه در انسان ظهورش بیشتر و مضراتش شدید تر است مثل غضب و شهوت و منازعه بقا جنگ و جدال خدعه و تزویر حرص و طمع از نقائص عالم انسانی و خصائص عالم حیوانی است. مثلاً مانند روباه انسان بی تربیت مکار است در حیوان حرص است در انسان هم هست در حیوان تعدی و شهوت است در انسان هم هست زیرا حقیقت انسانی جامع است لذا آنچه در حیوان است ظهورش در انسان اشد است و آن مقتضیات عالم طبیعت است و ظلمات نقائص که سبب ذلت کبری است و بلیه عظمی.

12 و از جهت دیگر در انسان کالات و فیوضات الهی است که سبب سعادت سرمدی است و مایه عزت ابدی مانند عدل و وفا صدق و صفا حکمت و تقی رحم و مروت محبت و مودت رفعت و معرفت که به سبب این کالات انسان احاطه به حقائق اشیا نماید و کشف اسرار کند. پس حقیقت انسانی بین ظلمت و نور است و دارای سه صورت صورت ملکوتی صورت انسانی و صورت طبیعی. صورت طبیعی ظلمت اندر ظلمت است و مایه زحمت و ذلت و سبب نزاع و جدال و حرب و قتال. اما صورت ملکوتی که متنها رتبه عالم انسانی است نور علی

نور است و وسیله حصول سعادت عظمی و مراتب صلح و صلاح و عزّ و علا

- 13 The holy Manifestations of God come into the world to dispel the darkness of the animal, or physical, nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life. These holy Manifestations of God are the Educators and Trainers of the world of existence, the Teachers of the world of humanity. They liberate man from the darkness of the world of nature, deliver him from despair, error, ignorance, imperfections and all evil qualities. They clothe him in the garment of perfections and exalted virtues. Men are ignorant; the Manifestations of God make them wise. They are animalistic; the Manifestations make them human. They are savage and cruel; the Manifestations lead them into kingdoms of light and love. They are unjust; the Manifestations cause them to become just. Man is selfish; They sever him from self and desire. Man is haughty; They make him meek, humble and friendly. He is earthly; They make him heavenly. Men are material; the Manifestations transform them into divine semblance. They are immature children; the Manifestations develop them into maturity. Man is poor; They endow him with wealth. Man is base, treacherous and mean; the Manifestations of God uplift him into dignity, nobility and loftiness.

13 مظاهر مقدّسه الهیّه بجهت این ظاهر شدند که ظلمات عالم حیوانی را به انوار صفات ملکوتی زائل فرمایند و نقائص عالم طبیعت را به کمالات الهیّه مبدّل کنند تا جهت ملکوتی غالب آید و صورت و مثال الهی در عالم انسانی جلوه نماید نورانیت الهی و فضائل رحمانی ظاهر شود.

- 14 These holy Manifestations liberate the world of humanity from the imperfections which beset it and cause men to appear in the beauty of heavenly perfections. Were it not for the coming of these holy Manifestations of God, all mankind would be found on the plane of the animal. They would remain darkened and ignorant like those who have been denied schooling and who never had a teacher or trainer. Undoubtedly, such unfortunates will continue in their condition of need and deprivation.

14 پس این مطالع مقدّسه مربّی عالم وجودند و معلّم عالم انسانی نفوس بشری را از ظلمات ضلالت و غفلت و نواقص و رذائل عالم طبیعت نجات دهند و به فضائل و خصائل روحانیّه دلالت کنند جاهلند عالم گردند حیوانند انسان شوند درنده اند فرشته گردند ظالم و متکبرند عادل و خاضع شوند تا انسان زمینی آسمانی شود ناسوتی ملکوتی گردد طفل رضیع مقام بلوغ یابد فقیر و ذلیل غنی و عزیز شود. خلاصه اگر ظهور مظاهر مقدّسه نبود جمع بشر در صقع حیوان بودند بلکه پست تر البتّه اگر اطفال بشر تربیت نشوند در مدارس داخل نگردند بدون مربّی جاهل و نادان مانند

- 15 If the mountains, hills and plains of the material world are left wild and uncultivated under the rule of nature, they will remain an unbroken wilderness, no fruitful tree to be found anywhere upon them. A true cultivator changes this forest and jungle into a garden, training its trees to bring forth fruit and causing

15 و اگر تلال و جبال بحال طبیعی گذارده شود جنگل و آجام گردد اثمار آبدار بیار نیارد و فواکه طیبّه ندهد اما چون در تحت تربیت باغبان در آید ازهار و اثمار لطیفه دهد فیض و برکت کلیه حاصل نماید. پس عالم خلقت

flowers to grow in place of thorns and thistles. The holy Manifestations are the ideal Gardeners of human souls, the divine Cultivators of human hearts. The world of existence is but a jungle of disorder and confusion, a state of nature producing nothing but fruitless, useless trees. The ideal Gardeners train these wild, uncultivated human trees, cause them to become fruitful, water and cultivate them day by day so that they adorn the world of existence and continue to flourish in the utmost beauty.

- 16 Consequently, we cannot say that the divine bounty has ceased, that the glory of Divinity is exhausted or the Sun of Truth sunk into eternal sunset, into that darkness which is not followed by light, into that night which is not followed by a sunrise and dawn, into that death which is not followed by life, into that error which is not followed by truth. Is it conceivable that the Sun of Reality should sink into an eternal darkness? No! The sun was created in order that it may shed light upon the world and train all the kingdoms of existence. How then can the ideal Sun of Truth, the Word of God, set forever? For this would mean the cessation of the divine bounty, and the divine bounty by its very nature is continuous and ceaseless. Its sun is ever shining; its cloud is ever producing rain; its breezes are ever blowing; its bestowals are all-comprehending; its gifts are ever perfect. Consequently, we must always anticipate, always be hopeful and pray to God that He will send unto us His holy Manifestations in Their most perfect might, with the divine penetrative power of His Word, so that these heavenly Ones may be distinguished above all other beings in every respect, in every attribute, just as the glorious sun is distinguished above all stars.

- 17 Although the stars are scintillating and brilliant, the sun is superior to them in luminous effulgence. Similarly, these holy, divine Manifestations are and must always be distinguished above all other beings in every attribute of glory and perfection in order that it may be proven that the Manifestation is the true Teacher and real Trainer; that He is the Sun of Truth, endowed with a supreme splendor and reflecting the beauty of God. Otherwise, it is not possible for us to train one human individual and then after training him, believe in him and accept him as the holy Manifestation of Divinity. The real Manifestation of God must be endowed with divine knowledge and not dependent upon learning acquired in schools. He must be the Educator, not the educated; His standard, intuition instead of tuition. He must be perfect and not imperfect, great and glorious instead of being weak and impotent. He must be wealthy in the riches of the spiritual world and not indigent. In a word, the holy, divine Manifestation of God

به مقتضای طبیعت جنگل و خار زار است و مظاهر مقدسه باغبان الهی و مربی عالم انسانی که به تربیت عالم وجود پردازند تا اشجار نفوس سرسبز و خرم ماند لطافت و نظافت یابد و اثمار طیبه دهد سبب زینت حدائق انسانی گردد.

- 16 لهذا این فیض الهی و تربیت ربانی مستمر است نمی شود که این فیض عظیم منقطع گردد و این جلوه رحمانی تمام شود شمس حقیقت همیشه در غروب باشد غروبی که آن را طلوعی در پی نباشد مماتی که او را حیاتی از عقب نیاید. آیا این سزاوار عالم الهی و شمس حقیقت است که در غروب ابدی ماند و از تربیت عالم وجود ممنوع؟ لا والله وجود شمس برای افاضه است چگونه غروب دائمی نماید و فیض او انقطاع جوید بلکه فیض او مستمر است آفتابش همیشه طالع است و آثارش دائم و ظاهر نسیمش مدام در مرور است و الطاف و مواهبش در بروز و ظهور. لهذا باید همیشه منتظر و امیدوار بود و متوجه ملکوت فیوضات پروردگار که به ظهور مظاهر مقدسه عالم بشر فیض جلیل اکبر یابد جهان جهان دیگر شود و عالم امکان غبطه جنت و رضوان گردد.

- 17 اما ظهور مظاهر الهیه باید به اکل صورت باشد و به اعظم شیئون و کالات ظاهر شود یعنی با قوتی الهی و نفوذی آسمانی تا ممتاز از سائرین باشد و در جمیع صفات و آثار اولی و اقدم مثل این که آفتاب از جمیع ستاره ها ممتاز است هر چند در مقام خود کواکب و نجوم نیز روشن اند و در لیالی درخشنده اما شمس را تابش دیگر است و تأثیراتش برتر باید مظهر فیض الهی نیز چنین باشد تا ثابت شود که معلم الهی است و مربی عالم انسانی شمس حقیقت است اعظم تجلی است و اول جلوه آسمانی تابش و تأثیراتش بذات خود است نه اکتساب از نفوس بشری و الا باید بگوئیم کالاتش مأخوذ از سائرین است، چگونه می شود شخصی را که دیگران تربیت کنند او

must be distinguished above all others of mankind in every aspect and qualification in order that He may be able to train effectively the human body politic, eliminate the darkness enshrouding the human world, uplift humanity from a lower to a higher kingdom, be able through the penetrative power of His Word to promote and spread broadcast the beneficent message of universal peace among men, bring about the unification of mankind in religious belief through a manifest divine power, harmonize all sects and denominations and convert all native lands and nationalities into one native land and fatherland.

- 18 It is our hope that the bounties of God will encompass us all, the gifts of the divine become manifest, the lights of the Sun of Truth illumine our eyes, inspire our hearts, convey to our souls cheerful glad tidings of God, cause our thoughts to become lofty and our efforts to be productive of glorious results. In a word, it is our hope that we may attain to that which is the summit of human aspirations and wishes.

- 19 I have been in America nine months and have traveled to all the large cities, speaking before various assemblages, proclaiming to them the oneness of the world of humanity, summoning all to union, harmony and oneness. I have indeed received the greatest kindness from the American people. I look upon them as a noble nation, capable of every perfection. Tomorrow I am going away to Europe, and now I bid farewell to you all, seeking for you the divine mercy, the eternal glory and everlasting life; and I pray that you may attain the highest station of humanity. I am greatly pleased with this meeting. My happiness is great. I shall never forget you. You shall always live in my thought. I shall always pray and supplicate before the Kingdom of God and seek heavenly blessings for you.

PUP#139 (p.462-468), BSC.292 #598, FWU.107, SW_v07#08 p.069-071+074-076, MHMD1.423-429

مرئی عالم انسانی شود؟ مظهر فیض الهی باید مستقل باشد نه مستظل مرئی باشد نه مربوب کامل باشد نه ناقص غنی از ماسواه باشد نه محتاج تربیت اهل دنیا جامع جمیع کالات باشد نه محدود و محصور تا بتواند نوع بشر را تربیت کند ظلمات جهل و نادانی را زائل نماید به قوه الهیه عالم را عالم دیگر نماید صلح عمومی را ترویج کند وحدت عالم انسانی را مروج باشد ادیان مختلفه را متحد سازد.

- 18 لهذا امید چنان است که الطاف وموهاب ربّانی ظهوری شدید یابد انوار شمس حقیقت دیده های ما را روشن کند دلها را نورانی نماید ارواح را مستبشر سازد هم عالیه بخشد و حیات ابدیه دهد تا به منتهی رتبه عالم انسانی نائل گردیم.

- 19 من نه ماه است در امریکا در اغلب شهرها در کائس و مجامع عظمی صحبت کرده ام نفوس را به وحدت عالم انسانی متذکر نموده جمیع را به الفت و یگانگی نوع انسان خوانده ام فی الحقیقه نهایت رعایت را از اهالی امریکا دیدم الحق ملت امریکا ملت نخبه است استعداد هر کالی دارد و تحرّی حقیقت نماید و حال عزم حرکت دارم فردا میروم لذا خدا حافظی می کنم و از برای شما تأییدات آسمانی می طلبم و عزّت ملکوتی و حیات ابدی می خواهم تا به منتها مقامات عالم انسانی رسید و نهایت ممنونیت را از شما دارم هیچوقت شما را فراموش نخواهم کرد بلکه همیشه بدرگاه الهی تضرّع و زاری نمایم و شما را توفیق رحمانی و برکت و فیض آسمانی جویم.

ANDA#43-44 p.161, KHTB2.333, BDA1.405.02

ABU2591*Words to a Rabbi, spoken at Emery home on 1912-Dec-04 in New York*

- 1 What is intended by the creation of heaven and earth in six days is a spiritual creation and a divine day, as prior to the creation of this heaven and earth there were no days and nights.
- 2 And from this verse that says in the Torah that the Spirit of God was like a bird above the water - what is meant is the water of divine knowledge which is the cause of heavenly life.
- 3 And when it says "Let us create man in Our image" - what is meant is the image of the divine names and attributes, as the Divine Essence is sanctified from material forms and is exalted above and free from similitudes and likenesses.

MHMD1.422

BDA1.403.12

ABU2749*Words to Mr Kinney's students, spoken at Kinney home on 1912-Dec-04 in New York*

- 1 The object of reading and reciting is to understand the inner significance of the verses and mysteries of the Book. Had reading sufficed, all the Jewish people should have acknowledged Christ but as they lacked understanding of the mysteries and the inner meanings, they were deprived of the bounty of believing in Him.
- 2 They interpreted the book in a literal or outward manner and did not find the appearance of Christ to conform to their traditions, imitations and the prevailing customs of their people, so they denied and rejected Him. Hence, they remained heedless and ignorant of divine realities and mysteries.

MHMD1.423

BDA1.404.08

ABU0270

Words to the Baha'is, spoken on board the SS Celtic in harbor, 1912-Dec-05 in New York

- 1 This is my last meeting with you, for now I am on the ship ready to sail away. These are my final words of exhortation. I have repeatedly summoned you to the cause of the unity of the world of humanity, announcing that all mankind are the servants of the same God, that God is the creator of all; He is the Provider and Life-giver; all are equally beloved by Him and are His servants upon whom His mercy and compassion descend. Therefore, you must manifest the greatest kindness and love toward the nations of the world, setting aside fanaticism, abandoning religious, national and racial prejudice.

1 این روز آخر و ملاقات آخری است حالا دیگر سوار واپور شده میرویم و این آخرین وصیت من به شماست و به کرات برای شما صحبت داشتم و به وحدت عالم انسانی دعوت کردم که جمیع بشر بندگان خداوند هستند و خدا به جمیع مهربان کل را رزق میدهد و حیات می بخشد در حضرت ربوبیت جمیع بنده اند و فیوضات الهیه یکسان مبذول. لهذا باید ما هم با جمیع ملل عالم در نهایت مهربانی باشیم و این تعصبات دینیه و جنسیه و تعصبات وطنیه و سیاسیّه را فراموش نمائیم.
- 2 The earth is one native land, one home; and all mankind are the children of one Father. God has created them, and they are the recipients of His compassion. Therefore, if anyone offends another, he offends God. It is the wish of our heavenly Father that every heart should rejoice and be filled with happiness, that we should live together in felicity and joy. The obstacle to human happiness is racial or religious prejudice, the competitive struggle for existence and inhumanity toward each other.

2 جمیع روی زمین یک کره است و جمیع امم یک سلاله اند و کلّ بندگان یک خداوندند. پس هر نفسی سبب کدورت دیگری شود نزد خدا گناه کار است خدا جمیع قلوب را مسرور می خواهد تا هر فردی از افراد در نهایت سعادت زندگی نماید و از اختلافات و تعصبات دینی و مذهبی و تعصبات جنسی و سیاسی و وطنی بیزار و در کار گردد.
- 3 Your eyes have been illumined, your ears are attentive, your hearts knowing. You must be free from prejudice and fanaticism, beholding no differences between the races and religions. You must look to God, for He is the real Shepherd, and all humanity are His sheep. He loves them and loves them equally. As this is true, should the sheep quarrel among themselves? They should manifest gratitude and thankfulness to God, and the best way to thank God is to love one another.

3 شما که الحمد لله چشمتان بینا شد و گوشتان شنوا گشت و قلبتان آگاه دیگر نباید نظر به این تعصبات و اختلافات نمائید بلکه باید نظر به الطاف الهی کنید که او شبان حقیقی است و به جمیع اغنام خود مهربان. با آنکه خدا به جمیع مهربان است، آیا جائز است ما که بندگان او هستیم با یکدیگر جنگ و جدال نمائیم؟ لاوالله بلکه باید به شکرانه قیام کنیم و شکرانه الطاف الهیه الفت و التیام با یکدیگر است و محبت و مهربانی به عموم.
- 4 Beware lest ye offend any heart, lest ye speak against anyone in his absence, lest ye estrange yourselves from the servants of God. You must consider all His servants as your own family and relations. Direct your whole effort toward the happiness of those who are despondent, bestow food upon the hungry, clothe the needy, and glorify the humble. Be a helper to every helpless one, and manifest kindness to your fellow creatures in order that ye may attain the good pleasure of God. This is conducive to the illumination of the world of humanity and

4 خلاصه مبدا قلبی آزرده نمائید یا در باره یکدیگر غیبت کنید با جمیع خالق یگانه باشید جمیع را خویشان خود شمرد همیشه مقصدتان این باشد که دلی را مسرور کنید گرسنه ئی را اطعام نمائید برهنه ئی را بپوشانید ذلیلی را عزیز کنید بیچاره ئی را چاره ساز گردید و پریشانی را سر و سامان بخشید این است رضای الهی این است سعادت ابدی این است نورانیت عالم انسانی.

eternal felicity for yourselves. I seek from God everlasting glory in your behalf; therefore, this is my prayer and exhortation.

چون من برای شما ها عزّت ابدیّه خواهم لذا چنین نصیحت می نمایم،

- 5 Consider what is happening in the Balkans. Human blood is being shed, properties are destroyed, possessions pillaged, cities and villages devastated. A world-enkindling fire is astir in the Balkans. God has created men to love each other; but instead, they kill each other with cruelty and bloodshed. God has created them that they may cooperate and mingle in accord; but instead, they ravage, plunder and destroy in the carnage of battle. God has created them to be the cause of mutual felicity and peace; but instead, discord, lamentation and anguish rise from the hearts of the innocent and afflicted.

5 می بینید در بالکان چه خبر است چه خونها ریخته می شود چه قدر اطفال یتیم می گردد چگونه اموال بغارت میرود چه آتشی شعله وراست؟ با وجودی که خدا آنها را به جهت محبت خلق کرده آنها خون یکدیگر میریزند خدا آنها را برای تعاون و تعاضد یکدیگر آفریده آنها به نهب و غارت همدیگر مشغولند بجای این که سبب راحت نوع خود شوند مزاحمت یکدیگر می نمایند.

- 6 As to you: Your efforts must be lofty. Exert yourselves with heart and soul so that, perchance, through your efforts the light of universal peace may shine and this darkness of estrangement and enmity may be dispelled from amongst men, that all men may become as one family and consort together in love and kindness, that the East may assist the West and the West give help to the East, for all are the inhabitants of one planet, the people of one original native land and the flocks of one Shepherd.

6 پس شما باید همت را بلند نمائید بدل و جان بکشید بلکه نورانیت صلح عمومی بدرخشد این ظلمت یگانگی زائل گردد جمیع بشریک خاندان شوند و هر فردی خیر عموم خواهد شرق و غرب معاونت کند غرب به شرق اعانت نماید زیرا کرهء ارض یک وطن است و نوع انسان در تحت فیض و حمایت یک شبان.

- 7 Consider how the Prophets Who have been sent, the great souls who have appeared and the sages who have arisen in the world have exhorted mankind to unity and love. This has been the essence of their mission and teaching. This has been the goal of their guidance and message. The Prophets, saints, seers and philosophers have sacrificed their lives in order to establish these principles and teachings amongst men. Consider the heedlessness of the world, for notwithstanding the efforts and sufferings of the Prophets of God, the nations and peoples are still engaged in hostility and fighting. Notwithstanding the heavenly commandments to love one another, they are still shedding each other's blood. How heedless and ignorant are the people of the world! How gross the darkness which envelops them! Although they are the children of a compassionate God, they continue to live and act in opposition to His will and good pleasure. God is loving and kind to all men, and yet they show the utmost enmity and hatred toward each other. God is the Giver of life to them, and yet they constantly seek to destroy life. God blesses and protects their homes; they rage, sack and destroy each other's homes. Consider their ignorance and heedlessness!

7 ملاحظه نمائید که انبیای الهی چه صدمات و بلائی دیدند بجهت این که نوع بشر محبّ یکدیگر گردند و به حیل الفت و اتفاق تشبّث نمایند و آن نفوس مقدسه حتّی جان خود را فدا کردند. ببینید چه قدر خلق غافلند که با وجود این زحمات هنوز در جنگ و جدال اند و با وجود این نصایح بازخون یکدیگر ریزند چه قدر نادانند و چه قدر در غفلت و ظلمتند خدای به این مهربانی دارند که با جمیع یکسان معامله میفرماید با وجود این مخالف رضای او حرکت نمایند او به جمیع رؤف و مهربان است اینها در نهایت عداوت و طغیان او حیات به عموم بخشد اینها سبب ممت گردند او ممالک را معمور فرماید اینها خاندان یکدیگر را مطمور نمایند ملاحظه نمائید که چه قدر غافل اند.

- 8 Your duty is of another kind, for you are informed of the mysteries of God. Your eyes are illumined; your ears are quickened with hearing. You must, therefore, look toward each other and

8 حال تکلیف شما ها دیگر است چه که مطلع بر اسرار الهی شدید چشم ینا و گوش شنوا دارید لذا باید با عموم در نهایت مهربانی معامله نمائید

then toward mankind with the utmost love and kindness. You have no excuse to bring before God if you fail to live according to His command, for you are informed of that which constitutes the good pleasure of God. You have heard His commandments and precepts. You must, therefore, be kind to all men; you must even treat your enemies as your friends. You must consider your evil-wishers as your well-wishers. Those who are not agreeable toward you must be regarded as those who are congenial and pleasant so that, perchance, this darkness of disagreement and conflict may disappear from amongst men and the light of the divine may shine forth, so that the Orient may be illumined and the Occident filled with fragrance, nay, so that the East and West may embrace each other in love and deal with one another in sympathy and affection. Until man reaches this high station, the world of humanity shall not find rest, and eternal felicity shall not be attained. But if man lives up to these divine commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a paradise of glory. It is my hope that you may become successful in this high calling so that like brilliant lamps you may cast light upon the world of humanity and quicken and stir the body of existence like unto a spirit of life. This is eternal glory. This is everlasting felicity. This is immortal life. This is heavenly attainment. This is being created in the image and likeness of God. And unto this I call you, praying to God to strengthen and bless you.

PUP#140 (p.468-470), DAS.1912-12-05, SW_v03#18 p.003-004, SW_v13#04 p.079, MHMD1.429-432, DJT.391-392x, BLO_PN#027x, BSTW#117

هیچ عذری ندارید زیرا رضای الهی را دانستید که در خیر و صلاح عموم است نصایح حق را شنیدید و بیانات و تعلیم الهیه را استماع نمودید که باید بجمع حتی به دشمنان دوستی و محبت نمائید بدخواهان را خیرخواه باشید و مخالفان را یار موافق گردید. پس به موجب این تعلیم عمل نمائید بلکه این ظلمات حرب و جدال زائل شود نورانیت الهیه جلوه نماید شرق منور گردد غرب معطر شود جنوب و شمال دست در آغوش یکدیگر نمایند و امم عالم در نهایت محبت با هم معاشرت و الفت یابند تا به این مقام نرسند عالم انسانی راحت نیابد سعادت ابدیه حاصل نشود اما اگر به موجب این تعلیم مقدسه عمل نمایند عالم ناسوت آینه ملکوت گردد روی زمین جنت ابدی و غبطه فردوس برین شود. امیدوارم موفق بر عمل به تعلیم شوید تا چون شمع به عالم انسانی روشنی بخشید و مانند روح جسم امکان را بحرکت آرید این است عزت ابدی این است صورت و مثال الهی که شما را به آن وصیت می نمایم و امید چنان که به آن موفق شوید.

ANDA#43-44 p.165, KHF.263, KHAB.390 (395), KHTB2.343, BDA1.412.11

ABU2726

Words to the Master's entourage, spoken on 1912-Dec-05 in New York

1 Observe how the power of the Cause of God has created a tumult in the hearts and what a revolution it has produced. See how the aid and assistance of the Abha Beauty have reached us constantly and invariably the lights of victory have shone from the supreme horizon.

2 These have been from the promised confirmations of the Kingdom of God and the assistance of the invisible sovereignty of the Abha Beauty, which He has promised clearly in the verse, 'Verily, We behold you from Our realm of Glory, and shall aid

1 به بینید چگونه اقتدار امر الله ولوله در دلها انداخت و چه انقلابی در نفوس افکند چه طور عون و عنایت جمال ابدی پی در پی رسید و انوار نصرت از افق اعلی دمید

2 این از تأییدات موعوده ملکوت الله بود و توفیقات جبروت غیب ابدی چنانچه جمال مبارک بصریح عبارت وعده فرمود که نزدیک من افتی الأبدی و نصر من قام علی نصره

whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels.'

MHMD1.432

امری بجنود من الملاء الاعلی و قبیل من الملائكة
المقرین

BDA1.415.16

ABU1299

Words spoken on board the SS Celtic at sea, 1912-Dec-05 in New York

- 1 The importance of this journey will become evident later. Until now such a thing has never occurred, and in no age has it been seen that someone from the East would travel to the furthestmost regions of the West in such a way that, in proclaiming the Cause of God and explaining the new teachings and divine matters in temples and assemblies of different peoples, they would stand and speak in such a way that no one would have any opportunity for denial or objection. Rather, all became enthralled and attracted, and showed the utmost honor and respect.
- 2 Christ, in His own land, entered Jerusalem and the assemblies of the Israelites several times and gave counsels and exhortations. Consider how much importance Christian clergy later gave to this matter. Then it becomes clear what importance this journey will acquire - that we raised the call of Ya Baha'u'l-Abha in the great churches and major assemblies, and with eloquent speech and perfect proof gave the glad-tidings of the Kingdom of God and explained the teachings of the Blessed Beauty.
- 3 In Jewish synagogues we arose to prove the religion of Christ and the truth of Islam. In Christian churches we spoke of the greatness and nobility of Muhammad the Messenger of God. In socialist gatherings we explained the laws for the order and tranquility of the world of creation. In materialist assemblies we proved and established the extraordinary power beyond nature. In peace congresses and conferences of nations we raised high the call of the Ancient Beauty and spoke of that which promotes universal peace and advances the unity of the human world, to such an extent that in every gathering all necks were bowed, tongues opened in praise, hearts were

1 اهمیت این سفر بعد معلوم خواهد شد تا حال
چنین امری واقع نگشته و در هیچ عصری
دیده نشده که نفسی از شرق باقصی بلاد غرب
مسافرت نماید در حالتیکه در تبلیغ امر الله و
تعالیم بدیعه و مسائل الهیه در معابد و مجامع امم
مختلفه چنان قائم و ناطق گردد که احدی را
مجال انکار و اعتراض نماند بلکه کل مفتون و
مجذوب شوند و نهایت عزت و احترام را اظهار
نمایند

2 حضرت مسیح در مملکت خود چند مرتبه بیت
المقدس و مجامع اسرائیلیان داخل و بنصائح و
مواعظ مشغول شدند ملاحظه نمائید که بعد
علیای مسیحیه چگونه این مسئله را اهمیت دادند
دیگر معلومست این سفر چه اهمیتی پیدا خواهد
نمود که مادر کائنات عظمی و مجامع کبری باعلی
الثناء ندای یا بها الاهی بر آوریم و با فصیح بیان
و اتم برهان بشارت بملکوت الله دادیم و ببیان
تعالیم جمال مبارک پرداختیم

3 در معابد یهود باثبات دیانت مسیح و حقیقت
اسلام برخاستیم در کائنات مسیحیان بذکر
عظمت و بزرگواری محمد رسول الله ناطق شدیم
در مجامع اشتراکیون قوانین انتظام و آسایش
عالم آفرینش را شرح دادیم در محافل مادیون
قوه خارق العاده ماوراء الطبیعه را ثابت و
محقق نمودیم در کنگره های صلح و کانفرانسهای
امم ندای جمال قدم را بلند کردیم و بآنچه که
سبب انتشار صلح عمومی و ترویج وحدت عالم
انسانیت زبان گشودیم بقسمی که در هر

attracted to the breaths of God, and souls were gladdened by the glad-tidings of God. Now see what has come to pass!

MHMD2.009-010

مجمعی اعناق خاضع شد لسانها بستایش
ناطق گشت دلها منجذب بنفحات الله گردید و
جانها مستبشر به بشارت الله دیگر به بینید چه
خبر است

BDA2.007

ABU2059

Words spoken on board the SS Celtic at sea, 1912-Dec-05

- 1 Whatever task God places before humans, He surely gives them the strength for it. We should not always be focused on physical comfort, but rather should seek a high purpose and goal even if it is contrary to bodily ease.

1 کاریکه خدا در جلو انسان می گذارد لابد طاقت هم میدهد ما نباید همیشه بآسایش تن ناظر باشیم بلکه باید طلب مقصود و مقصدی عالی نمائیم ولو منافی راحت تن باشد
- 2 (Someone said "I am afraid of hardship and death." He replied:)

2 (عرض کرد من از زحمت و موت میترسم فرمودند)
- 3 Then do something so you never die, but rather become more alive day by day and seek eternal life. Those souls who enter God's Kingdom, according to Christ's words, do not die. So enter God's Kingdom so you will not fear death.

3 پس کاری بکن که هرگز نمیری بلکه روز بروز زنده تر شوی و حیات ابدیه جوئی نفوسیکه داخل ملکوت الهی می شوند بفرموده حضرت مسیح نمی میرند پس تو داخل ملکوت الهی شو تا از مردن نه ترسی
- 4 One should seek a life that has no end. This physical life is but for a few days. This eating and sleeping comes to an end and has no importance. One must seek a life that has no annihilation, and a day that has no night, and a joy that is followed by no sorrow. Set your ambition high and be not content with this physical life and comfort.

4 انسان باید حیاتی خواهد که انتهائی نداشته باشد این حیات جسمانی چند روزی است این خواب و خور منتهی میشود اهمیتی ندارد حیاتی باید جست که فنا نداشته باشد و روزی که شب ندارد و سروری که او را غم از پی در نیاید همت را بلند کن باین حیات و راحت جسمانی قناعت منما

MHMD2.011

BDA2.009.09

ABU2433*Words spoken on board the SS Celtic at sea, 1912-Dec-05*

- 1 One must ride in the Ship of God; for this life is a stormy sea, and all the people on earth—that is, over two billion souls—will drown in it before a hundred years have passed. All, except those who ride in the Ship of God. Those will be saved.
- 2 That Ship is the Ship of the Kingdom, it is heavenly. Whoever boards it will never drown. How many kings have come, how many great ones existed in the world who all drowned, but the apostles of Christ remained protected.
- 3 The meaning is that those souls who are illumined by the divine light will forever shine from the horizon of eternal glory. Man must seek eternal life and everlasting glory.

MHMD2.011-012, BW_v13p1187, VLAB.048

BDA2.009

ABU1666*Words spoken on board the SS Celtic at sea, 1912-Dec-05*

- 1 (Someone asked: “Do these irrational souls perish?”)
- 2 Their existence compared to holy souls is like non-existence, like this wood which exists but has no significance compared to the human world. Thus the life and existence of earthly persons compared to heavenly life and existence cannot be called life. If this physical life had any importance, Christ would not have accepted crucifixion.
- 3 This five-day life is all grief and sorrow - every day brings the grief of hopes, or loss of loved ones, or strange events. What kind of life is this? Life is eternal life. Think about that which endures, so you will not fear death and will see yourself as always alive.

- 4 Have strength of heart. One's heart must be alive, one's spirit joyful, and one's understanding expansive - otherwise one is like an animal, or even more base than that. 4 قوت قلب داشته باش انسان باید قلبش زنده باشد روحش مستبشر و ادراکش وسیع باشد و الا مانند حیوان است بلکه ذلیل تر از آن
- 5 If nobility and life were material, birds live much better than humans. How much effort humans must make and what difficulties they must accept for life! But the birds of mountain and desert without effort have their homes in the highest mountain peaks or tree branches, and all the plains are their vista, and all the harvest fields and seeds are their wealth. No human has such comfort. If physical comfort were the measure, certainly their life is greater than human life. 5 اگر شرف و زندگانی عنصری باشد طيور خیلی بهتر از انسان زندگي می نمایند انسان چقدر باید زحمت بکشد و بجهت زندگانی قبول مشقت نماید اما مرغان کوه و صحرا بدون زحمت در بلندترین قله های کوهها یا شاخهای درختها منزل دارند و جمیع صحراها منظر آنهاست و همهء خرمها و دانه ها ثروت آنها هیچ انسان چنان آسایشی ندارد اگر راحت جسمانی باشد البته آنها زندگانشان اعظم از زندگي انسان است

MHMD2.012

BDA2.010

ABU3589

Words spoken on board the SS Celtic in New York, 1912-Dec-06

This (Covenant) is the Ark of Noah, its moving power is the fire of the love of God.

DAS.1912-12-06, SW_v03#16 p.002, SW_v08#16 p.219

AB12024

To: Corinne True, in Chicago

Date: 1912-Dec-06

Thy letter was received. Thou hast written in regard to the Sunday meeting, saying that it is established in the utmost of love. Undoubtedly you must persevere in holding it, and on the day of meeting raise such song and melody in the glorification and praise of Baha'u'llah that you may cause a tumult in that city – so that everyone may hear the call of God and obtain a

new spirit through the soul-refreshing breeze wafted from the rose-garden of the Covenant.

BRL_MEET.AB#15x

AB10173

To: Baha'is of Fruitport, Mi, in Fruitport, MI

Date: 1912-Dec-06

...You had written that you wish to render service to the East-West Unity Association. Assuredly the East and West must assist one another. Particularly in the matter of the Tarbiyat School, the friends of the East assisted the Mashriqu'l-Adhkar of America despite being in utmost straitened circumstances and internal upheaval. If the friends of the West likewise render assistance to the Tarbiyat School in Tehran, this will surely bring joy....

DAS.1913-05-06x, MHMD2.388x

...مرفوم نموده بودید که خدمتی به انجمن ارتباط شرق و غرب نمائید البته باید شرق و غرب بیکدیگر معاونت نمایند علی الخصوص مسئلهء مدرسهء تربیت احبای شرق معاونت مشرق الاذکار امریکا نمودند باوجودیکه در نهایت تنگدستی و انقلاب داخلی بودند اگر از احبای غرب نیز معاونتی به مدرسهء تربیت طهران گردد البته سبب سرور است...

BDA2.294x

ABU2999

Words spoken on board the SS Celtic at sea, 1912-Dec-06

A seed was sown in the countries of America. The souls were moved to great motion and excitement. What else God may will! Praise be to God, we acted according to Christ's command: from whatever city or region we passed through, no dust settled upon our shoes or garment, and with complete detachment we spread the divine fragrances and raised up the Word of God.

MHMD2.013

در ممالک امریکا تخم افشانه شد نفوس خیلی بحرکت و هیجان آمدند دیگر تا خدا چه خواهد الحمدلله ما بفرمودهء حضرت مسیح عمل نمودیم از هر شهر و دیاری که عبور کردیم گرد و غباری بر کفش و دامن ما ننشست و در نهایت انقطاع نشر نفعات الله و اعلاء کلمه الله شد

BDA2.011

ABU3733*Words spoken on board the SS Celtic at sea, 1912-Dec-07*

- 1 Since the people of the East have not treated the attendants of this ship well, they now look upon those people with contempt. Inasmuch as it behooves one to respect the nobility of all humankind, I will assume an attitude of austerity and regard these people with indifference in order to educate them.

1 شرقیها با اینها چون درست معامله نکرده‌اند لهذا اینها هم اهل شرق را بنظر حقارت می‌بینند من محض عزّ نوع و تأدیب و تربیت این اشخاص چند روز ریاضت بخود قبول می‌کنم و بآنها اعتنا نمی‌نمایم

- 2 I shall come to the table, but will first content myself with eating separately for a few more days, for the people of the East do not wish to behave imperiously. It is possible that the Europeans believe themselves to be superior to us, but we consider all people the servants of God and regard all humanity the same way.

2 من سر میز خواهم آمد ولی چند روز می‌خواهم قناعت داشته باشم والا شرقیها تحکمی ندارد یکن اروپائی‌ها رکاب جهاز را محکوم خود تصور نمایند ولی ما جمیع را بندگان خدا میدانیم و جمیع را بیک نظر می‌بینم

MHMD2.014

BDA2.012

ABU3467*Words spoken on board the SS Celtic at sea, 1912-Dec-08*

Come and see what a bright star this is. I want the loved ones of the Blessed Beauty to be bright like this star.

بیائید ببینید چه ستارهء روشنی است من می‌خواهم احبّای جمال مبارک مثل این ستاره روشن باشند.

MHMD2.015

BDA2.013

ABU3734*Words spoken on board the SS Celtic at sea, 1912-Dec-08*

- 1 After going for a lengthy stroll on the deck, the Master seated Himself and said:
- 2 I have taken 4,600 steps. This is the distance between the city of 'Akka and the Shrine of Baha'u'llah. I wish to practise walking, that I may be able to travel to the Shrine of Baha'u'llah

1 (پس از مشی مفصّلی در ایوان کشتی جالس شده فرمودند)

2 چهار هزار و ششصد قدم راه رفتم بطول راه عکّل تا روضهء مبارکه می‌خواهم مشق راه رفتن

on foot. In the latter days of my time in the Holy Land, I had grown so weak as to be deprived of the bounty of making pilgrimage on foot.

MHMD2.015

کنم بلکه بتوانم پیاده بروم مبارکه بروم در
ارض اقدس اواخر ایام چنان ضعیف مستولی
شده بود که از این فیض محروم بودم پیاده
نمیتوانستم زیارت بروم

BDA2.013

AB12713

To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz

Date: 1912-Dec-09

- 1 O thou who art steadfast in the Covenant! Your letter number 79 which you had sent was received in the middle of the ocean. It was brief and to the point. 1 ای ثابت بر پیمان نامهء شمارهء ۷۹ که ارسال نموده بودید در وسط دریای محیط محاط شد مختصر و مفید بود
- 2 His Honor Mukhbiru's-Saltanah is unaware of the truth of matters. He has heard some tales and reports but has not met anyone except the followers of Yahya. If possible, arrange for some of the newspapers that were sent to reach him through an intermediary. 2 جناب مخبرالسلطنه از حقائق امور بیخبر است حکایتی و روایتی شنیده ولی کسی را ندیده مگر یحیائیا را اگر ممکن بعضی جرائد مرسله را بواسطه ئی باو برسانید
- 3 And upon thee be the Most Glorious Glory. 3 و علیک البهاء الأبهی

BSHI.090

ABU3622

Words spoken on board the SS Celtic at sea, 1912-Dec-09

Trustworthiness is the most brilliant jewel in the diadem which crowns man's heavenly attributes.

DAS.1912-12-09, SW_v08#02 p.025

ABU2407*Words spoken on board the SS Celtic at sea, 1912-Dec-10*

[Looking up at the star Venus, which was shining in the horizon like a blazing torch, Abdu'l-Baha said:]

Do you see that brilliant star?... I declare by Baha'u'llah his face was wrapped in a sea of white light, his eyes soft with the warmth of divine love and compassion, that it is my fondest hope to see each one of the believers of God shining like unto this star. I wish for them this illumination. I desire for them this luminosity; so that they may rejoice the hearts and spiritualize the souls - but alas! How often they let the cloud of self and ego becloud the horizon and thus prevent the stars of their divine verities from shining!

[Here he stopped and looked again earnestly at the brilliant orb, and said:]

It shines clearest at the early dawn. So, at this dawn of the Sun of Reality the stars of our lives must glisten and gleam in the darkness of the world.

DAS.1912-12-08, SW_v07#12 p.115, SW_v09#14 p.162

ABU2850*Words spoken on board the SS Celtic at sea, 1912-Dec-10*

- 1 Although expenses in England are less compared to America, still the wages of workers are low. This is why they go on strike and workers always unite and stop working. The Socialists cause revolution. Inevitably, complete rules and regulations must be established regarding workers' and laborers' affairs. 1 کم است نسبت بامریکا هر چند مصارف انگلند کمتر است ولی باز اجرت مزدوران کم است اینست که اعتصاب میکنند و عملجات همیشه متحد شده دست از کار می کشند و اشتراکیون باعث انقلاب میشوند لابد در امور مزدوران و رنجبران باید قرار و قانون کاملی گذار بدهند
- 2 (On another occasion He said:) 2 (وقتی دیگر فرمودند)
- 3 If companies give workers a share, both strikes will be eliminated and it will cause general progress. 3 اگر کمپانیا سهمی برنجبران بدهند هم اعتصاب رفع میشود و هم سبب ترقی عموم

MHMD2.018

BDA2.015

ABU1167

Words spoken on board the SS Celtic at sea, 1912-Dec-11

- 1 In the world of existence there are wondrous relationships. Although ordinary sound and melody are merely vibrations of air and physical qualities, nevertheless when they reach the auditory nerve they cause the spirit to stir.

1 در عالم وجود عجیب روابطی است نغمه و صوت
عادی با آنکه عبارت از تموج هوی است و از
کیفیّات مادیّ معهذا چون بعصب سمع رسد
سبب اهتزاز روح گردد
- 2 (That night the storm intensified, but the Most Pure Being was seated in the hall and said:)

2 (شب باز طوفان شدّت کردولی وجود اطهر
داخل در ایوان جالس ومیفرمودند)
- 3 What would you say if I were to suddenly enter the Masjid Shah in Tehran, and say to the enemies of the Faith, 'You have sought after me, and here I am now'? The early days of Nasiri'd-Din Shah's reign were a time for self-sacrifice. The very moment the believers would enter, they would straightway be hanged or beheaded. Now, however, the times have changed.

3 چه می گوئید که من یکمرتبه وارد مسجد شاه
طهران شوم و بمعاندین بگویم شما مرا جستجو
می کردید حال من خود آمده ام در بدایت ایّام
ناصرالدّینشاه وقت جانفشانی بود که بجزرد ورود
دفعهٔ بدار می بریدند ولی حالا آن کیفیت نیست
- 4 Once Siyyid Ali-Akbar Ashtiyani had said that so-and-so was organizing troops in the surrounding areas. When I heard this allegation of his, I wrote detailed responses, including this: "I am not gathering armies of war, rather I am preparing the field of sacrifice. Furthermore, I said, 'You may choose to believe me or not, but I say to you that if the Persian government were to ask the Ottoman government [to allow me to go to Persia], and the Ottoman government were to consent to this arrangement, then I would hasten to Tehran. Prepare the means; if I come right away, you will see for yourself that I am a man of my word.'

4 وقتی سیّد علی اکبر آشتیانی گفته بود که فلانی
در اطراف افواج ترتیب میدهد چون من این
بیان او را شنیدم تفصیلی در جواب نوشتم از
جمله این بود که من افواج حرب جمع نمی کنم
بلکه میدان فدا می نمایم هرگاه میخواهی باور
کنی همین قدر دولت ایران از عثمانی بخواهد و
حکومت ترکی اجازه دهد فوراً چا پاری بطهران
میآیم شما این اسباب را فراهم کنید و ببینید اگر
من فوراً آمدم بدانید که صادقم
- 5 (In that intensity of storm, more than other times He spoke and jested, including this blessed utterance:)

5 (در آن شدّت طوفان بیش از سائر اوقات
صحبت و مزاح می فرمودند از آنجمله بیان مبارک
این بود که)
- 6 My mind was preoccupied last night with the materialist philosophers, and how oblivious they are. Although the new philosophers have conclusively denounced the mistakes of their predecessors, yet they have made their own senses the standard by which they pass judgement. The philosophers of old believed in the four elements, and contended that the element of fire was above ether, but these materialist philosophers now maintain that all these elements are compounded rather than uncompounded, and that, while ether cannot be detected by the senses, it nonetheless encompasses all creation. Although these philosophers believe ether to be intangible, yet they deny the existence of other intangible forces - this

6 دیشب در خیال فلاسفه بودم که این نفوس
چه قدر غافلند با وجود آنکه خطایای فلاسفه
سابقین را لاحقین مسلم دانستند باز احساسات
خود را میزان می گیرند فلاسفه سابق بچهار
عنصر معتقد بودند و عنصر نار را فوق فلک
اثیر می گفتند اما حال میگویند که هیچیک این
عناصر مفرد نیست بلکه مرکب است و فلک
اثیر غیر محسوس است و محیط بر کائنات با آنکه
اینها خود معتقد غیر محسوس بودن قوهٔ اثیریه اند
باز قواء غیر محسوس را انکار نمایند در حالتیکه

notwithstanding that the inability to perceive something with the senses does not necessarily prove the non-existence of that thing...

انكار و عدم احساس دليل بر فنا و فقدان قوه و
كلى نه الى آخر بيانه الأهل

BDA2.016-017

MHMD2.019-020

AB07810

To: Mulla Husayn Rudihkhan

Date: 1912-Dec-12

- 1 O thou who chantest the verses of sacrifice in remembrance of those who were martyred in the path of God - may the spirits of those near ones be a sacrifice unto Him! 1 يا من يرتل آيات الفداء في ذكر من استشهد في سبيل الله روح المقرّبين له الفداء
- 2 'Abdu'l-Baha has ever yearned to quaff the cup of sacrifice in God's path, and for Him there exists no greater gift than this. Behold the Imams of Guidance - all of them are brilliant stars shining in the supreme horizon, yet the Prince of Martyrs is like the sun of dawn blazing in the Most Glorious Horizon. This is a gift with which God has distinguished him among all humanity. 2 أنّ عبدالبهاء لازال يتمنى ان يتجرّع كأس الفداء في سبيل الله و ليس له موهبة اعظم من هذا فانظر الى ائمة الهدى كلّهم نجوم ساطعة الضياء في الافق الاعلى ولكن سيد الشهداء كالشمس ساطعة الفجر في الافق الابهى هذا موهبة اختصّه الله بها بين الورى
- 3 Thus, the supreme martyrdom is the desire of those near ones, the quest of the people of certitude, and the ultimate goal of those possessed of assurance. God confirmeth whomsoever He willeth in whatsoever He pleaseth. Verily thy Lord is the All-Merciful, the Compassionate. 3 و على ذلك فالشهادة الكبرى هي منية المقرّبين و بغية اهل اليقين و غاية القصوى للموقنين و الله يؤيّد من يشاء على ما يشاء أنّ ربك هو الرحمن الرحيم
- 4 'Abdu'l-Baha 'Abbas. With each repetition the fragrance of musk is diffused. 4 عبدالبها عباس كلّما تكرر تعبق رائحة العطر

INBA17:139

ABU3573

Words spoken on board the SS Celtic at sea, 1912-Dec-13

I said in America that the Balkan War was the prelude to that general war.

MHMD2.022

من در امریکا گفتم که جنگ بالکان مقدمه آن حرب عمومی است.

BDA2.019

AB01255

To: Mirza Fadlullah Nuri Awrangi Nizamul-Mamalik

Date: 1912

- 1 O descendant of the illustrious uncle! Praise be to God that in that family a soul was raised up in perfect faith and certitude, and through God's grace, a gleam from the Sinai of Light cast its radiance and the Sun of Truth shone forth. Know the value of this abundant grace and with utmost joy and gladness open your tongue in gratitude to the King of the Day of Resurrection, who bestowed such a gift and lit such a great lamp of guidance. My hope is that in that homeland of the Blessed Beauty (may my spirit be sacrificed for His loved ones), souls will arise who will become lamps of guidance and brilliant stars in the highest horizon. I was very sorrowful that while all horizons were illumined and the fragrant breezes of the Abha Paradise were wafting and the call of the Concourse on High was stirring souls, the region of Nur remained deprived. Now praise be to God, the Sun of Truth has cast a ray from the realm of mysteries upon those lands and I am filled with utmost joy. My hope is that this light of guidance will blaze intensely in that blessed homeland and both near and far will chant the verses of divine unity.

1 ای سلیل عمّ جلیل حمد خدا را که در آنخاندان نفسی در کمال ایمان و ایقان مبعوث شد و بعنایت حق بر خطّه نور لمعه طور پرتو انداخت و اشراق شمس حقیقت سطوع یافت قدر این فضل موفور بدانید و در نهایت سرور و حبور بشکرانه ملیک یوم نشور زبان بگشائید که چنین عطائی مبذول داشت و چنین شمع هدایت کبری موقود گشت امیدم چنانست که در آنموطن جمال مبارک روحی لأجائه الفداء نفسی مبعوث شوند که شمع هدی گردند و کوکب ساطع از افق اعلی بسیار محزون بودم که جمیع آفاق روشن گردد و نفحات معطره جنت ابهی منتشر شود و ندای ملأ اعلی نفوس را باهتزاز آرد و خطّه نور محروم ماند حال الحمد لله شمس حقیقت بآندیار پرتوی از عالم اسرار زد نهایت سرور حاصل شد امیدم چنانستکه این نور هدایت در آنموطن مبارک شعله شدید زند و قریب و بعید ترتیل آیات توحید نمایند

- 2 Now I am passing my days in America. Although I do not have time to write even a single word, I have undertaken to write this detailed letter because I have no rest day or night - that is, I am occupied day and night spreading the divine fragrances in public gatherings, great churches and private meetings, and a great commotion has arisen. There is no tumult in the city except from the curl of the Beloved's tress; There is no upheaval in the world except from the arch of the Friend's brow.

2 حال من در امریک ایام میگذرانم باوجود آنکه فرصت تحریر یک کلمه ندارم بنگارش این نامه مفصل پرداختم زیرا شب و روز آرام ندارم یعنی در محافل عمومی و کائس عظمی و مجامع خصوصی شب و روز بنشر نفحات الله مشغولم و غلغله عظیمی افتاده ولوله در شهر

Most times groups are waiting to meet, but I have no opportunity. Despite this, when I was gladdened by the good news from Nur, I involuntarily undertook writing this letter so you would know to what degree I have love and attachment for you. Strive as much as you can that that blessed land may become fragrant and that sacred homeland illumined.

نیست جز شکن زلف یار فتنه در آفاق نیست
جز خم ابروی دوست اکثر اوقات جمعی منتظر
ملاقاتند ولی فرصت ندارم باوجود این چون از
بشارت نور مسرور شدم بی اختیار بنگارش این
نامه پرداختم تا بدانید که بچه درجه بشما محبت
و تعلق دارم تا توانید بکوشید که آن کشور
مبارک معطر گردد و آن وطن مقدس منور
شود ع ع

- 3 O my God, my God! Praise be to Thee for having caused the lights to shine forth in those regions and for having spread the fragrances in those places, precincts and lands - the homeland of the Kingdom of Mysteries and the source of the Blessed Tree whose branches have extended over all regions and cast their shade upon all horizons. O Lord! Assist Thy righteous servants to spread the traces in those lands which have been associated with Thee among the free, and assist this spiritual youth, Fadlu'llah, son of that illustrious and luminous man, with the confirmations of Thy Most Glorious Kingdom. Verily Thou art the Generous, verily Thou art the Merciful, the Compassionate.

3 الهی الهی لک الحمد بما اشرقت الأنوار فی تلك
الدیار و انتشرت التفحات فی تلك المعاهد و
الربوع و الأفطار موطن ملکوت الأسرار و
منبت الشجرة المباركة التي امتدت فروعها علی
کل الأرجاء و ظلت علی الآفاق رب اید
عبادک الأبرار علی نشر الآثار فی تلك الدیار
التي انتسبت الیک بین الأحرار و اید هذا الفتی
الروحانی فضل الله نجل الرجل الجلیل النورانی
بتأییدات ملکوتک الأبهی انک انت الکریم
انک انت الرحمن الرحیم ع ع

- 4 There is no time. The second letter was also received. Obtain the enclosed draft from Tehran.

4 فرصت نیست مکتوب ثانی نیز وصول یافت
حواله جوف را از طهران بگیرید

MKT5.089, IQN.225, MSHR5.259x

ABU0758

Words to Mrs C. H. Wise in 1912 in United States

Abdul Baha said: "It is natural when such a young man departs from life one is greatly affected. I had a son who passed away, but I never felt sad at all. Why? Because I fully realized that I did not lose him. The utmost was that he was a trust in the hand of God. Your son for the present is a trust in His Hand. You have not lost him. The very utmost is this, he was imprisoned in this material cage, he was like unto a bird, he was in the troubles of this life enduring its vicissitudes. He broke this cage and flew away. From this terrestrial [plane] he ascended to the heavenly rose-garden. From this darkened world he ascended to the world of illumination.

Do not think that you have lost him. You should not suppose that this is an eternal separation. This separation is temporary.

You will find him in the Presence of God. You will receive him in the Kingdom of God. First you enjoyed his companionship in this world. In the future you will have an eternal companionship with him. You associated with him in this life and you will find him there with the utmost happiness. You had him in this life imprisoned in a cage. There you will find him in a World of Freedom. Be not sad neither be disappointed. Be not unhappy. It is as though he had taken a trip. He has entered into another realm. He has passed over this material life and now he has entered into the realm eternal. There you will find him with an illuminated face. His spirit will be in the utmost happiness. Be not sad, be not unhappy. When a child was in the world of the matrix that child was in a very dark and narrow world. When he stepped into this world what a difference. That darkness was changed into illumination. That narrowness was transformed into the spaciousness of this life. The child enjoyed the blessings of this world. He grew and developed, he attained to perfection. Now he has stepped from the matrix of this world into the realm eternal. This is the second birth referred to by Jesus Christ.

The same difference that existed between the world of the matrix and this world will you find between this world and the world of God. Be not unhappy, be not broken-hearted, be patient. You shall find him. Rest thou assured. Be not unhappy under any circumstances. Man is subject to afflictions and trials. If he is patient, great is his compensation and reward, but if he weeps and laments this great compensation and reward will not be obtained under any circumstances.

This world is filled with afflictions and sorrows and if you are for the present patient and long-suffering great reward is destined for you, but if you lament and cry there is no reward and your son in the World of Immortality will be affected. He is speaking to you with an ideal language 'Oh my mother be not unhappy. I am living in the world of God. Whenever you come here you shall find me. Be not sad, do not weep, do not lament, you shall find me.' This is his address to you, this is his ideal address to you."

PN_1912 p027

ABU1018*Words to M.H. in 1912**Question/topic: Interpretation of a dream.*

“That child is your trust within the charge of God. She was a child when she went, but you shall find her full grown in the Kingdom of God. You shall find her mature. You shall not find her there as a child. You shall find her perfect and mature.

“As to the horse once belonging to your son, of which she spoke: Horse in the dream means a wish. It shows that your daughter has fulfilled her wish and her desire, and that shows the loftiness of her station. The wish is one in which your son shared, but she attained to it. It is my hope, God willing, that, he, too, will attain to it.”

Surprise was expressed that a child of only nine months could have a wish, and Abdul-Baha said: “The child was born with a wish.”

Mrs.— was crying, and Abdul-Baha continued: “Do not cry. Be happy because you saw her, and you saw her perfected. You must be happy. She is your trust with God. You have not lost her out of your hands. The only difference is this; that you gave her as a trust to God as a child, but you will take her back as a full grown person. I had a son who was four years old, and when he died I did not at all change my attitude. I gave my son to God as a trust, and so at his death I did not grieve.”

Mr. — said: “But there is a difference, you gave your son to God, but God takes ours.”

Abdul-Baha replied: “It is the same thing. In both cases it is a trust of God.”

Abdul-Baha said: “The cause of her surprise is this—that you are crying; your daughter would say: ‘I have a good mother. She must be happy. Why does she cry? I am surprised.’ The cause of her surprise is the thought that you do not recognize her. She belongs to a realm in which everything becomes mature, and she expected you to see her in the state of perfection in which she manifested herself to you; but the fact that you looked at her in this way, and that now you are crying—is a proof of your not having recognized her. For had you recognized her in the dream, you would not be crying now.”

Relative to the comment of Mrs. — that she tried to put the child out of her thoughts, Abdul-Baha said: “It is not in

man's control when to forget one. It is not good for one to try to forget them. One must always remember them."

SW_v09#09 p.102, PN_1912 p134, VLAB.142x

AB02763

To: Ali Quli Khan, in United States

Date: 1912

...I am engaged in teaching in New York churches. Among these, yesterday detailed talks were given in two churches. You will certainly see the transcript of the talk. Clearly and explicitly, without any ambiguity, the prophethood of Muhammad, peace be upon Him, and the Cause of the Blessed Beauty were proven with decisive evidence and proofs. There was a large crowd, especially in the Congregational Church, and all those present listened with utmost attention in complete silence and stillness. All faces showed joy. When I came out of the church, everyone wanted to shake hands. Due to the large crowd, I noticed I couldn't bear it, so I escaped through a hidden path. Despite this, many ran after me and insisted on shaking hands when I was getting into the automobile. No one objected, and the minister himself expressed endless gratitude and pleaded for another talk on a second occasion, but I apologized saying I was headed to Montclair....

...من در کائس نیویورک مشغول بتبلیغ هستم
از جمله دیروز در دو کلیسا صحبت مفصل شد
البته نسخهء صحبت را خواهید دید صریحاً و واضحاً
من دون تلویح اثبات نبوت حضرت رسول علیه
السلام و امر جمال مبارک بادله و براهین قاطعه
شد جمعیت بسیار بود علی الخصوص در کلیسای
کانگریگشن و جمیع حاضرین بنهایت دقت و
سکون و سکوت اصفاً مینمودند جمیع رویها
بشاشت داشت و قتیکه بیرون از کلیسا آمدم
میخواستند همه دست دهند از کثرت جمعیت
ملاحظه شد تحمل ندارم از راهی پنهان فرار
نمودم باوجود این خیلی ها دویدند در وقت
سوار شدن اتومبیل باصرار دست دادند نفسی
اعتراض ننمود خود کشیش اظهار ممنونیت
بنهایت کرد و التماس صحبت در دفعهء ثانی
نمود ولی من عذر آوردم که عازم مونت کلر
هستم...

MMK5#063 p.057x

ABU1903

Words to the secretary of the New York Peace Society, New York, 1912

“You must rest assured,” said Abdul-Baha to the Secretary of the New York Peace Society, concerning the work of its members, “and let there be no trace of doubt in your souls that God is your assister and helper. The Heavenly confirmations will descend upon you more and more. God will protect you and will give you new strength continually. Your world-motives will conquer the world of men; all obstacles will disappear before your advance; no earthly power can resist the onrushing power of peace. For this power is assisted by the power of God and that which is divinely assisted must prevail.

Consider how the Cause of Christ was confirmed. How many resisted it! What mountains of obstacles were raised against it! What hostile forces sought to destroy its foundations! Yet the kings and emperors of the world could not resist its spread and establishment. No power of earth can withstand the onflow of the spirit of truth. If earthly kings and kingdoms come in its way it will conquer, and they will be overthrown, always: for your cause is truth itself, and truth is omnipotent. If all nations arise to oppose they will be vanquished, and you will be victorious.

You are a servant of God, not a servant of this world. A servant of God is he who gives some benefit to the world of man.

SW_v13#12 p.343-344

AB05467

To: Spiritual Assembly of San Francisco, CA

Date: 1912

Praise be to God, that you have a blessed Assembly surnamed by the name of the Center of the Covenant! This is an evidence of your utmost firmness and steadfastness and a proof of your faith and assurance in the Blessed Perfection.

For this divine Covenant is an institution of the Lord. The Blessed Perfection, in all the tablets, books, epistles and supplications, has begged confirmation for and praised and commended those who are firm in this Covenant and Testament, and has asked the wrath of God and woe and desolation unto the violators.

For firmness in the Covenant will preserve the unity of the religion of God and the foundation of the religion of God will not be shaken.

According to the clear text of the Kitab-el-Akdas and other tablets, the Center of the Covenant is the remover of all difficulties, for he is the interpreter of the Book. Not one soul has the right to say one word of his own account, or to explain anything or to elucidate the text of the Book. Whether in public or private...

Convey the rare greetings of Abdul-Baha to all those who are firm in the Covenant. If all the believers and maidservants of the Merciful do proclaim their firmness in the Covenant, such steadfastness in the Covenant, like unto a magnet, will draw Abdul-Baha to those regions.

SW_v08#17 p.223x

ABU3378

Words to Mr M in 1912 in New York

When you pray you must not think of your aching body, nor of the birds outside the window, nor of the cracks in the wall! When you wish to pray you must first know that you are standing in the presence of the Almighty!

VLAB.132

ABU3414*Words to Mr Nutt in 1912 in United States*

(Dr. Nutt is Chairman of the Board, of the Chicago Assembly. He said there were some differences of opinion among the members of this Board as to just how to continue the work. He said to 'Abdul Baha: Do you wish to give me any instructions regarding the management of the Assembly here?)

He said: I have brought to you the sand, the mortar, the bricks and the stone. You must build a house here. I will crush the rocks that are in the way and you must walk over them, meaning, as Dr. Nutt interpreted it, that He will remove the difficulties, but we must do the work.

PN_1912 p072

ABU3325*Words spoken in 1912 in the United States*

In future a manufacturer will not be allowed to leave all his property to his own family. A law will be made something like this—that he must leave one-quarter only of his property to his family, and the other three-quarters must go to the factory workers who have created his wealth.

SW_v08#01 p.011

ABU3515*Words to Mrs Brittingham in 1912*

The 'Self' of GOD spoken of in the Tablets refers to the Attributes of the Merciful, not to His Essence. This 'Self' is found in 'Perfection' in the Prophet, only.

PN_unsorted p090

AB00102

To: Aqa Mirza Qurban-Ali

Date: 1912 ca.

- 1 O distinguished and learned one! I give thanks to God for what He has ordained and guided, for how He has shone forth and been made manifest, and how the Luminary of the Supreme Concourse has gleamed and radiated with light and brilliance in the heart of everyone who has rent asunder the dark veils, torn away the coverings, discovered the mysteries, and unveiled the radiant reality from the realm of lights. This befits one such as yourself, for man cannot discover the hidden mystery in the unseen realm of contingent existence except after plunging into the depths of the seas and attaining the profound secrets. Only then does he perceive the dazzling signs, the brilliant proofs, the decisive evidence, and the resplendent arguments.
- 2 Observe the mystery of existence and the manifest proof: verily your Lord, the All-Loving, has made every contingent being a prisoner of the laws of nature and subservient to its rules. As you see, all things are under the authority of nature's law, humbled beneath its might, and compelled when its power and dominion appear. Even the sun, that Greatest Luminary, cannot deviate a hair's breadth from its laws - rather, it is obedient to its decree and abased before its manifest sovereignty, never transgressing its orbit. And this surging ocean, despite its vastness and expanse, cannot escape from its bondage or free itself from its chains. Likewise all the great, gleaming, moving bodies eternally traversing this infinite space are all under nature's complete dominion, humbled before its manifest power, and weakened before its emerging force, unable to move except by its command.
- 3 Yet this human being - small in body but vast in thought, mighty in understanding and intense in strength - rules over nature, rends its laws, demolishes its foundations, breaks its dominion, humbles its sovereignty, severs its might, and pays no heed to its decrees, scorning its principles and statutes. As you observe, according to the laws of nature, man is an animal that crawls upon the earth - yet he breaks nature's laws by flying through the air, plunging into the depths of the seas, and racing across the surface of the waters. You see how electrical force, which by nature's law shatters mighty and rebellious mountains, is made captive by man in a small glass vessel -
- أيها التحرير الجليل أتى اشكر الله على ما قدر و
هدى و اشرق و تجلّى و تلاءم نير الملاء الأعلى و
تشعشع بالنور و الضياء في فؤاد كل من خرق
الحجابات الظلمات و هتك الأستار و اطلع بالأسرار
و كشف الحقيقة الساطعة من عالم الأنوار و
لمثلك ينبغي هذا و لا يكاد الانسان ان يطلع
بالسرّ المكنون في غيب الامكان الا بعد الخوض
في غمار البحار و الفوز بعمق الأسرار عند ذلك
يرى الآيات الباهرة و الدلائل الساطعة و البراهين
القاطعة و الحجج اللامعة
- انظر الى سرّ الوجود و البرهان المشهود ان ربك
الودود قد جعل كل ممكن الوجود اسير الأحكام
الطبيعه و ذليلاً لقوانينها كما ترى ان الأشياء
كلها تحت سلطة ناموس الطبيعه و مخذول تحت
صولتها و مجبور عند ظهور قدرتها و دولتها حتى
الشمس النير الأعظم لا تكاد تخرف رأس شعرة
من قوانينها بل هي مطيعة لحكمها ذليلة عند ظهور
سقوطها فلا تتعدى مدارها و هذا المحيط المواجه
مع عظمتها و اتساعه لا يكاد يتخلص من اسرها
و لا يتحرر من سلاسلها و كذا كل الأجسام
العظيمة المثلثة المتحركة الدرهره في هذا
الفضاء الذي لا يتناهى كلها تحت احكام الطبيعه
باسرها و اذلاء عند ظهور قدرتها ضعفاء عند
بروز قوتها و لا تكاد تتعاطى حركة دون امرها
- الا هذا الانسان الصغير الجسم الواسع الفكر
العظيم النّبي الشّديد القوى انه يحكم على الطبيعه
و يخرق قوانينها و يهدم مبانيها و يكسر شوكتها و
يخذل دولتها و يقطع صولتها و لا يعتنى باحكامها و
يزدري باصولها و نواميسها كما ترى ان الانسان
بمقتضى قوانين الطبيعه هو حيوان دباب على
التراب ولكنه يكسر نواميس الطبيعه و يطير في
الهواء و يخوض في غمار البحار و يطارد على
صفحات الماء و ترى القوة البرقيه الخارقة للجبال
العاصية العاتية بقانون الطبيعه انها اسيرة حصيرة
بيد الانسان في زجاجة صغيرة و لا شك ان

and this is undoubtedly a violation of nature's law. The free-flowing sound that spreads through space is confined by man in a deaf instrument - this too breaks nature's law. The passing shadow is fixed by man upon glass plates - this also violates nature's law.

هذا خرق لقانون الطبيعة والصوت الحر المنتشر في هذا الفضاء يحصره الانسان في آلة صماء و هذا ايضا خرق لقانون الطبيعة والظل الزائل يجعله الانسان ثابتاً على صفحات الزجاج و هذا خرق ايضا لقانون الطبيعة

- 4 If you look with keen vision, you will see that all these crafts, wonders, sciences, arts, discoveries and inventions were once hidden mysteries and protected realities in the depths of nature, but man discovered them while they were still in the realm of the unseen and brought them forth into the visible world - and this is a mighty violation of nature's laws. Therefore there is no doubt that man violates the laws of nature, demolishes its might, breaks its dominion, abrogates its rules, and nullifies its statutes.

4 و اذا نظرت بنظر دقيق ترى ان كل هذه الصناعات و البدائع و العلوم و الفنون و الاكتشافات و الاختراعات انها يوماً كانت من الأسرار المكنونة و الحقائق المصونة في غياهب الطبيعة ولكن الانسان اكتشفها و هي في حيز الغيب و اخرجها الى حيز الشهود و هذا خرق عظيم لقوانين الطبيعة اذا لا شبهة ان الانسان خارق لشرائع الطبيعة هادم لصولتها كاسر لشوكتها ناسخ لقوانينها فاسخ لنواميسها

- 5 With this brilliant proof and manifest reality indicating a sacred power in man beyond nature, how can man be so abased, how can the ignorant descend so low as to worship nature and prostrate themselves before it instead of God, believing it to be the all-encompassing reality, the brilliant white pearl, the being that possesses complete meaning, and the essence containing all perfections in their fullness? God forbid! Rather, the brilliant reality that violates nature and its laws, uncovers its mysteries, and breaks its rules - and this is the greatest proof and most conclusive evidence of humanity's exaltation and superiority over all creation. Consider carefully until you perceive the proof which the All-Merciful has revealed in the Qur'an: "He created man, taught him clear expression." This clear expression refers to the radiant reality and hidden mysteries deposited within human reality. Glorified be the All-Merciful Who created this manifest light, confirmed by supreme thought and remembrance, and distinguished it from all created things, even from the nature which they worship instead of God.

5 مع هذا البرهان الالامع و الحقيقة الساطعة الدالة على قوة قدسية للانسان وراء الطبيعة كيف يتخاذل الانسان و يتنازل الجاهل و يتعبد للطبيعة و يسجد لها من دون الله و يعتقد انها هي الحقيقة الجامعة و الدرة البيضاء الساطعة و الكينونة الحائزة المعنى التام و الهية محتوية على الكمالات بتمام معانيها استغفر الله عن ذلك بل ان الحقيقة الساطعة الخارقة للطبيعة و احكامها الكاشفة لأسرارها الكاسرة لقوانينها و نظامها هي الانسان و هذا اعظم برهان و اقوم دليل لعل الانسان و سموه على الطبايع كلها فامعن النظر حتى ترى البرهان الذي انزله الرحمن في القرآن خلق الانسان عليه البيان انما البيان عبارة عن الحقيقة الساطعة و الأسرار المودعة في حقيقة الانسان تعالى الرحمن الذي خلق هذا النور المبين المؤيد بالفكر و الذكر العظيم و امتازه الله من الكائنات حتى عن الطبيعة التي يعبدونها من دون الله

- 6 When we examine the laws binding all created things in the realm of nature, we clearly see that by natural law, man should be captive to fierce beasts, yet through a spiritual power deposited within him, how often he has captured fierce beasts and subdued and conquered ravenous wolves - and this too is a mighty breach of nature's laws. Man leaves the traces of past centuries and present arts as inheritance for future centuries - and this too is a mighty breach of nature's laws. Man leaves brilliant traces after his departure from this present life, while effects must accompany their cause as twins, and continuing

6 و اذا نظرنا الى النواميس المرتبطة بها جميع الكائنات في حيز الطبيعة نرى بوضوح البيان ان الانسان بقانون الطبيعة اسير للسباع الضارية ولكنه بقوة معنوية مودعة فيه ياما اسر السباع الضارية و ياما ذلل و قهر الذئاب الكاسرة و هذا خرق عظيم ايضا لنواميس الطبيعة و ان الانسان يدع آثار القرون الخالية و الفنون الحاضرة موارث للقرون الآتية و هذا خرق عظيم ايضا

effects cannot exist without their cause - and this is a breach. Man makes fruitless trees bear low-hanging clusters - and this is a breach. Man makes deadly poisons which by nature's law are fatal into means of healing and health - and this is a breach. Man extracts minerals which are nature's treasures and hidden secrets preserved in its depths, whose emergence is not permitted by its laws - and this is a breach. Through a spiritual power, man utterly rends asunder all nature's laws and wrests the drawn sword from nature's hand to strike it a crushing blow - and this is a breach, nay rather, a tearing apart of nature's law.

لنواميس الطبيعة وإنّ الإنسان له آثار باهرة بعد غيابه من هذه النشئة الحاضرة والحال أنّ الآثار تابعة للمؤثر حيث الأثر والمؤثر توأمان ولا يجوز وجود الأثر المستمر مع فقدان المؤثر وهذا خرق وإنّ الإنسان يجعل للأشجار الفاقدة الثمار قطوفاً دانيه وهذا خرق وإنّ الإنسان يجعل السموم المهلكة بقانون الطبيعة سبباً للشفاء والعافية وهذا خرق وإنّ الإنسان يستخرج المعادن التي هي كنوز الطبيعة وإسرارها المكنونة المصونة في باطنها ولا يجوز ظهورها بحسب قانونها وهذا خرق وإنّ الإنسان بقوة معنوية يمزق قوانين الطبيعة كلّ ممزق ويغتصب السيف الشاهر من يد الطبيعة ويضربها به ضربة دامغة وهذا خرق بل تمزيق لقانون الطبيعة

- 7 Then observe that man discovers nature's secrets while nature remains heedless of both him and itself. Man communicates between East and West in the twinkling of an eye - and this is a breach. Man remains stable in his center yet observes, speaks with and communicates with distant regions - and this is a breach. While dwelling in the realm of earth, man makes discoveries in the heavens - and this is a breach. Man has free will while nature is compelled. Man is conscious while nature lacks consciousness. Man is living and willing while nature lacks life and will. Man discovers future events while nature is powerless to do so. Through known principles man deduces unknown matters while nature remains ignorant of them.

7 ثمّ انظر أنّ الإنسان كاشف لأسرار الطبيعة والطبيعة غافلة عنه وعنّها وإنّ الإنسان يخبر الشرق والغرب طرفه عين وهذا خرق وإنّ الإنسان مستقر في مركزه ويشاهد ويكلم ويخبر النواحي القاصية وهذا خرق وإنّ الإنسان حال كونه في حيز الثرى له اكتشافات في السماء وهذا خرق وإنّ الإنسان مخير والطبيعة مجبور وإنّ الإنسان مستشعر والطبيعة فاقدة الشعور وإنّ الإنسان حيّ مريد والطبيعة فاقدة الحيات والإرادة إنّ الإنسان يكتشف الحوادث الآتية والطبيعة عاجزة عنه وإنّ الإنسان بقضاياء معلومه يستدل على القضايا المجهولة والطبيعة جاهلة عنها

- 8 Thus it is proven by clear demonstration that in man there exists a sacred power of which nature is deprived. In man there exists a comprehensive quality comprising various perfections of hearing, sight, heart and endless virtues, while nature lacks these. Man has continuous progress without respite while nature remains forever in its original state. Man establishes virtues while nature calls to vices and corruption such as the struggle for survival and blameworthy traits inherent to animals. Man acts according to the law of reason and intelligence while nature acts according to the law of oppression and cruelty, with good and evil being equal in its sight.

8 إذا ثبت بالبرهان الساطع أنّ في الإنسان قوّة قدسيّة والطبيعة محرومة عنها وإنّ في الإنسان صفة جامعة لكّمالات شتى من حيث السمع والبصر والفؤاد والفضائل التي لا تنهاى والطبيعة فاقدة لها وإنّ الإنسان له الترقى المستمر ولا يترأخى والطبيعة لازالت على الحالة الأولى ازلاً ابداً وإنّ الإنسان مؤسس للفضائل والطبيعة داعية للرذائل والمفاسد التي هي منازعة البقاء والخصائل المذمومة التي جبل الحيوان عليها وإنّ الإنسان يتصرّف بقانون العقل والنبي وإنّ الطبيعة تتصرّف بقانون الظلم والجفاء

- 9 In the eyes of nature good and evil are equal, but in the human world good is praiseworthy and evil is condemned. Man can alter and change the established laws according to the

9 فالخير والشرّ متساويان عندها وأما في عالم الإنسان الخير ممدوح والشرّ مكروه وإنّ الإنسان يبدّل ويغيّر القوانين المؤسّسة باقتضاء الزمان

requirements of time and place, while nature cannot deviate from its laws, for it is bound by them. All these calamities and dangers are the tyranny of nature and cause destruction and ruin. Man, however, encompasses all virtues that spring from the spiritual power of the divine trust, which is supernatural because it breaks the dominion of nature and its laws. Despite these clear proofs, manifest evidences and conclusive arguments, how heedless and ignorant is man when he falls prostrate before nature and its conditions, worshipping them instead of God. Yet he considers himself a noble philosopher. God forgive! Rather, he is a base philosopher. Man is of a station far more exalted, a sovereignty more firm, and a proof more glorious than nature, to which God has given no authority. O God! What is this great heedlessness and what is this profound stupidity that man should become oblivious of the Ever-Living, the Almighty, and be blind to the divine trust deposited within him through the holy outpouring of the Glorious Lord, allowing his mind to become captive and abject before nature! This indeed is the blindness of hearts within breasts and the true deafness that breeds aversion - deaf, dumb, blind, they do not understand. And upon thee be the Most Glorious Glory.

و المكان و الطّبيعة لا تكاد تنفكّ عن قوانينها
لأنّها مجبورة عليها و هذه الآفات و المخاطر كلّها
اعتساف الطّبيعة و سبب للهلاك و الدمار و أما
الانسان جامع للفضائل كلّها المنبئة من القوّة
المعنويّة الوديعة الالهية و أنّها ما وراء الطّبيعة
لأنّها كاسرة لشوكة الطّبيعة و قوانينها و مع هذه
البراهين الواضحة و الدلائل الساطعة و الحجج البالغة
ما اغفل الانسان و ما اجهله اذا خرّ ساجداً
للطّبيعة و شئونها و عبدها من دون الله و مع
ذلك يعد نفسه فيلسوفاً نفيساً استغفر الله بل هو
فيلفوس [حسيس] انّ الانسان لأعظم شأنًا و
اقوم سلطاناً و اجلّ برهاناً من الطّبيعة التي ما نزل
الله بها من سلطان يا الله ما هذه الغفلة العظمى و
ما هذه البلادة الكبرى ان تذهل الانسان عن
الحقّ القدير و تتعاضى عن الوديعة الالهية المودعة
فيه بفيض مقدّس من الرّبّ الجليل و يدع عقله
اسيراً للطّبيعة و ذليلاً لها انّ هذا لتعمى القلوب
التي في الصدور و الصمم الحقيقي الذي يورث
التّفور صمّ بكم عمى فهم لا يعقلون و عليك البهائم
الأنبي

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Words spoken in 1912 in the United States

Words of Abdul-Baha delivered during his sojourn in America.

All who stand up in the cause of God will be persecuted and misunderstood. It has always been so; it will always be so. Let neither enemy nor friend disturb your peace, destroy your happiness, prevent your accomplishment. Fix your soul upon God. Then persecution and slander will make you the more radiant. The purposes of your enemies will be reflected upon themselves. They will be injured instead of you. Oppression is the wind which fans the fire of the Love of God. Welcome persecution and bitterness. A soldier may bear arms, but until he has faced the enemy in battle he has no right to a place in the king's army. Let nothing defeat you. God is your helper.

God is invincible. Be firm in the Heavenly Covenant. Pray for strength. It will be given to you, no matter how difficult the conditions.

When Abdul-Baha was sent to Akka, he experienced three kinds of persecution. Two kinds were easy to bear. When he arrived in Akka they placed chains upon his limbs and circlets of steel were locked around his ankles and knees. While the guards were doing this Abdul-Baha laughed and sang. They were astonished and said, "How is this? You are laughing and singing. When prisoners are ironed in this way, they usually cry out, weep and lament." Abdul-Baha replied, "I rejoice because you are doing me a great kindness; you are making me very happy. For a long time I have wished to know the feelings of a prisoner in irons, to experience what other men have been subjected to. I have heard of this; now you have taught me what it is. You have given me this opportunity. Therefore I sing and am very happy. I am very thankful to you." After a time the men who had been appointed to keep guard over me became as loving brothers and companions. They strove to lighten my imprisonment by acts of kindness. They said, "In order that you may not be subjected to the jeers of the people when you walk upon the streets we will arrange your clothing so these chains are not visible." They took the chains which were upon my limbs, gathered the ends together and wrapped them as a girdle around my waist, then arranged my clothing so no chains were visible. One day I wished to go to the hammam (public bath). The guards said, "It will not be possible for you to go to the bath unless these chains are removed; and furthermore it will attract notice from the people in the streets." Abdul-Baha said, "I will go."

The guards then carefully gathered the hanging chains around my waist, covered them with my clothing and we went forth. As we passed through the streets, Abdul-Baha took the chains from his waist, flung their loose, dangling ends over his shoulders in full view and walked to the hammam, followed by a great crowd of hooting, jeering people. The guards were most unhappy, but Abdul-Baha was in supreme joy because of this opportunity to walk in the freedom of the Pathway of God. After many years the doors of Akka were opened, the prison walls thrown down and the chains which Abdul Hamid had placed upon the body of Abdul-Baha were put around the neck of Abdul Hamid himself.

In brief, this kind of persecution was easy to bear. There was a second form of persecution to which Abdul-Baha was continually subjected at Akka. Spies and enemies were constantly informing the authorities that he was plotting against the government, that he was secretly instigating revolution and teaching principles in opposition to the Mohammedan religion. In consequence of these reports and statements Abdul-Baha underwent a great deal of restriction, difficulty and personal discomfort, but, Praise be to God! always in the utmost joy and exaltation. Sometimes the rigor of his restriction was increased; often he was threatened with death; often threatened with confinement in another prison fortress, but nothing was accomplished by his enemies that could lessen his complete happiness. On the contrary, the more falsehoods they invented, the more evident became his innocence and sincerity, the more constant his thanksgiving and rejoicing. This form of persecution was likewise easy to bear.

But there was a third kind of persecution which brought Abdul-Baha sorrow and unhappiness, a persecution difficult to bear: the bitter words and criticisms of the friends. Where love was expected, hatred and jealousy was found; instead of friendship and kindness, envy and discord were manifested; instead of harmony there appeared dissension and ill-wishing; in place of assistance and appreciation, calumny, falsehood and slander. This is hard to bear.

Now, Praise be to God! turn all your thoughts and devote all your powers to the Divine Covenant. Unless a servant in the Cause of God is subjected to all these persecutions he is not fitted to spread the Heavenly Message of Glad Tidings. Follow Abdul-Baha! Let nothing hinder or defeat you. God is your helper and God is invincible.

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To: Mulla Ghulam-Rida et al., in Jasb

Date: 1912 ca.

- ¹ O sorely tried friends of 'Abdu'l-Baha! It hath become apparent that a wicked person in those regions hath assailed and attacked both rich and poor, hath harmed and harassed friend and foe alike. He hath pillaged and plundered many, robbed

¹ ای یاران ممتحن عبداله‌آء از قرار معلوم شخصی شریر در آنصفحات بر غنی و فقیر هجوم و ایلغار نمود و یار و اغیار اذیت و آزار کرد تالان و

and levied taxes on all. Not a soul did he spare; not a single penny did he let remain. This indeed was a dire calamity, a most great affliction, for it wreaked woeful loss and inflicted boundless hardship upon friend and stranger alike.

تاراج نمود و باج و خراج گرفت نفسی را معاف نداشت و فلسی نگذاشت فی الحقیقه مصیبت عظمی بود و بلیه کبری چه که یاران در محنت و زیان افتادند و بیگانگان در مشقت بی پایان

- 2 Had he not acted so, he might not have become afflicted with the retribution which such behaviour entaileth. The day will soon come when he shall fall into distress and be brought to naught. Neither name nor fame shall remain of him. All this mischief, however, may be blamed on the sinister schemes and transgressions of outdated Signs; this thunderbolt was cast as a result of the decrees pronounced by defective Proofs.²⁴ And yet, a band of witless ones still follow after such men, still kiss their hands and the hem of their garments, and are scorched by the flames of mischief and sedition.

2 اگر چنین نمینمود شاید گرفتار جزای این رفتار نمی گشت عنقریب پریشان و بی سر و سامان گردد نام و نشان نماند ولی جمیع این مفاسد از شامت سوء تدبیر و خطا و تقصیر آیات منسوخه حصول و رسوخ یافت و از فتاوی حجج غیربالغه این صاعقه ظهور و بروز نمود باوجود این باز گروه نادان پیروی آنان مینمایند دست و دامن بوسند و در آتش فتنه و فساد بسوزند

- 3 In brief, let not the loved ones of God be grieved or distressed at these countless afflictions, for in bearing such trials they share in the sufferings of the Abha Beauty. Although that radiant Luminary was merciful, loving, and forgiving to all, the ignorant kindled such fires that they burned away all sense of decency and shame. As a result, that focal Centre of beauty was subjected to chains and fetters; He endured the bastinado and was afflicted, day and night, with all manner of torture. He was made homeless and a wanderer in mountains and plains; He was banished, exiled, and imprisoned. He spent twenty-five long years in confinement and was insulted and tormented. Let the friends render thanks unto God, therefore, that they too have suffered pillage and plunder, that they too have been targeted by the darts of cruelty and malice.

3 باری احبای الهی باید از بلایای نامتناهی ملول نگردند محزون نشوند زیرا در حمل بلا شریک و سهم جمال ابدی شوند چه که هرچند آئمه تابان عموم خلق را رحیم و رؤف و مهربان بود ولی نادانان چنان آتش افروختند و پرده حیا سوختند که آئمرکز جمال به سلاسل و اغلال مبتلا شد و ضرب تازیانه و شکنجه روز و شبانه دید سرگشته و سرگردان کوه و هامون شد و نفی و سرگون و محبوس و مسجون گشت بیست و پنجسال در زندان بود و معذب و مهان پس باید یاران شکر حضرت یزدان نمایند که تالان و تاراج شدند و سهام ظلم و ستم را آماج گشتند

- 4 The village of the Blessed Beauty in Mazindaran was attacked by a host of twelve thousand brutal men. They plundered and pillaged so relentlessly that no sign of any possession or goods remained; they even left no crop for the inhabitants of the village. They set fire to the straw, burned the oil, and massacred a number of the innocent. They then herded the peasants together in chains, sent them to Tihiran, and cast them into prison. They cut the chin as well as the beard of that spirit of spirits, Mulla 'Abdu'l-Fattah, and they marched him to Tihiran, barefoot and in chains. Despite his old age and his frailty, the guards showed him no mercy. But even whilst bound by chains and on foot, with blood pouring from his wounded face, that spirit of detachment raised up his voice in prayer, to his very last breath, rendering thanks unto the Lord of Signs for having been made the victim of plunder and pillage, for having been bound in shackles and fetters in the path of the Beloved. With his beard tinged with his own blood,

4 قریه جمال مبارکرا در مازندران دوازده هزار سپاه ظلم هجوم نمود چنان تاراج کردند که اثری از امتعه و اموال حتی غله از برای اهل قریه نگذاشتند کاه را نیز آتش زدند و نفت را سوزاندند نفوسی بیگانه را شهید کردند و جمیع رعایا را اسیر زنجیر نمودند و به طهران آوردند و بزدان انداختند حضرت روح الأرواح ملا عبدالفتاح را ریش با چنه بریدند و با زنجیر با پای برهنه تا طهران کشیدند باوجود اینکه پیری ناتوان بود عوانان رحم نکردند ولی آن روح مجرد در تحت سلاسل و اغلال پیاده میرفت و خون از زنج بریده میریخت باوجود این تا نفس اخبر آن اسیر بصوتی جهر مناجات میکرد و شکر ربّ الآیات مینمود که در سبیل جانان مورد تاراج و تالان گشت و اسیر کند و زنجیر شد و با

he walked all the way and, upon arrival at the prison in Tihran, surrendered his soul into the hands of his Beloved and sacrificed himself for the Loving Friend. Beaming with joy, he laid down his life in the path of that great Luminary. How truly hath the poet said:

محاسن بخون رنگین قطع طریق مینمود و بوصول
طهران در زندان جان بجانان داد و قربان یار
مهربان گشت و مسرور و خندان فدای آئمه تابان
گردید نعم ما قال الشاعر

5 That beam of bliss and ecstasy Did stay with him forevermore,

5 ماند آن خنده بر او وقف ابد

6 Even as Ahmad, the Praised, Who is always with the Peerless Lord.

6 همچو جان پاک احمد با احد باری

7 In short, let the loved ones of God render thanks unto the All-Merciful Lord for their share of these afflictions and for their astounding patience and forbearance. Through His unfailing grace, a radiant morn shall surely follow this dreary night, and a bright horizon will succeed this foul cloud. This deadly poison shall give way to purest honey, and this sore wound will at last receive a healing balm. The Glory of Glories rest upon you!

7 یاران باید شکر حضرت رحمن نمایند که از بلایا
بهره و نصیب بردند و صبر و تحمّل عجیب کردند
البته این شام ظلمات را صبحی نورانی در پی و این
ابر کثیف را افقی لطیف از عقب این سم نقیصه
شدهی فائق و این زخم شمشیر را مرهمی نافع در
پایان به عون و عنایت حضرت رحمن و علیکم
السلام

LOTW#12

NURA#12, MMK4#006 p.003,
RHQM2.0841-842 (255-256) (156-157x),
MAS5.281, MSHR5.050x

AB01451

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihran
Date: 1912 ca.

1 O thou who hast been made by God one of the Hands of His Cause among His creatures!

1 یا من جعله الله من ایدای امره بین خلقه

2 The letter from Qazvin was read in the middle of the ocean. You were bound for Hamadan and surely must have attained the honor of visiting that fragrant shrine. From other provinces comes the cry of "This is the Teacher!" which rises from all regions, for all peoples have observed utter dismay from their leaders who desire nothing but their own aims, and confusion of minds has resulted from every direction. The people have become disillusioned from every quarter and have lost hope, becoming certain that all paths lead to the lowest depths of hell. They have tried every path thinking it would lead to success and prosperity, but in the end fell into the pit of tribulation. Therefore they yearned for the heights of the moon. The friends must in this instance become like successive roses,

2 نامه قزوین در وسط دریای محیط قرائت
گردید عازم همدان بوده‌اید البته زیارت آن
مرقد معطر مشرف شده‌اید از سایر ولایات
فریاد این المبلغ است که از جمیع اقالیم بلند
است زیرا جمیع طوائف از رؤسای خویش
نهایت تشویش ملاحظه نمودند که جز مقاصد
خویش آرزوی ندارند و از هر جهت تخدیش
اذهان حاصل مردم از هر جهت سرخورده‌اند
و ناامید گشته‌اند و یقین نموده‌اند که جمیع
راهها منتهی باسفل بحیم است تجربه کرده‌اند
هر راهی پیودند و نجات و فلاح گمان نمودند

that they may become like reinforced supports. If the beloved in every land would act as they should according to the counsels and exhortations of the Blessed Beauty, by God besides Whom there is no other God, in a short time the dusty earth would become the Most Glorious Paradise.

- 3 Therefore you must strive with the utmost effort to teach the Cause of God so this opportunity is not lost. The people of Iran are like the drowning, yearning for a mighty ark. Though 'Abdu'l-Baha confesses to shortcoming and acknowledges weakness, despite this, in these vast regions, despite weakness and frailty, each day in some place and each night in cities and villages, in great gatherings and grand assemblies and supreme churches and temples, He raises the call. Neither does weakness stop Him from work, nor does He know fatigue, nor does He recognize weariness, that perchance He may draw one breath in service at the Holy Threshold. But alas, alas that this desire is difficult and impossible. Until now when the utmost shortcoming has resulted, what will happen next? The Intended One, may my spirit be sacrificed for His servants, in prison trained every weak one, gave strength, bestowed wings and feathers, that after His ascension they might arise to serve at the Praised Station. You must pray and supplicate humbly for this lost one, that perhaps he may make a sacrificial movement.

- 4 And upon you be the Most Glorious Glory.

ولی عاقبت بچاه بلا افتادند لهذا آرزوی اوج ماه نمودند یاران باید در این مورد ورداً مورود گردند تا آیت رفداً مرفود شوند اگر چنانچه باید و شاید بموجب نصائح و وصایای جمال مبارک احبابی هر دیار حرکت نمایند والله الذی لا اله الا هو در اندک زمانی خطه غبرا جنت ابری شود

3 لهذا باید شما بکمال همت در تبلیغ امر الله بکوشید تا این فرصت از دست نرود مردم ایران مانند غریقند آرزوی فلکی عظیم مینمایند عبدالهآء هر چند معترف بقصور است و مقرّ بتقرّ باوجود این در این اقالیم وسیع باوجود ضعف و ناتوانی هر روز در جائی و هر شب در شهر و قرائی در محافل عظمی و مجامع کبری و کائس و معابد علیا نعره میزند نه از ناتوانی از کار بازماند و نه خستگی داند و نه ماندگی شناسد که شاید نفسی در خدمت آستان مقدّس برآرد ولی افسوس افسوس که این آرزو معسور و غیرمیسور تا بحال که نهایت قصور حاصل تا بعد چه شود حضرت مقصود روحی لعباده الفداء در زندان هر ناتوانی را تربیت فرمود قوت داد بال و پر عنایت کرد تا بعد از صعود بر عبودیت مقام محمود قیام نمایند شما در حقّ این مفقود دعا نمائید و عجز و ابطال کنید شاید حرکتی مذبوحانه نماید

4 و علیک الهآء الابی

BRL_DAK#0510, PYK.281

AB01551

To: *Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz*
Date: 1912 ca.

- 1 O spiritual herald! Your letter arrived and surely by now my photograph has reached the blessed hands of that luminous beloved. There remains no further expectation.
- 2 Regarding the matter of the blessed crown, 'Abdu'l-Baha's utmost desire was that after the ascension of the Intended One (may my spirit be a sacrifice for the dust of His threshold), I would not have any photograph taken except on the day of

1 ای بشیر روحانی نامه شما رسید و البتّه تا بحال عکس فانی بدست مبارک آنجیب نورانی وصول یافته است دیگر انتظاری نمانده است

2 اما مسئله تاج مبارک نهایت آرزوی عبدالهآء این بود که بعد از صعود حضرت مقصود روحی لعبته تربته الفداء عکسی برنذارم مگر در یوم فدا در پای دار یا خود بر سر دار در حالتیکه تاج

sacrifice at the foot of the gallows or upon the gallows itself, in a state where the blessed crown would adorn my head - in such a state would the photograph be taken. But such blessing does not accompany everyone. This desire has not yet been fulfilled.

- 3 In Paris and London, numerous journalists and newspaper people insisted greatly on taking photographs, but this servant did not consent. One day four photography devices were ready at the door of the house to take a photograph the moment I emerged. That day this servant did not leave the house until dark night fell. The next day they were ready again. There was no choice except to cover my head with an aba and quickly enter the automobile from the house door.

- 4 Again it was not possible, for one day we were invited to the home of the maidservant of God, the attracted one Mrs. Cropper. With utmost precaution against photographs being taken, when I emerged from the automobile I entered the house with great speed, but there was a house opposite, and from that house they had positioned a camera lens facing the street from a room and took a poor photograph from behind. The next day it was printed in the newspapers, but in an unsuitable form. Therefore I was compelled to have a photograph taken by a skilled photographer so that inappropriate photographs would cease.

- 5 Despite this, I hope for and desire from the hidden favors of the Blessed Beauty (may my spirit be sacrificed for the dust of His sacred threshold) that I may have a photograph taken with a radiant crown like a lamp. Although I am not worthy to place upon my head a hat like that majestic crown, yet such is my desire. You pray that this desire may be fulfilled. Surely a complete photograph will be taken.

- 6 As for writing the travelogue and events of the journey, that is entrusted to the effort of Aqa Mirza Asadu'llah himself. And upon you be the Most Glorious Glory.

مبارک زینت سر گردد در چنین حالت عکس برداشته شود ولی توفیق رفیق هر کس نگردد این آرزو هنوز میسر نشده

3 در پاریس و لندن جمع کثیری از اصحاب جرائد و روزنامه اصرار زیاد داشتند که عکس بردارند ولی اینعبد راضی نشد یکروز چهار دستگاه عکاسی درب خانه حاضر شده بودند که بجز خروج عکس بردارند این عبد آرزو از خانه بیرون رفت تا شب تاریک شد روز ثانی باز حاضر شدند چارهائی نیافت جز اینکه عبا بسر کشد و از در خانه بسرعت تمام داخل اتومبیل گردد

4 باز ممکن نشد زیرا روزی بمنزل امةالله المنجذبه مسس کروپر مدعو بودیم با نهایت محافظه از اینکه عکس بردارند چون از اتومبیل بیرون آمدم بکمال سرعت وارد خانه گشتم ولی روبرو خانهائی بود از آنخانه اطاقی رو بکوچه آئینهء عکس را مسلط نموده بودند از عقب سر عکس بدی برداشته شد روز ثانی در جرائد طبع گردید ولی بهیئتی نامناسب لهذا مجبور شدم که بواسطهء عکاسی ماهر عکس برداشته شود تا عکسهای بیجا موقوف گردد

5 باوجود این از الطاف خفیهء جمال مبارک روحی لعتبة قدسه الفداء رجا دارم و آرزو مینمایم که عکس با تاج و هاج مانند سراج بردارم اگرچه لیاقت ندارم که مثابه آن اکیلل جلیل کلاهی بر سر نهیم ولی آرزویم چنانست شما دعا بفرمائید که این آرزو حصول پذیرد البته عکس مکمل گرفته خواهد شد

6 اما سیاحتنامه و وقایع سفر نگاشتن موکول بهمت خود آقا میرزا اسدالله است و علیک البهاء الأبهی

INBA85:459b, AVK3.099, BSHI.046-047

AB01737

To: Siyyid Mirza et al., in Sharifabad

Date: 1912 ca.

- 1 O divine friends! Praise be to God that the boundless ocean is surging and billowing, and the rain cloud of the All-Merciful is pouring forth its bounties. The Sun of Reality, though hidden from view, is radiating with utmost brilliance, and the holy fragrances wafting from the direction of divine favors are spreading far and wide, perfuming the spiritual nostrils with their musk-laden scent. The contingent world is overflowing from this musk-diffusing breeze, and the reality of existence is drawing sustenance from this outpouring. The luminary of divine favors, like the shining moon, has risen and is shedding its light upon all the world.
- 2 Give thanks to God that in such a magnificent century you have stepped from the realm of nothingness into the world of being, have entered beneath the shade of the Tree of divine favor, and have become intoxicated from the cup of the Covenant. Now is the time for each of you to become radiant like divine flowers in the garden of God and to spread the holy fragrances. Be the cause of fellowship and establish the foundation of love, so that conflict and contention may completely vanish and the lights of beauty may shine upon all horizons. May all, like the birds of holiness, spread the wings of sanctity and soar to the summit of eternal glory.
- 3 In this cycle of the Blessed Beauty, the foundation is mighty fellowship and the radiance is the love of the supreme realm. Were it not for these languid ones lacking in zeal, you would now observe that the Sun of Manifestation has encompassed all horizons with its effulgence and the lights of love have entirely dispelled the darkness of hatred and enmity from the contingent world. But what can be done, for the familiar ones have become strangers, while strangers have found their way to the retreat of the All-Merciful. As Christ said, many shall come from the east and west and enter the Kingdom, while the children of the Kingdom shall be cast out. Evil is that which they have done and they have deprived themselves of God's grace, the Self-Subsisting, the All-Compelling.
- 4 And upon you be greetings and praise.

1 ای یاران الهی الحمد لله دریای بی‌پایان در موج و هیجان و ابر نیسان یزدان در فیضان شمس حقیقت از افق پنهان در نهایت اشراق است و نفحات قدس از مهبّ عنایت در غایت انتشار و مشام روحانیان معطر و معبر از این نفحه مشکار عالم امکان در فورانست و حقیقت کیهان مستفیض از این فیضان و نیر الطاف چون مه تابان مشرق و لائح بر جمیع جهان

2 شکر کنید خدا را که در چنین قرن عظیمی از عالم عدم به عالم وجود قدم نهادید و در ظلّ سدره عنایت درآمدید و از جام میثاق سرمست شدید حال دم آنست که هریک مانند گل رحمانی در چمن الهی رخ برافروزید و نفحات قدس منتشر نمائید سبب الفت گردید و مؤسس بنیان محبت تا نزاع و جدال بکلی زوال یابد و انوار جمال بر کافه آفاق بتابد جمیع مانند طیور تجرید شهر تقدیس بکشایند و باوج عزّت ابدیه پرواز نمایند

3 در این دور جمال ایهی اساس الفت عظماست و پرتو محبت عالم اعلی اگر این افسردگان اهل فتور نبودند حال ملاحظه مینمودید که نیر ظهور اشراقش آفاقرا احاطه نموده است و انوار محبت بکلی ظلمات بغض و عداوترا از عالم امکان زائل نموده ولی چه توان نمود که آشنایان بیگانه شدند و بیگانگان بخلوگاه رحمن راه یافتند چنانکه حضرت مسیح میفرماید از شرق و غرب گروه گروه در ملکوت داخل گردند و ابناء ملکوت خارج شوند فبئس ما فعلوا و حرموا علی انفسهم نعمة الله المهيمن القيوم

4 و علیکم التّحیّة و الثّناء

MKT8.178

ABU1058*Words spoken in 1912 in the United States*

I wish to train you until you have no other thought, no other motive, no other wish than service in the Cause of Baha'u'llah. The Divine Educators who have brought the Light of Guidance to this world found neither rest nor comfort by day or night. Abraham, Moses, Jesus, Mohammed, Baha'u'llah,—all the Heavenly Messengers suffered the utmost privation and underwent extreme hardships in the Pathway of God. They were exiled from their native land, imprisoned, driven from city to city; they were homeless, hungry and found no rest; they lived in the fields and hid in caves among the mountains; the sky was their canopy, the hard earth their bed. But all these difficulties and hardships served only to increase their power and accomplishment. Through these privations and persecutions they were severed from the world. Although they walked upon the earth, they lived in Heaven. Deprived of material food they partook of the eternal fruits of Paradise. Homeless and forsaken in this world, they rested upon the Divine Couch of Nearness. Day and night they were unceasingly proclaiming the Call of the Kingdom and establishing the foundations of the Most Great Peace.

It was so likewise with their disciples and followers. All of them walked in the Pathway of God and drank the cup of martyrdom with thanksgiving. They sought no rest but service and hastened to the Supreme Concourse in the utmost joy and ecstasy.

Through my training you must become so fitted to spread the Glad-Tidings of the Abha Kingdom that you will follow in the footsteps of these blessed ones in gladness. In Persia there is a wonderful breed of horses which are trained to run long distances at very great speed. They are most carefully trained at first. They are taken out into the fields and made to run a short course. At the commencement of their training they are not able to run far. The distance is gradually increased. They become thinner and thinner, wiry and lean, but their strength increases. Finally, after months of rigid training, their swiftness and endurance become wonderful. They are able to run at full speed across rough country many parasangs of distance. At first this would have been impossible. Not until they become trained, thin and wiry, can they endure this severe test.

In this way I shall train you. “Kam-kam,” “kam-kam” (little by little, little by little), until your powers of endurance become so increased that you will serve the Cause of God continually, without other motive, without other thought or wish. This is my desire.

SW_v04#06 p.104, STAB#107

ABU1059

Words spoken in 1912 in the United States

You must become impervious to criticism, unconscious of attack and abuse, nay, rather welcoming persecution, hostility and bitterness as the means of testing and increasing your supreme faith in God; even as His Holiness Christ instructed His disciples “Bless them that curse you; pray for them that despitefully use you.” Be therefore as spiritual adamant against these darts, arrows and swords of infliction.

We will help each other to bear them. First by love and increased zeal in the Heavenly Cause. For by exercise the spirit grows stronger, more capable of withstanding, just as the muscle of the outer body increases its fibre through continual action. You must help me and I will help you to increase our service in the Cause of Baha'u'llah.

Secondly, we will help each other grow more and more accustomed to punishment and persecution. Years ago in Baghdad the usual punishment for offenders and lawbreakers was the bastinado. The governor noticed that a certain band of men came repeatedly before him for trial. They were regularly found guilty of breaking the law, sentenced and whipped upon the feet. While the bastinado was being inflicted they appeared quite comfortable and evidently unconscious of pain. In a few days these same offenders would be back again, going through the same process. The governor made careful inquiry about them. It was learned that they lived together in a house and that every day it was their custom to bastinado each other until the skin upon their feet had become so hardened to the whip that the legal bastinado gave them no inconvenience whatever.

Now we, as offenders against the opinions our friends and enemies, must assist each other to become impervious to their criticism, unconscious of attack, welcoming their whips. You

must beat me and I will beat you with the whips of love. The more we beat each other the more capable of withstanding we will become. When the enemies find they are increasing our love, enkindlement and service in the pathway of Baha'u'llah, they will wonder and say, "How is this? Our words have no effect upon them except to make them love us more and give thanks to God for our scourging."

The Blessed Beauty Baha'u'llah won the hearts of his jailers and tormentors. No one could withstand Him. The intense flame of His love melted the hardest stone of hearts. The more chains of iron they put upon His body, the more He imprisoned them in chains of love. They looked upon Him in wonder; they became His followers.

SW_v04#06 p.104-105, STAB#105

AB01854

To: Sadat-i-Luristan et al.

Date: 1912 ca.

- 1 O friends of 'Abdu'l-Baha! In the midst of surging waves upon the Most Great Ocean, during the tempest, I read the letter of the friends. As the wave of the love of God and in God surged high, I set about writing a reply, that you might know what effect your letter produced.

1 ای یاران عبدالبهاء در بین افواج امواج در محیط اعظم در وقت طوفان نامه یاران خواندم چون موج محبت لله و فی الله اوج گرفت بتحریر جواب پرداختم تا بدانید که نامه شما چه تأثیری نمود
- 2 For some time in America, in gatherings and churches far and near, sweet melodies were raised: one would cry out "Ya Baha'u'l-Abha!" and another would lift up the call "Ya 'Aliyyu'l-A'la!" In every city there was clamor and tumult, and throughout the pillars of the contingent world there was vibration and convulsion. Such days were thus spent in the path of the manifest Light. Both stranger and friend were amazed at what manner of tempest this was.

2 مدتی بود که در امریک در محافل و کائس دور و نزدیک آهنگ خوشی بلند بود یکی نعره یابهاء الاهی میزد و یکی فریاد یاعلی الاعلی بلند مینمود در هر شهر ولوله و غلغله و در ارکان عالم امکان اهتزاز و زلزله بود ایامی چنین در سبیل نور مبین بگذشت بیگانه و آشنا حیران بودند که این چه طوفانی است
- 3 There is no doubt that the end of this tempest will be the freshness and delicacy of garden and rose-garden. Surely the weeping of the spring cloud will become the laughter of the meadow, and after the rain and storm will come verdure and freshness to mountain and desert. Now, praise be to God, in the intensity of the tempest, the mountains and deserts of America have become full of flowers and sweet herbs. Assuredly the fragrant breezes from this land will spread to other regions.

3 شبههائی نیست که پایان این طوفان طراوت و لطافت بوستان و گلستان است البته گریه ابر بهاری خنده چمن گردد و باران و بوران را نهایت سبزی و خرمی کوه و بیابان حال الحمد لله در شدت طوفان کوه و بیابان امریکا پر گل و ریحان گردید البته نفحات معطره از این کشور بسائر اقالیم منتشر گردد

- 4 The friends in Iran have in truth endured every affliction; at every moment they have tasted a poisoned cup and, in utmost joy, drunk the chalice of sacrifice. At times they were in chains, and at times under threat of the sword. They are tested believers, steadfast and trustworthy. Each is a lamp, and every soul is precious.
- 5 In these days, in the western land, with utmost joy, the Star of the East has granted a new confirmation. A few friends were seen with the power of attraction of the friends of Iran. It is hoped that such self-sacrifice, spiritual attraction, and flame of heart and soul will also be made manifest in the western clime, that East and West may both embrace, becoming full of excitement and fervor, and that the divine light may illumine and enlighten all horizons.
- 6 Embrace each and every one of the friends on my behalf, and upon you be the Most Glorious Glory.

4 یاران ایران فی الحقیقه هر بلائی تحمل نمودند هر دم جام پرزهری چشیدند و ساغر فدا در نهایت سرور نوشیدند گهی در زیر زنجیر بودند و گهی در تهدید شمشیر مؤمن ممتحنند و ثابت و مؤتمند هر یکی سراجی است و هر نفسی نفیس

5 در نهایت ابتهاج در این ایام در کشور باختر خاور تأییدی جدید فرمود یاران معدودی بقوه انجذاب دوستان ایران دیده شد امید چنان که آن جانفشانی و انجذاب وجدانی و شعله دل و جانی در اقلیم غرب نیز جلوه نماید تا خاور و باختر هر دو هم آغوش گردند و پر جوش و خروش شوند و نورانیت الهی آفاق را روشن و منور نماید

6 جمیع دوستان را فرداً فرداً دست در آغوش نموده از قبل من مصاحبه بفرمائید و علیکم البهاء الأبهی

BRL_DAK#0896, MKT4.134, YHA1.144,
YHA1.419x (1.297)

AB01791

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

Date: 1912 ca.

- 1 O trusted one of 'Abdu'l-Baha! I am writing the answer to your letter in the Atlantic Ocean, but briefly, as detail is not possible.
- 2 Regarding the ten thousand tumans of debt you wrote about - this debt is a heavy burden. Henceforth, do not send a single penny until this debt is paid off. There is a tradition from the past that says "No pain is like the pain of the eye, and no worry like the worry of debt." You must certainly strive until this is settled.
- 3 As for Siyavash's forty-seven pounds, your letter was opened at sea and Jinab-i-Siyavash has returned to the Holy Land. It was written to Aqa Mirza Muhsin to pay this amount, but receipt will be difficult since Jinab-i-Siyavash will return to Iran before that letter reaches Aqa Mirza Muhsin. Therefore, make profuse

1 ای امین عبدالهآء نامه شما را در دریای محیط بحر اتلانتیک جواب مرقوم مینمایم ولی مختصر زیرا تفصیل امکان ندارد

2 در خصوص ده هزار تومان قرض مرقوم نموده بودید این قرض بار گرانست من بعد ابداً پاره واحد ارسال ننمائید تا اداء این دین شود از قبل حدیثی روایت میکنند لا وجع کوجع العین و لا هم کهم الدین البتّه این را بکوشید تا تصفیه گردد

3 اما چهل و هفت جنیه سیاهش مکتوب شما در دریا باز شد و جناب سیاهش مراجعت به ارض مقصود نمودند به آقا میرزا محسن مرقوم شد که این وجه را تأدیه نماید ولی وصول مشکل است

apologies and pay this amount to him immediately, even if by loan, and deliver the enclosed letter to Jinab-i-Siyavash with utmost embarrassment. Similarly, a letter was sent to the noble descendants of Mulla Isma'il-i-Kashani - deliver that one as well.

زیرا جناب سیاوش پیش از وصول آنمکتوب به آقا میرزا محسن به ایران مراجعت خواهد نمود لهذا نهایت عذرخواهی بنمائید و این مبلغ را فوراً بایشان تأدیه کنید ولو بقرض باشد و مکتوب جوف را با کمال نجلت بجناب سیاوش برسانید و همچنین نامه‌ئی بانجال امجاد ملا اسمعیل کاشانی ارسال شد آن را نیز برسانید

- 4 I am writing this letter to you now in this great ocean in a state of weakness and feebleness and seasickness, therefore excuse me if it is brief. Convey to all the friends of God and handmaidens of the Merciful my most glorious Abha greetings.

4 من الآن این نامه را در این محیط اعظم در حالت ضعف و ناتوانی و انقلاب از دریا بشما مینگارم لهذا اگر مختصر است معذور دارید جمیع یاران الهی و امآء رحمن را از قبل من تحیت ابدع ابهی ابلاغ دارید

- 5 'Abdu'l-Baha's desire from all is that they supplicate day and night at the threshold of the Abha Beauty and pray for my support and confirmation in this perilous journey, for the journey is long and this body has no endurance for the rolling of the sea and hardship of the desert. But the infinite grace of the Abha Beauty will confirm with mighty strength - the powerless will become powerful and involuntarily cast themselves into fire and water, the provision-less gnat will become a lion of the wilderness of favors, the insignificant ant will become a courageous tiger, and a mosquito will become a soaring eagle in the highest heaven.

5 تمنای عبدالبهاء از کلّ این است که شب و روز بدرگاه جمال ابهی عجز و نیاز نمائید و مرا تأیید و توفیق در این سفر پرخطر رجا کنند زیرا سفر مطول است و جسم ابداً تحمل انقلاب دریا و مشقت صحراء ندارد اما فضل بیمنتیهای جمال ابهی مؤید بشدید القوی کند ناتوان توانا گردد و بی اختیار خود را در آتش و دریا افکند پشه بی توشه شیر بیشهء الطاف شود و مور محقر غضنفر صفدر گردد و بعوضه‌ئی عقاب کاسر اوج اعظم شود

- 6 And upon you be the Most Glorious Glory.

6 و علیک البهاء الابهی

INBA16:183, MMK5#059 p.054x, RMT.064b

AB03581

To: *Husayn Effendi Iqbal, in Iskenderun*

Date: 1912 ca.

Oh my dear beloved!

Trust thou in the favor of thy Master and be not saddened by anything. In all affairs be thou patient, dignified, thankful, calm, kind, tender, tolerant, self-restrained; for this is the quality of the near ones.

Whatsoever thou mayest hear of different and conflicting heresy, be thou silent and do not reply, except that which God inspireth thee of kindly words, which indicate the abundance of thy humbleness to God, and thy abhorrence of every talk that concerns worldly affairs. Nay, rather thou shouldst be pleased with all the friends because of their relation to God. Thou wouldst not like to listen to them, except such talks as prove their perfection. Besides that, verily thy ear heareth not and would not like to hear it. This is that which will bring thee nearer to God and make thy business profitable.

Beware, beware of thy being saddened by anything, because sadness will dampen the glow of thy love. Be thou rather joyful over that which God hath given unto thee of His love and His knowledge. Ere long He will open for thee the door of blessing from all directions.

Upon thee be greetings and praise.

BSTW#434

ABU1581

Words spoken in 1912

The Mashrak-el-Azkar will be like a beautiful bouquet. The central lofty edifice will have nine sides surrounded by nine avenues interlacing nine gardens where nine fountains will play. There will be nine gateways and columns and the nine will also be carried out in the galleries and dome. The mystery of this edifice is great and cannot be unveiled yet, but its erection is the most important undertaking in this day.

The Chicago Temple is the mother Mashrak-el-Azkar of America, and in coming centuries many Mashrak-el-Azkars in other cities will be the offspring. Think not that this Temple will be like the hundred thousand gigantic temples you see about you.

The more world aspires to a perfect civilization the more the matter of co-operation and mutual assistance becomes manifest. More and more is it evident that the continuance of humanity depends upon this inter-relationship. The Mashrak-el-Azkar, which is the greatest of the divine foundations on this earth, will be the means for mutual help under all conditions whether in the degrees of truth and significance or in the

stations of the material world, for the doors of these places are open for all sects—no differentiation.

Because with one thought and one aim ye are engaging yourselves in the building of this temple, O ye servants and maidservants of the Merciful, know verily that this great project will be conducive to the union and affinity of all the children of man. Know ye that when this Temple of God shall be built in Chicago, it will be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a new light and power.

SW_v05#05 p.067

AB04734

To: Mirza Isa, in Shiraz

Date: 1912 ca.

- 1 O servant of the gathering! Your letter was received. It appears there is tumult and turmoil in Shiraz. This is due to the insufficient proofs and non-luminous verses of the clergy. Consider what they have brought upon Iran. A people with such ignorant leaders and public affairs in their hands will not fare better than this. And still they have not settled down - they continue to interfere in political matters and will not desist until they have completely destroyed Iran.
- 2 You should act and behave according to wisdom and thought. What benefit is there in useless commotion? Attend to your own work, for devotion and spreading the divine teachings will bring endless benefit to Iran and save it from loss and damage. Arrange gatherings and be occupied day and night with diffusing the divine fragrances.
- 3 Convey to that respected group my utmost longing, kindness, satisfaction and pleasure. And upon you be the Most Glorious Glory!

1 ای خادم محفل ملاقات نامه شما رسید چنان معلوم میشود که در شیراز فوج و موج است این از خطاهای حجج غیربالغه و فتاوی آیات غیرباهره است ملاحظه کنید که بر سر ایران چه آوردند قومی را که چنین پیشوایان نادان و زمام امور جمهور بدست آنان بهتر ازین نخواهد شد و هنوز آرام نگرفته اند باز در امور سیاسی مداخله میکنند تا ایران را بکلی بباد ندهند دست بر نمیدارند

2 شما بموجب عقل و فکر حرکت و روش نمائید عریدهء بیفائده چه ثمر دارد مشغول بکار خود باشید زیرا تبطل و نشر تعالیم الهی ایران را سود نی پایان حصول دهد و از خسران و زیان برهاند محفل ملاقات بیارائید و شب و روز بنشر نفعات مشغول گردید

3 آن جمع محترم را از قبل من نهایت اشتیاق و مهربانی و رضا و خوشنودی ابلاغ دارید و علیک البهاء الأبهی

INBA87:385a, INBA52:394

ABU1956*Words spoken in 1912 in the United States*

If a child is left to its own natural proclivities, without education, it will embody all human defects. Education makes of man a man. Religion is Divine Education.

There are two pathways which have been pointed out by the Heavenly Educators. The first is Divine Guidance and reliance upon the Manifestations of God. The other is the road of Materialism and reliance upon the senses. These roads lead in opposite directions. The first leads to the world of the Kingdom; the other ends in the world of human vices, and is contrary to the cause of Divine Guidance.

For example;—consider a babe at the mother's breast;—observe its natural aggressiveness,—its instinctive antagonism. It claws and bites the mother, even attacks the fountain of life itself. A barbarous and savage country is a country which has been deprived of education, where men are utter materialists like animals. Such a nation embodies all human defects and vices. They even kill and eat each other.

Divine Education is the sum total of all development. It is the safeguard of humanity. The world of nature is a world of defects and incompleteness. The world of the Kingdom is reached by the highway of Religion and is Heaven of all Divine Virtues.

SW_v04#06 p.105-106, SW_v15#10 p.289.1, SW_v09#07 p.086

AB11735

To: Nuri, Mustafa et al., in Tihiran

Date: 1912 ca.

- ¹ O steadfast ones in the Covenant! Your letters full of sighs and lamentations arrived. You are right, for that pure and holy bird was a servant at the Sacred Threshold and rendered outstanding services. Surely separation and deprivation bring forth sorrows. However, that bird of the garden of evanescence has flown to the nest of immortality, that sweet-singing nightingale has ascended to the gardens of Paradise, that thirsty one

¹ ای ثابتان پیمان نامه‌های پر آه و فغان شما رسید حق با شماست زیرا آن طائره طیبه طاهره خادمه آستان مقدس بود و خدمات نمایان نمود البته هجران و حرمان مورث احزان گردد ولی آن طیر حذیقہ فنا بآشیان بقا پرواز نمود و آن مرغ خوش‌الخان بریاض رضوان صعود کرد و آن تشنه بجشمه حیات رسید و آتش‌تاق بساحت

has reached the fountain of life, and that yearning soul has hastened to the presence of the Luminary of the horizons. Therefore, be consoled, be patient and grateful, and seek the elevation of her station.

نیر آفاق شتافت لهذا تسلی خاطر یابید و صابر و
شاگر باشید و از برای او ترقی درجات طلبید

- 2 A prayer seeking forgiveness for that captivated one of Truth at the threshold of the Court of Divine Unity is enclosed within this letter. Hold a notable memorial gathering for that bird whose nest is Paradise, and after reciting the blessed prayer, let the exalted souls recite this prayer of 'Abdu'l-Baha as well. And upon you be the Most Glorious Glory.

2 مناجاتی طلب مغفرت از برای آن مفتون حقیقت
بدرگاه حضرت احدیت گردید در جوف این
نامه است و ختمی نمایان از برای آئین خلدآشیان
بگیرید و بعد از قرائت مناجات مبارک حروفات
عالین این مناجات عبدالبهاء را نیز قرائت کنید
و علیکم البهاء الابهی

YIA.420

ABU2282

Words spoken in 1912 in the United States

The heart of man is a garden. The real garden is in order, well planted, watered and cultivated. This is not so with the jungle. The jungle gives no evidence of cultivation. Where there is no gardener disorder prevails. Wild growth produces nothing.

Human education is of great importance. It is especially necessary to educate the children. They are the young tender trees of God's planting. But the supreme education is Divine Teaching. Through it the most ignorant become wise and the lowest are elevated to the loftiest heights.

This transformation in man is made by the Manifestations of God. Through them the wicked become righteous, the weak firm, the barren fruitful. One day's education under the inspiration of the Holy Spirit is better than ten years material training in the universities of the world.

Baha'u'llah has said two steps are necessary for human development;—Material and Divine Education. In the world of humanity, we see some seeking upward, some downward.

SW_v04#06 p.105.1, SW_v15#06 p.157.2

AB08040*To: Jean B Masson, in Chicago**Date: 1912 ca.*

O thou worshipper of Truth!

Thy letter was received and thy pure intentions became manifest, showing that thou hast no other aim than serving the Kingdom of God and having compassion for the world of humanity. Therefore, whether you are in Chicago or New York, you shall not fail in these things.

Consider thy composure; for composure of thought will become the cause of one's confirmation in the Service. If thou hast not composure of mind in Chicago, undoubtedly thou wouldst be more confirmed in Service in New York; but, if thy mind is at peace in Chicago, it is better to stay there, for perchance difficulties may arise in New York, and then thou wouldst not have composure of mind. Thou must think first of thy tranquility.

Upon thee be Baha el Abha!

SW_v07#18 p.187

AB08057*To: Khusraw Parsi, in Poona**Date: 1912 ca.*

- | | |
|---|---|
| <p>¹ O Khusraw of good nature! From the day of our separation, feelings of love have been continuous. I have always remembered you and sought assistance and bounty for you.</p> | <p>¹ ای خسرو خوشخو از روزیکه مفارقت حاصل همیشه احساسات محبت متواصل همواره پیاد تو بودم و طلب عون و عنایت از برای تو مینمایم</p> |
| <p>² In Paris, the loved ones of God were very eager to see you and mentioned you. Observe how effective love is - whenever anyone would say "Khusraw" they would smile.</p> | <p>² در پاریس احبابی الهی بسیار مشتاق تو بودند و ذکر ترا مینمودند ملاحظه نما که محبت چه قدر مؤثر است هر یک چون خسرو میگفتند تبسم مینمودند</p> |
| <p>³ In any case, my hope from the Lord is that you will strive night and day until Poona becomes a nest and shelter for the divine birds, and the song and melody of "Ya Baha'u'l-Abha" reaches the highest heaven.</p> | <p>³ باری امید از حضرت پروردگار چنان است که شب و روز بکوشی تا پونه لانه و آشیانه مرغان الهی گردد و نغمه و ترانه یابهاءالابهی باوج بالا رسد</p> |

4 And upon you be the Most Glorious Glory!

و علیک الہیاء الابرہی 4

YARP2.666 p.449

AB08005

To: *Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran*

Date: 1912 ca.

1 O steadfast one in the Covenant! Your letter was received and we were informed of the events in Iran. Since the cause and reason for the occurrence of these events was written to you in detail some time ago, there is no opportunity to write it again. As the poet says:

1 ای ثابت بر پیمان نامهء شما رسید و بر وقایع ایران اطلاع حاصل گردید چون موجب و سبب وقوع این حوادث چندی پیش مفصل بشما مرقوم گردید لهذا تکرار نگاشتن فرصت نیست بقول ملا

2 “This world is like a mountain, and our deeds the call;

2 این جهان کوه است و فعل ما ندا

3 The echoes of our calls return to us all.”

3 سوی ما آید نداها را صدا

4 In any case, we must supplicate to the Abha Kingdom and seek spirit and life for Iran and the Iranian people, so that through divine assistance and favor the Iranian people may find order and stability, and that ruined pit may become a flourishing domain. It has become clear that there is no hope for Iran except through the diffusion of the fragrances of the All-Merciful. You must beseech God that the luminosity of His Cause may illuminate that clime....

4 باری باوجود این ما تضرع بملکوت ابری نمائیم و ایران و ایرانیان را روح و جان طلبیم تا به عون و عنایت حق ایرانیان سر و سامان یابند و آن مطمورهء خراب معمورهء آباد گردد بوضوح پیوسته است که از برای ایران امیدی جز بانتشار نفحات رحمن نیست شما از خدا بخواهید که نورانیت امر الله آن اقلیم را روشن نماید....

MSHR2.132x

AB08671

To: *Haydar Ali Kamali Sarvistani*

Date: 1912 ca.

1 O thou who art firm in the Covenant! Upon reading thy letter, I immediately wrote a recommendation to the Sacred Person concerning Aqa Mirza Fath-'Ali Khan. In truth, that wronged one hath been made captive. Though he is imprisoned, yet is he near to the court of the Incomparable Lord. I hope that relief will soon be granted and mercy shown.

1 ای ثابت پیمان بمجرد قرائت نامهء شما سفارش در خصوص آقا میرزا فتحعلی خان بنفس مبارکی تحریر یافت فی الحقیقه آن مظلوم گرفتار گشته است هر چند مسجون است ولی مقرب درگاه

حضرت بیچون امیدوارم عنقریب گشایش
حاصل گردد و بخشایش رخ دهد

2 There is no time for more. Convey on my behalf the Most
Glorious, Most Wondrous greetings to Aqa Rida, Baqa'u'llah
and their honoured household.

2 فرصت پیش از این نیست جناب آقا رضا و
جناب بقاءالله و اهل بیت محترمه را از قبل من
تحت ابداع ابهی ابلاغ دار

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الأبهی

INBA87:435b, INBA52:449b

ABU2525

Words spoken in 1912

The sword has been working over six thousand years and has become dull. We must look about us for another sword to take its place.

The greatest sword is the tongue. Its authority and sway is over hearts. The sword of steel sheds blood; the sword of speech bestows life. One takes away life; the other grants it. This one is temporal in action and effect; the other is eternal. This one is of metal; that one is the Love of God. This is the difference between the two swords we possess.

Today the real sword is the tongue. Too long it has remained in the scabbard, unused, rusty. We must take it out and use it more and more every day.

SW_v03#16 p.009

AB08767

To: Husayn Ali son of Muhammad Javad Isfahani et al.

Date: 1912 ca.

O namesake of the Beloved of all horizons, and O handmaiden of God who is drawn nigh! Your letter contained a wondrous message and became the cause of renewed joy, for praise be to God, you are firm and steadfast in the Divine Cause and

ای سَمیَّ محبوب آفاق و ای امةالله المقربة نامه
شما مضمون بدیعی داشت و سبب سرور جدیدی
گشت که الحمد لله در امر الهی ثابت و مستقیمید
و در عبودیت آستان جمال ابهی مستدیم و در

constant in servitude at the Threshold of the Most Glorious Beauty and at rest in the shadow of His favors. Due to lack of time, I write briefly. Name your second son after his illustrious grandfather, and Khadijih is a blessed name for the daughter. Upon you both be the Most Glorious Glory!

ظّل عنایت مستریخ از عدم فرصت مختصر محرّر
میگردد سلیل ثانی خویشرا نام جدّ بزرگوار بنهید
و صبیّه را خدیجه نامیست مبارک و علیکا البهّاء
الأبهی

INBA87:113, INBA52:112

AB08531

To: Mihraban Nushiravan Farsi

Date: 1912 ca.

- 1 O thou who art enamored of the face and tresses of the Heavenly Beloved!
- 2 Thy sweet and enchanting letter brought joy, and from its melody, like the song of a bird of highest paradise, the palate of the soul was sweetened. It brought gladness to the heart.
- 3 Therefore, praise be to the Lord of creation that the withered Parsees have become fresh and verdant, and souls that were dead have been brought back to life. They have lit anew the lamp of their forebears, and in the celestial school they have acquired knowledge, gaining understanding and insight.
- 4 Be thou happy, be thou joyous, for thou hast found the Heavenly Beloved. May thy soul be gladdened!

1 ای آشفته روی و موی یار آسمانی

2 نامه شکرین دلنشین بود و از آهنگ گلبانگ
مرغ بهشت برین کام جان شیرین شد دلرا
شادمانی داد

3 پس ستایش خداوند آفرینش را که پارسیان
پژمرده ترو تازه گشتند و جانهای مرده دوباره
زنده گردیدند چراغ نیاکان برافروختند و در
دبستان آسمانی دانش آموختند و هوش و بینش
یافتند

4 شادمانی کن کامرانی نما زیرا دلبر آسمانیرا یافتی
جانت خوش باد

YARP2.338 p.276

AB09560

To: Mirza Muhammad Baqir Khan Shirazi

Date: 1912 ca.

O fellow-traveler and spiritual companion! Since your departure, the talks are being continuously edited and delivered to Jinab-i-Aqa Mirza Mahmud. This is solely in compliance with your request, otherwise 'Abdu'l-Baha has neither time nor opportunity. And you must, in return for this service, make an

ای همدم سفر و مونس روحانی از روزیکه رفته‌ئی
نطقها پیانی تصحیح و بجناب آقا میرزا محمود تسلیم
میشود این محض امثال فرمایش شماسست والا
عبدالبهّاء را چه مهلتی و چه فرصتی و شما باید در
مقابل اینخدمت همتی فرمائید و آن اینست که

effort - namely, that you should strive with all your might to save Jinab-i-Aqa Mirza Fath'ali Khan in Sarvistan from the aggression of evil-doers. And upon you be the Most Glorious Glory!

بتمام قوت بکوشید تا جناب آقا میرزا فتحعلیخان
را در سروستان از تطاول دست اشرار نجات
دهید و علیک البهاء الأبهی

INBA84:347a

ABU2804

Words spoken in 1912 in the United States

Material scientists endeavor to show the evolution of the species man from the monkey. The Prophets of God have been occupied in explaining that man has descended from the Divine Spirit.

The professors and learned scientists of materialism glory in the evidences that the ape is the progenitor of humanity and make exhaustive efforts to discover proof of it. If we should ask the ape, he would say "Unquestionably we are all one,—of this I am certain without the aid of scientific inquiry, ethnological proof, biological deductions or geological findings; I believe what I see"—for the ape is a real, a true materialist.

SW_v04#06 p.105.2

ABU2865

Words spoken in 1912 in the United States

The real materialist is the animal. Compared to the animal, man is but a tyro and novice in materialism. The animal is a natural materialist. He does not mention God and knows nothing about the Kingdom. He depends solely upon sense perception. That which is not perceptible to the senses he rejects.

From this standpoint of knowing the greatest Plato is the cow, and the donkey is an arch philosopher. In the great university

of nature, where nothing beyond the pale of sensibilities is classified as knowledge, the animal is a graduate and the human materialist but an under-graduate.

SW_v04#06 p.105.3, SW_v25#11 p.239

AB11250

To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran

Date: 1912 ca.

Some time ago, you asked a question concerning marriage to two sisters, the answer to which was written. Aqa Mirza Ni'matullah has however repeated the question in his letter saying no reply has been received. The answer is, therefore, briefly restated. Marriage to two sisters at the same time is not permissible....

چندی قبل سؤال از جمع بین اختین نموده بودید
جواب مرقوم گردید ولی حال مکتوبی از آقا
میرزا نعمت‌الله رسید تکرار سؤال نموده که
جواب نرسیده لهذا مکرر مختصر مرقوم میگردد
که جمع بین اختین در وقت واحد جائز نه...

AVK4.156.12x

AB00158

Lawh-i-Tanazu'-i Baga

To: Dyserinck, A J Mrs et al., in The Hague

Date: 1912 or <

¹ O esteemed assembly of humanity! For these benevolent intentions and lofty aims which you possess, you should be the object of gratitude from all humanity. All should be thankful and pleased with you for having undertaken such an endeavor that is conducive to the comfort of all mankind. For the repose and comfort of the world of creation lies in the improvement of the general morals of humanity, and the greatest means for the training of morals is loftiness of purpose and expansion of thoughts.

¹ ای انجمن محترم عالم انسانی از این نیت خیریه
و علویت مقاصد که دارید باید مورد شکرانیت
جمع بشر گردید کلّ از شما ممنون و خوشنود
باشند که ببدل چنین همتی پرداختید که سبب
آسایش عموم بشر است زیرا راحت و آسایش
عالم آفرینش در تحسین اخلاق عمومی عالم انسانی
است و اعظم وسیله بجهت تربیت اخلاق علو
همّت و توسیع افکار است

² One must invite the world of humanity to this great virtue. Consider that the fundamental principle governing each individual is to secure benefit for oneself and avoid harm. Each person thinks of their own comfort and happiness, and desires

² باید عالم انسانرا باین منقبت عظیمه دعوت نمود
ملاحظه فرمائید که مبادی مرعیه اصلیه هر
فردی از افراد بشر جلب منفعت خویش و
دفع مضرت است در فکر آسایش و شادمانی

to excel in life, striving to surpass all others in comfort, wealth and glory. This is the desire of every individual, and this represents the utmost baseness, misfortune and lowness of thought.

- 3 When a person's thoughts advance somewhat and their aspirations become elevated, they begin to think about securing benefits and averting harm for their entire family, for they consider the comfort and prosperity of their entire household as their own happiness. And when their thoughts expand further and their aspirations become yet loftier, they begin to think of securing benefits and averting harm for their fellow citizens and countrymen. Although this aspiration and thought is beneficial for themselves, their family, and indeed all their fellow citizens and countrymen, it is detrimental to other nations. For they strive with all their might to direct all the benefits of humanity toward their own nation, all the bounties of the earth to their own family, and all the happiness of the human world to themselves. They consider that the decline of other nations and neighboring powers leads to the advancement of their own nation and country, so that through this means they might achieve supremacy and dominance over others in power, wealth and authority.

- 4 However, the divine person and heavenly soul is free from these limitations, and their breadth of thought and loftiness of purpose is of the highest degree. The sphere of their thoughts expands to such an extent that they consider the benefit of all humanity as the foundation for the happiness of each individual, and they regard harm to all nations and governments as harm to their own government and nation, indeed to their own family, nay even to their own self. Therefore, they strive with heart and soul to the extent possible to secure happiness and benefit for all humanity and to avert harm from all nations. They endeavor for the elevation, illumination and happiness of all humanity without distinction, for they regard the human world as one family and all nations as members of that family. Indeed, they view human society as a single person and each nation as one of its members. One's loftiness of purpose should reach this degree so that they may serve the general morals and become the cause of the glory of the human world. At present the situation is reversed: all nations of the world think of their own advancement and others' decline, indeed they think only of securing benefit for themselves.

خود است و آرزوی تفرّد در زندگانی مینماید و میکوشد که از جمیع افراد دیگر در راحت و ثروت و عزّت ممتاز گردد اینست آرزوی هر فردی از افراد بشر و این نهایت دنائت و بدبختی و پستی فکر است

3 انسان چون اندکی ترقّی فکر یابد و همّتش بلند گردد در فکر آن افتد که عموم عائله را جلب منفعت و دفع مضرت نماید زیرا راحت و نعمت عموم خاندان خویش را سعادت خود داند و چون فکرش توسّع بیشتر یابد و همّتش بلندتر گردد در فکر آن افتد که ابناء ملّت و ابناء وطن خویشرا جالب منفعت و دافع مضرت شود هرچند این همّت و فکر از برای خود او و خاندان او بلکه عموم ابناء ملّت و وطن او مفید است ولیکن از برای ملل سائره مورث ضرر است زیرا بجان بکوشد که جمیع منافع عالم انسانرا راجع بملّت خویش و فوائد روی ارض را بعائله خود و سعادت کلیّه عالم انسانرا تخصیص بخود دهد و همچو داند که ملل سائره و دول مجاوره هرچه تدبّی نمایند ملّت خویش و وطن خود ترقّی نماید تا در قوّت و ثروت و اقتدار باین وسیله بر سائرین تفوق یابد و غلبه کند

4 اما انسان الهی و شخص آسمانی از این قیود میراست و وسعت افکار و علویّت همّت او در نهایت درجه است و دائره افکار او چنان اتّساع یابد که منفعت عموم بشر را اساس سعادت هر فردی از بشر داند و مضرت کلّ ملل و دول را عین مضرت دولت و ملّت خویش بلکه خاندان خود بلکه عین مضرت نفس خود شمرد لهذا به جان و دل بقدر امکان بکوشد که جلب سعادت و منفعت از برای عموم بشر و دفع مضرت از عموم ملل نماید و در علویّت و نورانیت و سعادت عموم انسان بکوشد فرقی در میان نگذارد زیرا عالم انسانرا یکخاندان داند و عموم ملل را افراد آنخاندان شمرد بلکه هیئت اجتماعیه بشر را شخص واحد انگارد و هر یک از ملل را عضوی از اعضا شمرد انسان باید علویّت همّتش بایندرجه باشد تا خدمت باخلاق عمومی کند و سبب عزّت عالم انسانی گردد

- 5 Consider that some creatures seek the harm of others and call this the struggle for survival, claiming it to be the natural foundation of human society. But this is a grave error—indeed, there could be no greater error. Glory be to God! Among some animals there is cooperation and mutual aid for survival. It can be observed that in times of danger they actually rush to help one another.
- 5 حال قضیه بر عکس است جمیع ملل عالم در فکر ترقی خویش و تدبّی سائرینند بلکه در فکر جلب منفعت خود و مضرت دیگرانند و این را تنازع بقا شمرند و گویند اساس فطری عالم انسانیت ولی این بسیار خطاست بلکه خطائی از این اعظم نه سبحان الله در بعضی از حیوانات تعاون و تعاضد بقا است ملاحظه میشود که در مورد خطر بر یکدیگر سبقت میگیرند
- 6 One day I was beside a small stream where young locusts that had not yet grown wings were trying to cross from one bank to the other in search of food. These wingless locusts rushed forward, each surging ahead of the others, throwing themselves into the water until they formed a bridge from one bank to the other. The other locusts then crossed over them to the opposite bank. But those locusts that had formed the bridge in the water perished. Observe that this is cooperation for survival, not struggle for survival.
- 6 روزی در کنار نهري صغير بودم ملخهای صغير که هنوز پر برنیاورده بجهت تحصیل رزق از اینطرف نهر بطرف دیگر عبور میخواستند لهذا آن ملخهای بی بال و پر هجوم نمودند و هریک بر دیگری سبقت گرفتند و خود را در آب ریختند تا مانند پلی از اینطرف نهر تا آنطرف نهر تشکیل نمودند و ملخهای دیگر از روی آنها عبور کردند و از آنسمت نهر بسمت دیگر گذشتند ولی آن ملخهاییکه در روی آب پلی تشکیل نموده بودند هلاک شدند ملاحظه کنید که این تعاون بقاست نه تنازع بقا
- 7 When animals possess such noble sentiments, how much more should humans, the noblest of creatures, manifest these qualities? How much more befitting it is, especially since divine teachings and heavenly laws compel humanity toward this virtue. In God's sight, national distinctions, territorial divisions, family peculiarities, and personal limitations are condemned and rejected. All divine Prophets were sent, and all heavenly books were revealed, for this excellence and virtue.
- 7 مادام حیوانات را چنین احساسات شریفهائی دیگر انسان که اشرف کائنات است چگونه باید باشد و چگونه سزاوار است علیالخصوص که تعالیم الهیه و شرایع سماویه انسانرا مجبور بر این فضیلت مینماید و در نزد خدا امتیازات ملیّه و تقاسیم وطنیه و خصوصیت عائله و قیود شخصیه مذموم و مردود است جمیع انبیای الهی مبعوث و جمیع کتب سماوی بجهت این مزیت و فضیلت نازل شد و
- 8 All divine teachings are focused on eliminating these thoughts of special interests, improving human morals, and establishing equality and fellowship among all humanity, so that each individual would sacrifice their life for others. This is the divine foundation, this is the heavenly law, and such a firm foundation can only be established through one overwhelming universal force that affects human feelings, for every power is inadequate except the power of the Holy Spirit.
- 8 جمیع تعالیم الهی محصور در این است که این افکار خصوصیت منافع از میان زائل گردد و اخلاق عالم انسانی تحسین شود و مساوات و مواسات بین عموم بشر تأسیس گردد تا هر فردی از افراد جان خویش را بجهت دیگران فدا نماید این است اساس الهی اینست شریعت سماوی و چنین اساسی متین جز بیک قوت کلیّه قاهره بر احساسات بشریه تأسیس نیابد زیرا هر قوتی عاجز است مگر قوت روح القدس و
- 9 The breaths of the Holy Spirit so transform humans that their character is completely changed, they experience a second birth, and they are baptized by the fire of the love of God—which is love for all creation—and by the water of
- 9 نفثات روح القدس چنان انسانرا منقلب نماید که بکلی اخلاق مبدّل گردد ولادت ثانویه یابد و بنار محبت الله که محبت عموم خلق است و ماء حیات ابدیه و روح القدس تعمید یابد فلاسفه

eternal life and the Holy Spirit. The ancient philosophers who devoted their utmost effort to improving morals and strived with heart and soul could only improve their own morals, not universal morals. Consult history and this will become clear and evident.

- 10 But the power of the Holy Spirit improves universal morals, illumines the human world, bestows true exaltation, and educates all humanity. Therefore, the well-wishers of the world must strive to attract the confirmations of the Holy Spirit through the power of attraction. My hope is that that respected assembly, the beneficent society of humanity, will, like a mirror, acquire illumination from the Sun of Reality and become the cause of improving the morals of all humanity. And I request that my utmost respect be conveyed to that distinguished body.

BLO_PT#163, STAB#099x

اولی که نهایت همت در تحسین اخلاق داشتند و به جان و دل کوشیدند ولی نهایت تربیت اخلاق خویش توانستند نه اخلاق عمومی بتاریخ مراجعت نمایند واضح و مشهود گردد

10 ولی قوه روح القدس تحسین اخلاق عمومی نماید عالم انسانرا روشن کند علوی حقیقی مبذول دارد و عموم بشر را تربیت کند پس خیرخواهان عالم باید بکوشند تا بقوت جاذبه تأییدات روح القدس را جذب کنند امیدم چنان است که آتجمع محترم انجمن خیری عالم انسانی مانند آئینه اقتباس انوار از شمس حقیقت نمایند و سبب تربیت اخلاق عموم بشر گردند و خواهش آن دارم که نهایت احترام من در حق آن هیئت عالیقدر مقبول شود

BRL_DAK#0585, MKT4.018, KHF.066, KHTB3.035

AB11807

To: *Baghdadi, Ali Ihsan et al., in Iskenderun*

Date: 1912 or <

- 1 Prayer of supplication for forgiveness on behalf of him who attained the presence of his Lord as a stranger in His path, nurtured in the bosom of servitude unto Him: Muhammad Effendi Mustafa, immersed in the oceans of the mercy of God, upon him be the Glory of God, the All-Glorious.
- 2 O God! How can I enumerate Thy praise, or speak of Thy glorification and attributes in supplication unto Thee, or become immersed in the ocean of my prayers to Thee, or empty myself in humility and entreaty before Thee, while I am drowning in the sea of sorrows, consumed by the fire of grief and deprivation, wounded by the arrows of destiny, and cast upon the dust in the cave of anguish and pain at the calamity of Thy servant who was submissive to Thy sovereignty, humble before the might of Thy grandeur, lowly at Thy gate, and broken before the kingdom of Thy majesty - he who believed in Thee and Thy verses, who chanted Thy words, who established Thy proofs and evidence, and who confirmed Thy Manifestation and authority?

1 مناجات طلب مغفرت بجهت من ادرك لقاء ربّه غريباً في سبيله ربيياً في حضن عبوديته محمد افندي مصطفى المستغرق في بحار رحمة الله عليه بهاء الله الأبهى

2 اللهم كيف احصى الثناء عليك وانطق بالحماد والنعوت تبتلاً اليك واستغرق في بحر مناجاتي اليك واستفرغ لتذلي وابتهالي بين يديك ما دمت غريقاً في بحر الأحزان و حريقاً بنار الأسف و الحرمان و جريحاً من سهام القضاء و طريقاً على التراب في كهف اللّهم و الآلام في مصيبة عبدك الخاضع لسلطنتك الخاشع لجبروت عظمتك المتذلّ باباك و المنكسر الى ملكوت جلالك الذي آمن بك و بآياتك و رتل كلماتك و اقام حججك و برهانك و اثبت ظهورك و سلطانك

- 3 O Lord! He was indeed enkindled with the fire of Thy love from his tender youth, was nourished at the breast of mysteries, was raised in the cradle of divine traces, and was nurtured in the bosom of the righteous. He heard the call while yet a young child, sporting and playing in the gardens of divine knowledge. The wine of rapture and ecstasy in Thy Beauty, shining from the horizon of possibility, overtook him. He attained Thy presence and the rain of guidance poured upon him while he was a tender, fresh branch, saturated with the water streaming from heaven. He reached maturity and his full strength the day the Orb of the horizons shone forth from the horizon of Iraq.
- 3 رَبِّ أَنَّهُ قَدْ تَوَقَّدَ بِنَارِ مَحَبَّتِكَ مِنْذُ نِعُومَةِ الْأَطْفَارِ وَ رَضِعَ مِنْ ثَدْيِ الْأَسْرَارِ وَ نَشَأَ فِي مَهْدِ الْأَثَارِ وَ نَمَا فِي جِجَرِ الْأَبْرَارِ قَدْ سَمِعَ التَّدَاءَ وَ هُوَ طِفْلٌ صَغِيرٌ مُرَاهِقٌ يَرْتَعُ وَ يَلْعَبُ فِي رِيَاضِ الْعِرْفَانِ قَدْ أَخَذَهُ سَكْرُ الْوَلَهْ وَ الْهَيَامِ فِي جَمَالِكَ الْمَشْرِقِ مِنْ أَفْقِ الْأَمْكَانِ وَ فَازَ بِالْقَاءِ وَ فَاضَ عَلَيْهِ غَيْثُ الْهُدَى وَ هُوَ غَضَنٌ رَطِيبٌ نَضِيرٌ رَيَّانٌ مِنَ الْمَاءِ الْمُنْهَمِرِ مِنَ السَّمَاءِ وَ ادْرَكَ رَشْدَهُ وَ بَلَغَ أَشْدَهُ يَوْمَ اشْرَقَ نِيرُ الْآفَاقِ مِنْ أَفْقِ الْعِرَاقِ
- 4 O Lord! He became enamored with the Beauty and arose to serve the Lord of might and majesty. He spoke with most eloquent utterance among the people, spreading conclusive proof, clear evidence, and overwhelming argument before all witnesses. He proclaimed: The trumpet hath been sounded! Those in the graves have been raised! The gathering and resurrection have come to pass! The mysteries of the Torah, the Gospel, and the Psalms have been revealed! He Who conversed on Sinai hath appeared with a face radiant with light, with the splendors of dawn breaking from the horizon of manifestation! The cup whose mixture is of camphor hath been passed round!”
- 4 رَبِّ قَدْ هَامَ فِي الْجَمَالِ وَ قَامَ عَلَى عِبُودِيَّةِ رَبِّ الْعِزَّةِ وَ الْجَلَالِ فَافْصَحَ بِإِبْدَعِ اللَّغَى بَيْنَ الْوَرَى يَبِيتُ الْبَرَهَانُ الْقَاطِعَ وَ الدَّلِيلُ الْوَاضِحَ وَ الْحُجَّةُ الْبَالِغَةُ الدَّامِغَةُ عَلَى رُؤُوسِ الْأَشْهَادِ وَ يَنَادِي قَدْ نَفَخَ فِي الصُّورِ وَ بَعَثَ مِنْ فِي الْقُبُورِ وَ قَامَ الْحَشَرُ وَ النَّشُورُ وَ ظَهَرَ اسْرَارُ التَّوْرَاتِ وَ الْأَنْجِيلِ وَ الزَّبُورِ وَ ظَهَرَ مَجْلَى الطُّورِ بِوَجْهِ سَاطِعِ التَّوْرِ بِانْوَارِ سَاطِعَةِ الْفَجْرِ مِنْ أَفْقِ الظُّهُورِ وَ دَارَتْ كَأْسُ مَزَاجِهَا كَافُورٌ
- 5 Hasten to success, O companions! Hasten to prosperity, O people of understanding! Hasten to the heavenly table! Hasten to the divine gift! Hasten to celestial guidance! Hasten to the heavenly manifestations! Hasten to the promised bounty! Hasten to the anticipated presence! Hasten to the praiseworthy station! Hasten to eternal life! Hasten to the divine creation! Hasten to the cup brimming with divine outpourings! Hasten to hear the cooing of the dove in the gardens! Hasten to the roaring of the lions in the thickets!
- 5 حَيِّوْا عَلَى الْفَلَاحِ أَيُّهَا الْأَصْحَابُ حَيِّوْا عَلَى النَّجَاحِ يَا أَوْلَى الْأَلْيَابِ حَيِّوْا إِلَى الْمَائِدَةِ السَّمَاوِيَّةِ حَيِّوْا إِلَى الْمَوْهِبَةِ الرَّحْمَانِيَّةِ حَيِّوْا إِلَى الْهُدَايَةِ الرَّبَّانِيَّةِ حَيِّوْا إِلَى التَّجَلِّيَّاتِ السَّمَاوِيَّةِ حَيِّوْا إِلَى الرَّفْدِ الْمَرْفُودِ حَيِّوْا إِلَى الْوَرْدِ الْمُرُودِ حَيِّوْا إِلَى الْمَقَامِ الْمَحْمُودِ حَيِّوْا إِلَى الْحَيَاةِ الْأَبَدِيَّةِ حَيِّوْا إِلَى النَّشْئَةِ الرَّحْمَانِيَّةِ حَيِّوْا إِلَى الْكَأْسِ الطَّافِخَةِ بِفَيْضَاتِ سُبْحَانِيَّةِ حَيِّوْا إِلَى اسْتِمَاعِ هَدِيرِ الْوَرَقَاءِ فِي الرِّيَاضِ حَيِّوْا إِلَى زَيْبَرِ لِيُوثِ الشَّرَى فِي الْغِيَاضِ
- 6 Lo! The gardens have been adorned! The Kawthar and Salsabil have gushed forth! The dove hath warbled! The birds have sung! The lions have roared! The fish have swum! The earth hath quaked! The mountains have moved! The seas have boiled! The heaven hath been cleft! The sun hath been folded up! The stars have been scattered! The Hour hath arrived! The great catastrophe hath appeared! Paradise hath been brought near! The Fire hath been kindled!
- 6 إِنَّ الْخَدَائِقَ قَدْ تَأَنَّقَتْ وَ الْكَوْثَرَ وَ عَيْنَ السَّلْسَبِيلِ قَدْ تَدَفَّقَتْ وَ إِنَّ الْخَمَامَةَ قَدْ غَنَّتْ وَ إِنَّ الطَّيُورَ قَدْ صَدَحَتْ وَ إِنَّ اللَّيُوثَ قَدْ زَرَّتْ وَ إِنَّ الْحَيْثَانَ قَدْ سِيحَتْ وَ أَنَّ الْأَرْضَ قَدْ تَزَلْزَلَتْ وَ أَنَّ الْجِبَالَ قَدْ سِيرَتْ وَ أَنَّ الْبَحَارَ قَدْ سَجَرَتْ وَ أَنَّ السَّمَاءَ قَدْ انْفَطَرَتْ وَ أَنَّ الشَّمْسَ قَدْ كَوَّرَتْ وَ أَنَّ النُّجُومَ قَدْ انْتَثَرَتْ وَ أَنَّ الْقِيَامَةَ قَدْ قَامَتْ وَ أَنَّ الطَّامَّةَ الْكُبْرَى قَدْ ظَهَرَتْ وَ أَنَّ الْجَنَّةَ قَدْ أَزْلَقَتْ وَ أَنَّ النَّارَ قَدْ تَسَعَّرَتْ
- 7 Come ye and hasten to the extended shadow! Drink of the outpoured water! Taste of the laden fruits! Gather the scattered pearls! Recline upon the couches prepared for you in this
- 7 هَلِّمُوا وَ تَعَالَوْا إِلَى الظِّلِّ الْمَمْدُودِ وَ اسْقُوا مِنَ الْمَاءِ الْمَسْكُوبِ وَ ذُوقُوا مِنَ الطَّلَعِ الْمُنْضُودِ وَ اتَّقَطُوا الْوَلُؤُؤَ الْمُنْشُورَ وَ اتَّكِنُوا عَلَى الْأُرَائِكِ

promised Day! Raise your voices in praise and glorification of the praised King! Holy, sanctified is the Lord of the angels and the Spirit! Thank your Lord with an expanded breast, a throbbing heart, and flowing tears out of love for the promised Beauty and passion for the presence of the Intended One! O people! Beware, beware of wavering and perturbation on the Day of Return. Unto your Lord is the most excellent return, and this is the mystery of the Book and the symbol of the Decisive Word. When He uttered these true words, the waves of torment surged about Him, and they rose up against Him in punishment.

الَّتِي اَعَدَّتْ لَكُمْ فِي هَذَا الْيَوْمِ الْمَوْعُودِ وَارْفَعُوا
الصَّجِيحَ بِالتَّسْبِيحِ وَالتَّقْدِيسِ لِلْمَلِكِ الْمَحْمُودِ
سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ وَاشْكُرُوا
رَبَّكُمْ بِصَدْرِ مَشْرُوحٍ وَفُؤَادٍ خَافِقٍ وَدَمْعٍ دَافِقٍ
حُبًّا بِالْجَمَالِ الْمَوْعُودِ وَشَغْفًا بِحُضْرَةِ الْمَقْصُودِ يَا
قَوْمَ آيَاتِكُمْ آيَاتِكُمْ مِنَ التَّزَلُّزِ وَالْاضْطِرَابِ فِي
يَوْمِ الْأَيَّامِ أَنَّ إِلَى رَبِّكُمْ حَسَنَ الْمَأْبِ وَأَنَّ هَذَا
سِرُّ الْكَلَامِ وَالصَّوَابُ مَا جَتَّ عَلَيْهِ أَمْوَاجُ الْعَذَابِ وَ
قَامُوا عَلَيْهِ بِالْعِقَابِ

- 8 After the Sun of Truth had set below the horizon of Iraq, the people of discord surrounded Him, bound Him in chains, and assailed Him with permissible spears and poisoned arrows. So He left the City of Peace and hastened to the shelter of the tents, and dwelt near the Most Great Prison in safety and peace. He was honored to appear in the Mighty Stronghold, the seat of the King of Peace, and arose to serve Thy Cause with utmost dedication. He spent his days in supplications to Thee, placing his trust in Thee, chanting Thy verses, promoting Thy evidences, serving Thy loved ones, and showing kindness to Thy chosen ones. No soul would approach the threshold of Thy holiness but that he would arise to serve them as they passed by and crossed over to the blessed and luminous Spot, the gathering-place of the Concourse on High.

8 فَبَعْدَ غِيَابِ شَمْسِ الْحَقِيقَةِ عَنْ أَفْقِ الْعِرَاقِ
أَحَاطُوا بِهِ أَهْلُ التَّفَاقُ وَشَدُّوا عَلَيْهِ الْوَتَاكُ
وَغَارُوا عَلَيْهِ بِاسْنَةِ مَشْرُوعَةٍ وَسَهَامٍ مَسْمُومَةٍ
فَتَرَكَ مَدِينَةَ السَّلَامِ وَسَرَعَ إِلَى ظِلِّ الْخِيَامِ وَ
جَاوَرَ السِّجْنَ الْأَعْظَمَ بِأَمْنٍ وَسَلَامٍ وَتَشَرَّفَ
بِالْمَثُولِ فِي الْحَصْنِ الْحَصِينِ مَعَهُدِ مَلِكِ السَّلَامِ
وَكَانَ عَلَى خِدْمَةِ أَمْرِكِ أَحْسَنَ قِيَامٍ وَقَضَى
آيَاتِهِ مَبْتَهَلًا إِلَيْكَ مُتَوَكِّلًا عَلَيْكَ مَرْتَلًا لِآيَاتِكَ
مَرْوَجًا لِبَيِّنَاتِكَ خَادِمًا لِأَحْبَائِكَ وَخَوْنًا عَلَى
أَصْفِيَائِكَ مَا مِنْ نَفْسٍ يَقْصِدُ عَتَبَةَ قُدْسِكَ
إِلَّا وَيَقُومُ عَلَى عِبُودِيَّتِهِ عِنْدَ الْمُرُورِ وَالْعُبُورِ إِلَى
الْبَقْعَةِ الْمُبَارَكَةِ التَّوْرَاءَ مَحْطَّ رِحَالِ الْمَلَأِ الْأَعْلَى

- 9 And when the Center of Beauty was concealed behind the clouds of Glory, he stood firm in the Covenant and dissociated himself from the people of discord, silenced the croaking and cawing, and left no means unused in service to Thy exalted threshold. He never wavered for a moment in his servitude around Thy luminous Spot, until death overtook him in the city of Alexandretta while he was communing with Thee through his hidden secret and guarded mystery, calling upon Thee and saying:

9 وَلَمَّا تَوَارَى مَرْكَزُ الْجَمَالِ خَلْفَ سَحَابِ الْجَلَالِ قَامَ
بِالْبَثْوَةِ عَلَى الْمِيثَاقِ وَالتَّبَرَّى مِنْ أَهْلِ التَّفَاقُ
وَقَطَعَ النِّعَبَ وَالتَّنَاقُ وَمَاتَرَكَ مِنْ وَسِيلَةِ
إِلَّا اتَّخَذَهَا فِي خِدْمَةِ عَتَبَتِكَ الْعُلْيَا وَمَافَتَرَ آوَنَةَ
فِي الْعِبُودِيَّةِ حَوْلَ بَقْعَتِكَ التَّوْرَاءَ إِلَى أَنْ أَدْرَكَهُ
الْمُنُونُ وَهُوَ فِي مَدِينَةِ اسْكَدَرُونِ وَيُنَاجِيكَ بِسَرِهِ
الْمَكْنُونِ وَرَمَزِهِ الْمَصُونِ وَيَدْعُوكَ وَيَقُولُ

- 10 O my compassionate Lord! Rescue me from the wilderness of separation and the abyss of consuming fire, have mercy upon me in my intense longing, and shelter me in the protection of Thy mercy which hath encompassed all horizons. Lord! I am thirsting for the Salsabil of reunion and yearning for the choice wine of meeting at the Center of Beauty. Thou didst answer his prayer and fulfilled his hopes. He came into Thy presence and arrived before Thee with no provision save his trust in Thee. Lord! Make him a sign of forgiveness and a standard of beneficence in the midst of Paradise, and grant him eternal life in the gathering of divine manifestation in the Kingdom

10 يَا رَبِّي الْخَنُونُ أَدْرِكْنِي مِنْ بَادِيَةِ الْفِرَاقِ وَهَاطِيَةِ نَارِ
الْأَحْتِرَاقِ وَارْحَمْنِي مِنْ شِدَّةِ الْأَشْتِيَاقِ وَاجْرِنِي
فِي جَوَارِ رَحْمَتِكَ الَّتِي أَحَاطَتْ بِالْأَفَاقِ رَبِّ أَنْتَ
ظَمَانٌ إِلَى سُلْسِيلِ الْوَصَالِ وَمَتَعَطِّشٌ لِرَحِيقِ
الْقَاءِ فِي مَرْكَزِ الْجَمَالِ فَاجِبَتْ لَهُ السُّؤَالُ وَيَسَّرَتْ
لَهُ الْآمَالُ فَوَفِّدْ عَلَيَّكَ وَوَرْدَ بَيْنِ يَدَيْكَ وَلَيْسَ
لَهُ زَادٌ إِلَّا التَّوَكُّلُ عَلَيْكَ رَبِّ اجْعَلْهُ آيَةَ الْغُفْرَانِ وَ
رَأْيَةَ الْإِحْسَانِ فِي بَحْبُوحَةِ الْجَنَانِ وَاسْمَحْ لَهُ بِالْخُلُودِ
فِي مَحْفَلِ التَّجَلِّيِّ فِي مَلَكُوتِ الْأَسْرَارِ لِيَسْتَعْرِقَ
فِي الْأَنْوَارِ بَيْنَ مَلَأِ الْأَبْرَارِ وَوَقْفِ انْجَالِهِ الْكَرَامِ

of Mysteries, that he may be immersed in lights among the company of the righteous. Aid his noble offspring as Thou didst aid him through Thy help and favor, O my Lord, the Mighty, the All-Knowing. Verily, Thou art the Generous, Thou art the Merciful, and Thou art the Lord, the Compassionate, the Ever-Merciful.

کما وفقته بعونک و عنایتک یا ربّ العزیز العلام
انک انت الکریم انک انت الرحیم و انک انت
الربّ الرحمن الرحیم

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AB00700

To: Aqa Zaynu'l-Abidin (Pilgrim)

Date: 1912 or <

- ¹ O fragrant visitor! Hafiz of Shiraz says in his Divan: "The Persian-speaking Turks are the bestowers of life." You are that Persian-speaking Turk who would converse in Persian with utmost sweetness and charm, and would bring joy and gladness to me and the divine friends. Now, with an illumined heart, a merciful spirit, heavenly attraction and divine confirmation, visit the Sacred Threshold on behalf of 'Abdu'l-Baha. Place your brow upon the Threshold of the Manifest Light, perfume your face and hair with its radiant and fragrant dust, and in utmost lowliness and need, supplicate and beseech on my behalf, and seek confirmation and success. For great trials lie ahead and numerous difficulties surround us, and 'Abdu'l-Baha is in utmost weakness and feebleness. Therefore, he is in need of the assistance of the Most Great Name and dependent upon the favors of the Ancient Beauty, that in this path the confirmations of God may become the best guide and His grace may become the companion of the way. Perchance on this journey one may draw a breath in servitude to the Beloved of the horizons and receive a portion of the bounties of the Lord of the Daysprings.

¹ ای زائر مشکین نفس حافظ شیرازی در دیوان خویش میگوید ترکان پارسی گو بخشدگان عمرند آن ترک فارسی گو تویی که در نهایت شیرینی و حلاوت بفارسی صحبت میداشتی و من و یاران الهی را سبب سرور و شادمانی میگشتی حال با قلبی نورانی و روحی رحمانی و انجذابی ملکوتی و تأییدی سبحانی بالنیابة از عبدالهء توجه باستان مقدس نما و جبین خویش را بر آستان نور مبین بگذار و روی و موی را بخاک تابناک منور و معطر کن و در نهایت عجز و نیاز از قبل من تضرع و ابتهال نما و طلب تأیید و توفیق کن زیرا مشققات عظیمه در پیش است و مشکلات کثیره در میان و عبدالهء در نهایت ضعف و ناتوان لهذا محتاج امداد اسم اعظم است و مفتقر عنایت جمال قدم تا در این سبیل توفیقات حق نعم الدلیل گردد و بدرقه عنایت هادی سبیل شود شاید در این سفر نفسی در عبودیت دلبر آفاق بکشد و نصیبی از موهبت رب الاشراف برد

- ² Convey to each of the divine friends, on my behalf and with utmost longing, the Most Glorious Greeting, and say: O wanderers in the wilderness of God's love, and O lost ones in the desert of devotion! The rays of divine favor encompass all and infinite bounties follow one upon another. Soon, through the dawning of the Manifest Light, the earth shall become supreme paradise, and from the breeze of the rose-garden of grace, the nostrils of the people of the world, both East and West, shall

² یاران الهی را هر یک از قبل من در نهایت اشتیاق تحیت ابدع ابهی ابلاغ دار و بگو ای سرگشتگان صحرای محبت الله و ای گمگشتگان بیابان عشق پرتو عنایت الهی شامل است و فیوض نامتناهی متتابع عنقریب از اشراق نور مبین روی زمین بهشت برین گردد و از نسیم گلشن عنایت مشام اهل آفاق در شرق و غرب

become perfumed with musk and ambergris. The divine friends must arise to fulfill the counsels and exhortations of the Light of Truth, the Ancient Beauty—may my spirit be a sacrifice for His Threshold—and put each one into practice. They must not merely read them and leave them deposited in tablets and pages. The spiritual and physical commandments of the Most Great Name—may my spirit be a sacrifice for His dust—must be manifested in the realm of being and become embodied in the conditions and conduct of the divine friends. Otherwise, what fruit and what effect would there be?

- 3 In any case, the utmost desire of 'Abdu'l-Baha is to succeed in fulfilling even one word of the blessed counsels and exhortations, and surely the friends also have such a wish. A Baha'i must be a light to the horizons and a star shining from the dawning-place of splendor. If this be so, his relation is true; otherwise, the relation is metaphorical and fruitless, like a black person named Diamond, who in reality is a crow and raven, but whose name is Melodious Nightingale. What benefit is there in nominal association, and what fruit from the mere word "Baha'i"? One must be a true Baha'i and take refuge at the Sacred Threshold of the Infinite Lord.
- 4 I long for all the friends with heart and soul and yearn to behold their faces. And upon you be the Most Glorious Glory!
- 5 O dear ones of 'Abdu'l-Baha! If you knew how much I long for the friends and how I am occupied day and night with your remembrance and thought, you would surely soar with joy. You are the friends of the Most Great Name and the helpers of 'Abdu'l-Baha. You are under the protection of the Ancient Beauty's favors and are the true, sincere servants of the Almighty. Blessed are you, then blessed are you! Therefore, you are dear to 'Abdu'l-Baha, exalted and noble, companion and intimate, and partners and sharers in servitude at the Threshold of Baha.

DAS.1913-12-28x

مشکین و عنبرین شود یاران الهی باید بموجب وصایا و نصائح نور حقیقت جمال قدم روحی لعبته الفداء قیام کنند و یکیک را بموقع اجرا گذارند نه اینکه مجرد بخوانند و مودوع اوراق و الواح گذارند باید اوامر روحانیه و جسمانیّه اسم اعظم روحی لثربته الفداء در حیث شهود جلوه نماید و در احوال و اطوار یاران الهی مجسم و مصور گردد و الا چه ثمری و چه اثری

3 باری عبدالهآء را نهایت آمال اینکه بکلمه ئی از وصایا و نصائح مبارک موفق شود و یقین است یاران نیز چنین آرزو دارند بهائی باید شع آفاق باشد و نجم ساطع از افق اشراق اگر چنین است نسبتش حقیقی است و الا نسبت مجازی است و بی ثمر و بی پا مانند شخصی سیاهست نامش الماس و بحقیقت زاع و غراب است ولی اسمش بلبل خوش آواز از انتساب اسمی چه فایده و از لفظ بهائی چه ثمر بحقیقت باید بهائی بود و ملتجی بعتبه مقدسه حضرت نامتناهی

4 جمیع یاران را بجان و دل مشتاقم و آرزوی مشاهده دیدار مینمایم و علیکم الهآء الاهی

5 ای عزیزان عبدالهآء اگر بدانید که چه قدر اشتیاق بیاران دارم و چگونه شب و روز بذكر و یاد شما مشغولم البته از شادمانی پرواز مینمائید شما یاران اسم اعظمید و یاوران عبدالهآء در ظل الطاف جمال مبارکید و بندگان حقیقی صمیمی حضرت کبریا طوبی لکم ثم طوبی لهذا در نزد عبدالهآء عزیزید و جلیل و رفیقید و ندیم و در عبودیت عتبه بها شریکید و سهم

BRL_DAK#0868, MKT2.278, ASAT2.154,
MSHR2.343x, YHA1.133x, YHA1.378x

AB00990

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

Date: 1912 or <

- 1 O Trustworthy one of 'Abdu'l-Baha! Your letters arrived and caused joy and delight, for they brought glad tidings of the attraction and joy of the friends and good news of the progress of the Cause of God, the sincerity, steadfastness and firmness of the friends, even praise of the chosen ones, and spoke of the attributes and qualities of the beloved ones.

۱ ای امین عبداله‌آء نامه‌های شما رسید و سبب فرح و سرور گردید زیرا مرده از انجذاب و انبساط یاران داد و بشارت ترقی امر الله سبب خلوص و ثبوت و استقامت دوستان حتی ستایش اصفیا بود و ناطق به نعوت و اوصاف احبا
- 2 Thanks be to God that such souls have been raised up under the shadow of God's Cause who sacrifice their lives, demonstrate heavenly confirmation and success to all eyes, raise high the banner of the oneness of humanity, deliver the world from the bonds of ignorance, demolish the foundation of prejudice, and lay the basis of nearness to the Court of Grandeur. These souls are the essences of existence and the subtleties of being.

۲ شکر خدا را که چنین نفوسی در ظل امر الله مبعوث شدند که جانفشانی نمایند و تأیید و توفیق آسمانی بانظار بنمایند علم وحدت عالم انسانی برافرازند و جهانرا از قید جهل و نادانی برهاند بنیاد تعصب براندازند و اساس تقرب بارگاه کبریا بنهند این نفوس جواهر وجودند و لطائف موجود
- 3 Praise be to God, the divine call is raised high in all regions and from every direction human souls are hastening to the shadow of the Tree of the All-Merciful. The melody of the Supreme Concourse has reached all climes and the songs of the birds of the rose garden of the Supreme Concourse have set the pillars of the world in motion.

۳ الحمد لله در آفاق ندای الهی بلند است و از هر سمت نفوس انسانی بظل شجر رحمانی میشتابند آهنگ ملا اعلی بجمع اقالم رسیده و نعمات طیور گلشن ملا اعلی ارکان عالم را باهتزاز آورده
- 4 Despite this, the earthworms think they can demolish this mighty edifice and conceal the brilliant rays of this manifest Light. They wish to turn others away from the song of the nightingale of faithfulness and make them intimate companions of the crow and raven of the furnace of cruelty. They try to still the waves of the mighty ocean while calling the putrid water of a pond the water of life and making others drink it. They deprive others of the Euphrates while giving them brackish water to drink.

۴ باوجود این خراطین در فکر آند که این بنیان متین براندازند و اشعه ساطعه نور مبین پیوشانند از آهنگ بلبل وفا بیزار کنند و با زاغ و زغن گلخن جفا همدم و همراز نمایند بحر محیط را از موج باز دارند و ماء متن غدیر را ماء حیات گویند و بنوشانند از نهر فرات محروم کنند و از ملح اجاج سیراب نمایند
- 5 Alas! Alas! If the high notes of the nightingale of mystery were to cease from the world, the croaking of the ill-voiced raven would not become acceptable to the ears of the people of mystery. And if the sweet fragrance of the highest Paradise were cut off, the foul odor of carrion would not become acceptable to the people of understanding. This is delusion, mere delusion, and the brilliant rays of the Covenant are arrows, mere arrows, to the breasts and eyes of the people of hypocrisy.

۵ هیات هیات اگر شهناز غنلیب راز از جهان منقطع شود نعیب زاغ بدآواز مقبول آذان اهل راز نگرده و رائحه طیه جنت علیا اگر منقطع شود رائحه خبیثه دفراء مقبول اهل انتباه نشود این وهم است وهم و اشعه ساطعه میثاق بر صدور و اعین اهل نفاق سهم است سهم
- 6 In any case, convey to each of the divine friends 'Abdu'l-Baha's message of longing and impart the Most Wondrous,

۶ باری یاران الهی را از قبل عبداله‌آء هریک پیام اشتیاق برسان و تحیت ابداعی ابھی ابلاغ فرما و

Most Glorious greetings. Say that the Prisoner of the pit, the oppressed 'Abdu'l-Baha, has journeyed to the realm of the moon of Canaan, and from the bounties of the Sacred Threshold hopes that perhaps he may be successful in rendering a service and arise in servitude.

بگو که اسیر چاه عبدالبهاء مظلوم بکشور ماه
کنعانی رحلت نمود و از فیوضات عتبه مقدسه
امید چنان دارد که بلکه در سفر بخدمتی موفق
گردد و بعبودیتی قیام نماید

- 7 O divine friends! This is the time for the arena and the moment for expending effort and sacrificing life. Such an opportunity will not come to hand at every moment. Each soul is occupied with their own thoughts and familiar with promoting political aims, engaged in conflict and contention night and day with no opportunity for anything else. Therefore the friends must show forth the white hand and arise in the greatest guidance. Now is the time for sowing seeds and the season for benefiting from the cloud of the spring rain of mercy.

7 ای یاران الهی وقت میدانست و هنگام بذل
همت و جانفشانی هر وقت چنین فرصت بدست
نیاید هر نفسی بفکر خود مشغول و بترویج مقاصد
سیاسی مألوف و در نزاع و جدال شب و روز
فرصت امر دیگر ندارد پس باید یاران ید بیضا
بنمایند و بهدایت کبری قیام فرمایند حال وقت
تخم افشانیست و هنگام استفاضه از ابر رحمت
نیسانی

- 8 All the friends are mentioned in the Court of Oneness of the Blessed Beauty, included in His favors and bounties, and in the Supreme Concourse are described with the most beautiful praise and attributes. And upon you be the Most Glorious Glory.

8 جمیع دوستان در بارگاه احدیت جمال مبارک
مذکور و به الطاف و عنایت مشمول و در ملأ
اعلی باحسن محامد و نعوت موصوف و علیک
البهاء الابهی

INBA16:161, MKT9.031, MMK3#285
p.207, AMK.059-060

AB02617

To: *Mirza Fadhullah, in Van*

Date: 1912 or <

- 1 O thou who art the grace from God!
- 2 Although we wander lost and bewildered in the plains and deserts of America, and are homeless and adrift in the Western lands, yet in great gatherings and mighty assemblies, even in churches, we cry out and call to the Kingdom of God. The blessed Cause is proclaimed and proofs are established demonstrating the power of the Greatest Name, and even the power of the Holy Spirit of the Seal of the Prophets, the mighty Messenger, is clearly and conclusively proven.
- 3 From the day of the appearance of the Prophet until now, no mention of good was made of Him here - people would only speak of Him with contempt. It was impossible to mention His name in churches and temples. Now, praise be to God, through

1 ایها الفضل من الله

2 هرچند در دشت و صحرای امریک سرگشته و
سرگردانیم و در ممالک غرب گمگشته و بی سرو
سامان ولی در مجامع عظمی و محافل کبری حتی
در کائس نعره زنان ندا بملکوت الهی مینمائیم و
اعلان امر مبارک و اقامه برهان و اثبات قدرت
اسم اعظم حتی قوه روح القدس حضرت خاتم
انبیا رسول کبریا ببیان صریح و سلطان مبین
میشود

3 از یوم ظهور حضرت رسول تا یومنا هذا ذکر
خیری از آنحضرت در اینجا نبود کسی جز بتوهین
ذکری نمیکرد در کائس و معابد نام آنحضرت
بردن ممکن نبود حال الحمد لله بقوه جمال مبارک

the power of the Blessed Beauty, the truth of the Seal of the Prophets and Guide of all paths is proven in great churches, and the listeners remain silent, with not a soul raising any objection.

- 4 Observe what the power and influence of the Blessed Beauty has accomplished - that the truth of the Seal of the Prophets is proven in great churches in the presence of leaders and priests with the utmost eloquence and sweetness, and all listen, and not even a whisper is heard from them. In any case, it is hoped this will have a great effect.
- 5 I thought of you now and despite being occupied day and night, I undertook to write this letter, for praise be to God, the dawn of guidance has shone brilliantly from the horizon of heart and soul, and its radiant rays have struck the pillars. The tongue has engaged in praise of the Lord and the heart has become a garden of paradise.
- 6 Convey the most wondrous and glorious greetings to all the friends. And upon you be the Most Glorious Glory.

در کائنات عظمی اثبات حقیقت حضرت خاتم
رسل و هادی سبیل میشود و مستمعین ساکت
و صامت ابداً نفسی اعتراض ننماید

4 ملاحظه کنید که قوه و نفوذ جمال مبارک چه
کرده که اثبات حقیقت خاتم انبیا در کلیساهای
عظمی بحضور رؤسا و قسّیسا در نهایت بلاغت
و ملاحظت میشود و همه گوش میدهند و لاتسمع
لهم همساً باری امید چنانست که تأثیر عظمی
نماید

5 حال بیاد شما افتادم و باوجود مشغولیت شبانه روز
بنگارش این نامه پرداختم که الحمد لله از افق دل
و جان صبح هدی درخشنده و تابان گشت و
پرتو درخشنده بر ارکان زد لسان بذکر حضرت
یزدان پرداخت و جنان روضه رضوان شد

6 جمیع یاران را تحیت ابدع ابهی برسان و علیک
البهاء الابهی

MMK5#065 p.058x, MJDF.120

AB05179

To: *Mirza Muhammad Baqir (Bandarjaz) et al., in Bandar Jaz*

Date: 1912 or <

- 1 O two servants of the Abha Beauty! This morning I was thinking of you and read your letter. My heart was so moved that I immediately set about responding.
- 2 O two candles kindled by the fire of the love of God! Strive to keep alight the lamp of the martyred Shaykh Ahmad and make his garden the envy of flower beds and rose gardens. Arise to emulate his character and conduct, drink from his fountain, and sweeten your palate with the sweetness of his holy purposes. Follow in his footsteps, seek his way, and aspire to his virtuous nature, that you may bring joy to the one who has ascended unto God, Mirza 'Inayatu'llah.
- 3 For that faithful servant of God is watching you from the highest horizon, awaiting the appearance of signs of sanctity and

1 ای دو بنده جمال ابهی در این صبحم بیاد شما
افتادم و نامه شما خواندم قلب چنان بحرکت
آمد که فوراً بجواب پرداختم

2 که ای دو شمع افروخته بنار محبة الله همتی بنمائید
که سراج حضرت شیخ احمد شهید را روشن
نمائید و بوستانش را رشک گلزار و گلشن کنید
به اخلاق و اطوار او قیام نمائید و از چشمه او
بنوشید و از حلاوت مقاصد مقدسه او کامرا
شیرین نمائید پی او گیرید و روش او جوئید
و خلق و خوی او آرزو نمائید تا سبب سرور
متصاعد الی الله میرزا عنایت الله گردید

3 چه که آن بنده صادق حق از افق اعلی ناظر
بشما است و منتظر ظهور آثار تقدیس و تنزیه از

detachment from you. Surely do not rest for a moment nor seek comfort for an instant until this great bounty and beautiful reward is achieved.

شما البته دمی نیاسائید و آنی راحت نجوئید تا این فیض عظیم و سیب جمیل حاصل گردد

4 And upon you both be the Glory.

و علیکم البهاء 4

NJB_v04#06 p.003

AB05058

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

Date: 1912 or <

1 O trustworthy one of 'Abdu'l-Baha!

ای امین عبداله‌آء 1

2 The letters arrived. Truly you are in the utmost hardship and enduring difficulties. Whatever praise you offered regarding the friends of God and handmaidens of the All-Merciful was all in accordance with reality. I too know this and am aware of it. And I testify that you are benevolent to all and a truthful witness. Therefore whatever good testimony you give regarding anyone accords with reality, for you have no personal motives and are not thinking of yourself. All your thoughts are focused on the good-pleasure of the Blessed Beauty and your aims are the welfare of all.

2 نامه‌ها رسید فی‌الحقیقه در نهایت زحمتی و متحمل مشقت و آنچه ستایش در حق احبای الهی و اماء رحمن نمودی جمیع مطابق واقع من نیز چنین دانم و مطلعم و من شهادت میدهم که تو خیرخواه عمومی و شاهد صادق لهذا در حق نفسی آنچه شهادت خیر دهی مطابق واقع زیرا از خود غرضی نداری و در فکر نفس خویش نیستی جمیع فکر منقطع برضای جمال مبارکست و مقاصدت خیر عموم

3 Convey to all the divine friends with utmost longing the Most Glorious and Most Wondrous greetings. In public gatherings and assemblies I cry out night and day, and besides this, due to the numerous visits from questioners, I have no opportunity to write even a word. Therefore I write briefly that wherever you are, you are with me and not separated from me. You must engage in services in those regions.

3 جمیع یاران الهی را بکمال اشتیاق تحیت ابدع ابی ابلاغ نما من در محافل و مجامع عمومی شب و روز فریاد میزنم و ماعدای این از کثرت مراجعت اهل مسائل فرصت تحریر یک کلمه ندارم لهذا مختصر مینگارم که در هر جائی پیش منی از من انفکاک نداری باید در آنصناعات بخدمات پرداززی

4 Convey respectful greetings to each and every one of the friends of God and handmaidens of the All-Merciful.

4 جمیع یاران الهی و اماء رحمن را فرداً فرداً تحیت محترمانه برسان

INBA16:157, MKT9.030

AB12476*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1912 or <*

- 1 O you who are firm in the Covenant! Due to lack of time, I am compelled to be brief. Your letter dated the 24th of Jamadiyu'l-Avval was received. 1 ای ثابت برپیمان از قَلّت فرصت مجبور بر اختصارم نامهء مورّخ بیست و چهارم جمادی الاول وصول یافت
- 2 You had written about Sawlatu'd-Dawlih. It is impossible for anyone to harm the Cause of God and not receive the recompense of their deeds. At most, they are given some respite so that it may serve as a warning. And Sawlat will completely lose his might. 2 از صولۀ الدّوله مرقوم نموده بودی ممکن نیست نفسی ضرری بامر الله وارد آورد و بجزای اعمال خویش نرسد نهایت اینست که مهلتی دهد تا سبب انتباه گردد و صولت بکلی از صولت خواهد افتاد
- 3 The news of the illness of Jinab-i-'Andalib caused much sorrow, for that noble being has become frail and weak from severe hardships. The friends of God must show him the utmost care and consideration, for he is very dear to 'Abdu'l-Baha and is among the old believers of the Blessed Beauty. 3 از خبر اعتلال مزاج جناب عندلیب بسیار اندوه رخ داد زیرا آنوجود شریف از شدّت متاعب نحیف شده و ضعیف گشته احبای الهی باید نهایت مواظبت را در حق او مجری دارند و مراعاتشانرا منظور نمایند زیرا نزد عبدالبهاء بسیار عزیز است و از قدمای احبای جمال مبارکست
- 4 And upon you be the Most Glorious Glory. 4 و علیک البهاء الأبهی

INBA85:446b, BSHI.068-069

AB07766*To: Chairman of the Peace Society in New York**Date: 1912 or <*

- 1 Respected President of the Peace Society between Nations and States, esteemed person: 1 حضرت رئیس جمعیت صلح بین ملل و دول محترم شخص محترما
- 2 Your benevolent aims are truly worthy of praise, and we too have such aims - that the banner of the Most Great Peace may wave at the pole of the world and the pavilion of the unity of the human race may cast its shade upon East and West, that the divine light may illumine the world and the darkness of enmity and rancor may vanish from the face of the earth. I was very grateful for your invitation, but compelling circumstances now necessitate travel to the East. In the coming spring I shall come 2 مقاصد خیریهء آنجناب فی الحقیقه سزاوار ستایش است و ما را نیز مقاصد چنین که علم صلح اکبر در قطب عالم موج زند و خیمهء وحدت عالم انسانی بر شرق و غرب سایه افکند نورانیت الهیه جهان را روشن نماید و ظلمت عداوت و کین از روی زمین برافتد از دعوت شما بسیار ممنون شدم ولی حال اسباب مجبره باعث حرکت به

to the blessed land of America to meet with true friends, and I beseech from God's favors confirmation for your benevolent aims. Please accept my utmost respects.

شرق است در بهار آینده محض ملاقات دوستان
حقیقی بخطه مبارک امریک خواهی آمد و
از الطاف حق مقاصد خیریه شما را تأیید طلبم
و نهایت احترامات مرا در حق خویش قبول
فرمائید

MKT4.162a, NJB_v02#14-16 p.006

AB07275

To: Siyyid Asadullah Qumi, in Port Said

Date: 1912 or <

- 1 O servant of the Blessed Beauty! Your letters arrived and the correspondence you sent was received. Two packages of letters came from Iran addressed to Jinab-i-Aqa Ahmad. Without opening them, he forwarded them. There were letters enclosed which are being sent. Similarly, letters were written to other directions which are being sent for you to forward. Be confident in the grace and favor of the Most Desired One and strive with the utmost steadfastness and firmness in service.

1 ای بنده جمال مبارک نامه های شما رسید و
مکاتیب که ارسال نمودید واصل گردید دو
بسته مکاتیب از ایران آمد باسم جناب آقا احمد
باز ننموده و ارسال نمود مکاتیبی در جوف
داشت ارسال میگردد همچنین مکاتیبی بسائر
جهات تحریر شد ارسال میشود که بفرستید
مطمئن به فضل و عنایت حضرت مقصود باش
و در کمال استقامت و ثبوت در خدمت بکوش

- 2 And upon you be the Most Glorious Glory!

2 و علیک البهاء الأبهی

INBA17:227

AB08393

To: Aqa Siyyid Jamal, in Isfahan

Date: 1912 or <

- 1 Praise be to Him Who has rent asunder the veils and lifted the coverings and removed the barriers, whereupon the lights shone forth upon all regions and scattered the dense clouds that had gathered on the horizon of the world, until the Most Great Luminary appeared and through its manifestation illumined the horizons of the nations.

1 حمداً لمن هتك الأستار و كشف النقاب و
أزاح الحجاب فأشرقت الأنوار على الأفطار و
شتت شمل الغيوم المتكاثفة على افق العالم حتى
ظهر نیر الأعظم و لاح بظهوره آفاق الأمم

- 2 And may salutations, greetings and glory rest upon those souls who have acquired these lights and rent asunder the veils and become aware of the mysteries and witnessed the signs and were gathered in the company of the righteous and arose to serve their chosen Lord and diffused the fragrances and chanted the manifest verses and were gladdened by the glad-tidings and turned to the allusions and hearkened to the striking of the Trump from the Supreme Concourse.
- 2 والصَّلوة والتَّحِيَّة والبَهَاء على نفوس اقتبست من تلك الأنوار و هتك الأستار واطلعت بالأسرار و شاهدت الآثار و حشرت في زمرة الأبرار و قامت على خدمة ربها المختار و نشرت النفحات و رتلت الآيات البيّنات و انشرفت بالبشارات و التفتت الى الاشارات و استمعت لنقرات التأقور من الملاء الأعلى
- 3 Glorified be my Most Glorious Lord! And upon thee be greetings and praise.
- 3 فسبحان ربّي الأبهى و عليك التَّحِيَّة و الثَّناء

AMK.180-180a

AB08301

To: Tuba Afnan, in Shiraz

Date: 1912 or <

- 1 O leaf of the Blessed Tree! This dream is true. The chain of servitude to the Blessed Beauty is connected to and associated with the Greatest Name, and the keys are an indication that this chain of servitude is the means of opening doors and is in every way a protection for the heart and soul and a safeguard for the spirit and mind.
- 1 ای ورقهء سدرهء مبارکه این رؤیا صادقست زنجیر کنیزی جمال مبارک است و مربوط باسم اعظم یعنی منسوب بآن و کلیدها اشاره بآن است که این زنجیر کنیزی سبب فتوح ابوابست و جمیع حرز دل و جان است و حفظ روح و روان
- 2 Make the honored handmaiden of God, your esteemed mother, happy through divine favors, and fill with hope, through God's loving-kindness, the handmaiden of God, the daughter of Aqa Mirza Muhammad-Sadiq-i-Khabbaz.
- 2 امة الله المحترمه والدهء جلیله را بالطاف حقّ خورسند نما و امة الله صبیّه آقا میرزا محمد صادق خباز را بعنایت الهیه امیدوار کن
- 3 And upon thee be the Most Glorious Glory.
- 3 و عليك البَهَاء الأبهى ع
- 4 There was absolutely no time to write.
- 4 فرصت تحریر ابداً نبود

INBA87:343a, INBA52:351a

AB09548*To: Spiritual Assembly of Tihiran**Date: 1912 or <*

- | | |
|---|---|
| <p>1 O respected souls! Yesterday letters were received from Tamaddun'ul-Mulk regarding the London Congress, which are being forwarded for your information. Read them to the friends.</p> <p>2 Night and day I supplicate with utmost humility and imploring at the threshold of the Blessed Beauty, beseeching confirmation and success for you.</p> <p>3 I am bound for those western horizons that I may perhaps make a feeble movement in servitude at the Sacred Threshold of the Abha Beauty.</p> <p>4 This was written in great haste - kindly excuse me.</p> | <p>1 ای نفوس محترمه از تمدن الملک مکاتیب دیروز در خصوص کنگره لندن رسید محض اطلاع شما ارسال گشت از برای اجباء بخوانید</p> <p>2 در شب و روز بدرگاه جمال مبارک در نهایت عجز و نیاز لابه و زاری نمایم و شما را تأیید و توفیق خواهم</p> <p>3 عازم آن آفاق غربیم که شاید حرکت مذبوحی در عبودیت آستان مقدس جمال ابهی نمایم</p> <p>4 در نهایت تعجیل مرقوم گردید معذور دارید</p> |
|---|---|

INBA16:218

AB09661*To: Siyyid Asadullah Qumi, in Washington, DC**Date: 1912 or <*

- | | |
|--|--|
| <p>1 O Asad! I swear by the life of the friends that I have no time to speak or sleep or write, and I pen these few words as though they were but a light refreshment, for I am occupied with work and heavily burdened. You know this, and from these brief words you can read much.</p> <p>2 Health is attained but rest is lost. The night is an arena of divine address, the day immersed in replies. The morning brings tumult, the evening brings clamor, noon brings uproar, mid-night brings murmuring, and dawn brings commotion. Consider then what news there is!</p> | <p>1 جناب اسد بجان یاران قسم که وقت گفتن و خفتن و نگاشتن ندارم و این دو کلمه را مانند تنقل مینگارم زیرا مشغول کارم و سنگین بارم تو میدانی و از مختصر مفصل میخوانی</p> <p>2 صحت حاصل راحت زائل شب میدان خطابت روز انهماک در جواب است صبح غلغله است شام ولوله است ظهر دمدمه است نیمه شب زمزمه است وقت سحر همهمه است دیگر ملاحظه کن که چه خبر است</p> |
|--|--|

MKT8.211a

AB09835*To: Employees of Ghulam-Ali Davafurush, in Tihiran**Date: 1912 or <*

- 1 O ye servants of the Desired One! Jinab-i-Aqa Ghulam-'Ali has arrived and offers the utmost praise for the faith, certitude and sincerity of those friends. This has therefore brought joy. Through the special favors of the All-Forgiving Lord, there is abundant hope that ye may be confirmed to render praiseworthy services under the protection of the Luminary of the Day of Manifestation, and be accepted and drawn nigh at the Threshold of Divine Oneness.

1 طهران اجزاء دواخانه آقا غلامعلی علیهم بهاء الله
الاهی هوای بندگان حضرت مقصود جناب آقا
غلامعلی وارد و از ایمان و ایقان و خلوص آن
یاران نهایت ستایش مینمایند لهذا مورث سرور
گردید از الطاف خاصه رب غفور امید موفور
است که در پناه نیر یوم ظهور مؤید بخدمات
مشیکوره گردید و در درگاه احدیت مقبول و
مقرب باشید

- 2 And upon you be the Most Glorious Glory.

2 و علیکم البهاء الاهی

INBA85:548a, DBR.074

AB10731*To: Valiyullah Varqa**Date: 1912 or <*

- 1 O friend of God! The separation has been prolonged, the yearning has intensified. The letter arrived and the rays of the morn of joy dawned. Alas, that there is no opportunity to reply, no respite to write. Soon I shall see your face and gather roses from your garden, O my beloved friend!

1 ولیّ خدايا فرقت امتداد یافت اشتیاق اشتداد
یافت نامه رسید پرتو صبح مسرت دمید افسوس
که فرصت جواب نیست و مهلت خطاب نیست
عنقریب روی تو بینم و گل از باغ تو چینم ای
ولیّ دلنشینم ع

- 2 I long to see the esteemed Khan and send greetings to the honored doctor.

2 جناب خان محترم را مشتاقم و دکتر مکرم را
تحیت میرسانم

BRL_DAK#0593, AHB_121BE #11-12
p.372

AB10513*Date: 1912 or <*

O newspaper of the world, convey a blessed message to the people of the world that this century is a luminous century and this age is the age of the All-Merciful. The dawn of guidance has risen. The Sun of Truth has shone with utmost heat. Consider the time as precious. Open your eyes that you may behold the lights. Open your ears that you may hear the call of the Kingdom.

ای روزنامهء عالم پیامی مبارک باهل عالم برسان
که این قرن نورانی است و این عصر عصر
رحمانی صبح هدایت طلوع یافته است شمس
حقیقت بنهایت حرارت درخشیده است وقت
را غنیمت شمیرید چشم بگشائید تا مشاهدهء انوار
نمائید گوش بگشائید تا ندای ملکوت بشنوید

NJB_v03#17 p.003

AB12781*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan)**Date: 1912 or <*

- 1 Jinab-i-Bashir-Ilahi: You are continually giving glad-tidings of the spirituality of the servants of the All-Merciful One. Upon you be the Most Glorious Glory.
- 2 His honor Bashir - His honor Afnan Aqa Mirza Muhsin has requested the seal impression on these receipts.

1 جناب بشیرالهی همواره بشارت از روحانیت
بندگان حضرت رحانیت میدهی و علیک البهاء
الاهی ع ع

2 جناب بشیر جناب افنان آقا میرزا محسن خواهش
مهر این قبوضات نموده است

INBA85:469, BSHI.122b

Study guide to this volume

By November 1912, ‘Abdu’l-Baha’s westward journey has completed its arc, and the volume covers the return passage: Sacramento, Denver, Chicago for a third visit, Cincinnati, and then Washington DC. The character of the period is elegiac without being passive — this is ‘Abdu’l-Baha among friends He has now visited multiple times, completing a work He described as His entire reason for making the journey. The Balkan War, which erupted in October, provides a dark backdrop to every public address: the bloodshed of the Balkans is not distant news but a living illustration of everything ‘Abdu’l-Baha has been warning against. A remarkable range of audiences characterizes this phase — Chicago Baha’i gatherings, a socialist group, Cincinnati philanthropists, the Universalist Church and the Eighth Street Synagogue in Washington — and the addresses move with great assurance between the intimate and the cosmic, between institutional counsel and prophetic urgency. Six themes define the volume’s contribution: the marks of a living Baha’i community; the principles of consultation and the vision of the Mashriqu’l-Adhkar; America’s unique responsibility for international peace; the foundations of genuine spiritual brotherhood; the Manifestations of God as universal educators; and the fulfillment of Baha’u’llah’s prophecies in the events then unfolding.

Living Proof: Martyrdom, Sacrifice, and the Spirit of the East

Key Passages

The Blessed Perfection, Baha’u’llah, endured hardships and vicissitudes nearly fifty years. There was no ordeal or difficulty He did not experience, yet He endured all in perfect joy and happiness. Those who beheld Him were assured of His great happiness, for no trace of sadness or sorrow was ever visible upon His face. Even in prison He was like a king enthroned in majesty and greatness, and He ever bore Himself with supreme confidence and dignity. — ABU0066

When this Cause appeared in the Orient, the friends and followers were self-sacrificing to the utmost, forfeiting everything. Recently, in Yazd two hundred of the Baha’i friends were cruelly slain. They went to the place of martyrdom in the utmost ecstasy of attraction, smiling with joy and gratitude upon their persecutors. Some of them offered sweetmeats to their executioners, saying, “Taste of this in order that with sweetness and enjoyment you may bestow upon us the blessed cup of martyrdom.”... Many of them died, crying out, “O Lord! Forgive them; they know not what they do. If they knew, they would not commit this wrong.” — ABU0066

I hope that you may serve even more faithfully and take precedence over all the other friends. May the fire of the love of God be so enkindled in Chicago that all the cities in America shall be ignited. This is my hope. My third visit here expresses the degree of my longing to see you and the extent of my love. May you attain such a condition of spirituality that the people will be astounded, saying, “Verily, these souls are proofs in themselves of the validity of Baha’u’llah, for through His training they have been completely regenerated.” — ABU0066

Context for Study

The November 1 address to the Chicago Baha’i community (ABU0066) is one of the most emotionally layered texts in the American corpus. ‘Abdu’l-Baha opens with Baha’u’llah as the supreme exemplar of suffering-borne-in-joy — a prisoner who appeared to onlookers as an enthroned king — before turning to the contemporary witnesses of the same spirit: the martyrs of Yazd, whose behavior in the moment of execution — offering sweetmeats, crying out for their persecutors’ forgiveness — astonished even their killers. The parallel between Baha’u’llah’s prison-joy and the martyrs’ sweetmeat-gift is deliberate: both are instances of a transforming love that reverses the expected emotional logic of suffering. The martyrs’ cry “they know not what they do” is verbatim from Luke 23:34, placing them explicitly in the lineage of Christ’s own forgiveness from the cross. The movement from this account to the charge to Chicago believers — “become proofs in yourselves” — is the pivot of the address. The Western believers are asked to embody, in the conditions of their own comfortable lives, the same spirit that the Eastern martyrs demonstrated under torture. This is a severe demand, and ‘Abdu’l-Baha knows it; the comparison is made with love rather than reproach. The theological claim is that divine transformation is genuine — that the Cause of Baha’u’llah actually produces this quality of spiritual life, and that its presence in ordinary people constitutes the most convincing argument for its divine origin.

Questions for Reflection

1. The martyrs of Yazd offered sweetmeats to their executioners. How does this act compare with Christ’s prayer for His executioners, with Stephen’s prayer in Acts 7:60, and with Socrates’ calm before his executioners in Plato’s *Phaedo*? What does the comparison reveal about the relationship between martyrdom and moral witness?
2. ‘Abdu’l-Baha describes Baha’u’llah in prison as a king “enthroned in majesty and greatness.” What spiritual principle underlies this paradox of imprisoned majesty — and how does it relate to the Christian theology of the cross as glory, or the Sufi concept of the Beloved who is always sovereign regardless of outward condition?
3. The charge to be “proofs in themselves of the validity of Baha’u’llah” places the burden of apologetics on the quality of the believer’s life. How adequate is this form of argument for the truth of a religion — and where does it become insufficient?
4. ‘Abdu’l-Baha visits Chicago for the third time, expressing the degree of his longing. What does the repeated pastoral visit reveal about the relationship between a teacher and a community, and how does this model of accompaniment compare with the apostolic model in Paul’s letters?

5. The Eastern believers are presented as models for the Western believers. What are the risks of this kind of trans-cultural moral exemplification — and what disciplines might help a community learn from another tradition's witnesses without exoticizing them?

Consultation, the Mashriqu'l-Adhkar, and the Shape of Community

Key Passages

“The first duty of the members is to effect their own unity and harmony, in order to obtain good results. If there be no unity, or the Committee becomes the cause of inharmony, undoubtedly, it is better that it does not exist. If the Committee of Consultation or the general assembly becomes the cause of unhappiness, it must be abandoned. How pleased I was with the friends in California. They said: ‘We do not want a Committee of Consultation lest we fall into the thought of leadership and superiority and become the cause of dissension.’” — ABU1822

Some friends asked about the matter of singing and chanting in the Mashriqu'l-Adhkar: ‘Abdu'l-Baha said that the recitation of the Holy Writings and prayers, whether in verse or prose, should be performed by singing and chanting. “However,” he added, “I do not interfere in such matters that have not been explicitly revealed in the Text. Whatsoever the Universal House of Justice may prescribe at any time, the same shall be the accepted criterion.”’ — ABU3315

The Mashriqu'l-Adhkar is circular in shape. It has nine paths, nine gardens, nine pools with fountains and nine gates. Each path will lead to a center such as an orphanage, a hospital, a school, a university and other buildings that are dependencies of the Mashriqu'l-Adhkar. In the building there will be an organ, balconies and a rostrum especially for prayers and devotional programs but addresses may be given there as well. — ABU2854

Context for Study

The November 2 counsel on the Spiritual Committee of Consultation (ABU1822) and the related passages on the Mashriqu'l-Adhkar (ABU3315, ABU2854) together articulate a vision of community organization governed by a single principle: unity of spirit precedes and conditions all function. The startling willingness to recommend abandoning a committee that produces disharmony — “it is better that it does not exist” — places spiritual fruit above institutional form and inverts the usual logic of institutional preservation. The California friends' caution about leadership rivalry is praised as spiritually wiser than the impulse to organize. The Mashriqu'l-Adhkar passages give this principle a physical form: the House of Worship is circular, with nine paths each leading outward to a social institution — school, hospital, orphanage, university. The building itself is designed as a center radiating outward into service, not a monument to institutional achievement. The recitation of prayers and writings through chanting is affirmed, while matters not revealed in the text are referred to the Universal House of Justice — an instance of the same principle in a different

key: where the text is silent, the institutional mechanism of consultation fills the space. Students of comparative ecclesiology will find in these passages a vision of community life that differs from both hierarchical models (where authority is vested in ordained clergy) and congregationalist models (where authority is distributed among the gathered community) — it is a covenantal model in which all authority is referred to the written text, to the appointed interpreter, and to the elected body of consultation.

Questions for Reflection

1. ‘Abdu’l-Baha says that a committee that causes disharmony should be abandoned. Is this a practical principle of institutional design, a spiritual standard, or both? How does it compare with Paul’s criteria for evaluating spiritual gifts (1 Corinthians 14:26: “let all things be done for edification”)?
2. The Mashriqu’l-Adhkar design places devotion at the center and radiates outward into social service through nine paths. What does this architectural theology say about the relationship between worship and social action? How does it compare with the Christian cathedral’s traditional function as both sacred space and civic center?
3. The instruction to defer on unspecified matters to the Universal House of Justice exemplifies a principle of legislative discretion operating within a revealed framework. How does this compare with Islamic *ijtihād* (independent legal reasoning within Qur’anic bounds) and with the English common-law tradition of judicial interpretation?
4. The California believers who declined to form a committee out of fear of generating rivalry are praised. Does this represent wisdom or avoidance? When is institutional diffidence appropriate, and when does it become an abdication of responsibility?
5. How does the vision of community described in these passages — circle, nine gates, devotion radiating into service — relate to the social teachings on economic justice articulated elsewhere in the American addresses? Is the Mashriqu’l-Adhkar’s architecture a symbol of economic principles, or does it operate on a different level?

America’s Calling: International Peace and the Parliament of Man

Key Passages

As we are in Cincinnati, the home of President Taft, who has rendered such noble service in the cause of peace, I will dictate a statement for the people of Cincinnati and America generally. America has arisen to spread the teachings of peace, to increase the illumination of humankind and bestow happiness and prosperity upon the children of men. These are the principles and evidences of divine civilization. America is a noble nation, the standard-bearer of peace throughout the world, shedding light to all regions.
— ABU0788

Foreign nations are not untrammelled and free from intrigues and complications like the United States; therefore, they are not able to bring about universal harmony. But

America — praise be to God! — is at peace with all the world and is worthy of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will accept. All nations will join in adopting the teachings of Baha'u'llah revealed more than fifty years ago. In His Epistles He asked the parliaments of the world to send their wisest and best men to an international world conference which should decide all questions between the peoples and establish universal peace. — ABU0788

My aim is to create harmony and concord among the different groups and to eradicate prejudice, hatred and enmity so that the peoples and nations of the world may become brothers and well-wishers of mankind and not engage in wars and massacres, and that catastrophes such as that in the Balkans with their bloodshed and annihilation of families may not occur again. Until such events cease, humanity will find no rest, the tabernacle of universal peace will not be raised and the oneness of the world of man will not be realized. — ABU1617

Context for Study

The Cincinnati address (ABU0788) and the conversation with a physician en route to Washington (ABU1617) give this volume its most explicit statement of America's geopolitical vocation. The argument for America's suitability is both geographical and constitutional: its distance from European power rivalries, its federal structure, its relative freedom from entangling alliances, and the relative comfort of its laboring classes (compared with the grinding poverty of European peasants) all position it to raise the banner of international peace without the self-interested calculations that compromise European statesmanship. The vision of an international "highest court of appeal" or "parliament of man" anticipated what would become the League of Nations (1920) and later the United Nations (1945). That this vision was articulated by a Persian prisoner writing from the Ottoman fortress of Akka in the 1860s — and now being proclaimed in the city of the American president who had worked for peace treaties — gave it a historical resonance 'Abdu'l-Baha explicitly invoked. The Balkan background sharpened everything: the catastrophe in southeastern Europe was not distant news but an illustration of what the absence of binding international institutions actually costs. The charge is prophetic rather than merely political: 'Abdu'l-Baha is not recommending a policy position but announcing what the Will of God for this era requires, and placing before Americans the question of whether they will rise to meet it.

Questions for Reflection

1. 'Abdu'l-Baha identifies America's geographic isolation, federal structure, and freedom from old-world rivalry as conditions that make it suited to lead toward international peace. How has American history since 1912 confirmed, challenged, or complicated this assessment?
2. The vision of a "parliament of man" with binding authority over international disputes was considered utopian in 1912 and remains contested today. What would make such an institution genuinely effective — and what conditions of international life stand in its way?
3. 'Abdu'l-Baha places peace alongside the oneness of humanity and the abolition of prejudice as a single integrated program. Is peace achievable without the abolition of prejudice — or does the order of 'Abdu'l-Baha's teaching imply that inner transformation must precede institutional change?

4. The Balkan War is invoked as evidence for the urgency of Baha'u'llah's program for international peace. How does this mode of historical argument — pointing to contemporary catastrophe as proof of a teaching's necessity — compare with prophetic argument in the Hebrew Bible and with the jeremiad tradition in American preaching?
5. 'Abdu'l-Baha's correspondence as prisoner from Akka to the kings and presidents of the earth is described as a prior proclamation of the same vision being articulated in Cincinnati. What is the relationship between prophetic proclamation and political action — and what role can religious communities play in building the institutional conditions for peace?

Spiritual Brotherhood: The Only Indissoluble Bond

Key Passages

Brotherhood, or fraternity, is of different kinds. It may be family association, the intimate relationship of the household. This is limited and subject to change and disruption... Another form of fraternity is manifest in patriotism... This is also limited and subject to change and disintegration... Still another brotherhood is that which arises from racial unity... There is a fourth kind of brotherhood, the attitude of man toward humanity itself, the altruistic love of humankind... Although this is unlimited, it is, nevertheless, susceptible to change and destruction. — ABU0009

Therefore, the Lord of mankind has caused His holy, divine Manifestations to come into the world. He has revealed His heavenly Books in order to establish spiritual brotherhood and through the power of the Holy Spirit has made it practicable for perfect fraternity to be realized among mankind. And when through the breaths of the Holy Spirit this perfect fraternity and agreement are established amongst men — this brotherhood and love being spiritual in character, this loving-kindness being heavenly, these constraining bonds being divine — a unity appears which is indissoluble, unchanging and never subject to transformation. — ABU0009

God is one, the effulgence of God is one, and humanity constitutes the servants of that one God. God is kind to all. He creates and provides for all, and all are under His care and protection. The Sun of Truth, the Word of God, shines upon all mankind; the divine cloud pours down its precious rain; the gentle zephyrs of His mercy blow, and all humanity is submerged in the ocean of His eternal justice and loving-kindness. — ABU0002

Context for Study

The Universalist Church address on November 6 (ABU0009) and the synagogue address the following evening (ABU0002) together develop the most sustained argument of the Washington period. 'Abdu'l-Baha distinguishes four types of human solidarity — family, patriotic, racial, and altruistic — and finds each, on examination, to be limited and fragile. Family love is subject to internal disruption; patriotism produces the very wars it pretends to prevent; racial fraternity generates its own forms of hostile exclusion; and even humanitarian altruism, without a grounding in the

sacred, proves “susceptible to change and destruction.” The argument is not that these forms of solidarity are worthless but that they are insufficient: each applies a real force over a limited range, but none is capable of the universal, unchanging bond that human civilization requires. The solution ‘Abdu'l-Baha proposes is the spiritually grounded fraternity produced by the “breaths of the Holy Spirit” through the teachings of the divine Manifestations — a bond he illustrates with the historical example of the early Christian community, described even by the pagan physician Galen as a fellowship whose members would “willingly sacrifice their lives for each other.” The Universalist Church setting is deliberate: a congregation already committed to the widest possible circle of human inclusivity is invited to consider whether even universal altruism, without spiritual grounding, can sustain itself through the trials of history. The synagogue address then grounds the entire argument in the simplest possible theological foundation: one God, one humanity, one sun of truth — a foundation from which the exclusions of religious prejudice have no logical warrant.

Questions for Reflection

1. ‘Abdu'l-Baha examines four types of fraternity and finds each insufficient. Is his critique of humanitarian altruism — that even it is “susceptible to change and destruction” — an empirical claim, a theological claim, or both? What would sustained humanitarian altruism require in order to become durable?
2. The description of the early Christian community by Galen (“each one is as a great philosopher... they sacrifice life for each other”) is offered as historical evidence that spiritual brotherhood is achievable. What conditions made it possible, and why has it proved so difficult to sustain across centuries and institutions?
3. ‘Abdu'l-Baha argues that the Manifestations produce an indissoluble unity through the Holy Spirit. Sociologists of religion often explain such cohesion through ritual, shared narrative, and institutional structure. Are these explanations in conflict, or do they describe different aspects of the same phenomenon?
4. The synagogue address grounds unity in a simple theological argument: one God, one humanity. How does this argument compare with the rabbinic teaching that all human beings descend from a single ancestor (Adam) precisely so that no one can claim superiority of lineage?
5. The distinction between forms of brotherhood that are limited and susceptible to dissolution and a form that is “indissoluble” makes a strong ontological claim. What would it mean, practically, for a community to be organized around the latter rather than the former?

Baha'u'llah's Prophecies and the Disintegration of Ottoman Power

Key Passages

I will call your attention more especially to the aspects of this war which Baha'u'llah prophesied forty years ago fully and completely. During His exile and while under surveillance in the prison of Akka He addressed a letter to the Sultan of Turkey. —
ABU0336

“O King! Thou hast committed that by reason of which Muhammad, the Prophet of God, lamenteth in the highest heaven... The day is approaching when the Land of Mystery [Adrianople], and what is beside it shall be changed, and shall pass out of the hands of the king, and commotions shall appear, and the voice of lamentation shall be raised, and the evidences of mischief shall be revealed on all sides, and confusion shall spread... Then wilt thou behold the people in sore distress.” — ABU0336

The purpose of these quotations is to show that Baha'u'llah's great endeavor in the East was to unify mankind, to cause them to agree and become reconciled, thereby manifesting the oneness of the world of humanity, preparing the way for international peace and establishing the foundations of happiness and welfare. But the nations have not hearkened to His summons and message. The Persian and Turkish governments arose against His Cause, and the result is that both these governments have been disintegrated and broken. —

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Context for Study

The November 7 address at the Parsons home in Washington (ABU0336) is unique in the American corpus for its extended direct quotation from Baha'u'llah's Tablets to the kings. 'Abdu'l-Baha reads from the Arabic text of the Epistle to the Sultan and then translates — a public performance of the prophetic texts before an audience that had access to the printed editions and could verify the quotations. The argument is forensic as well as theological: the prophecy was issued decades before the events it describes, it is in print and verifiable, and the events it describes are at that very moment unfolding in the Balkan War. This mode of apologetic — the fulfilled prophecy as evidence of divine mission — has roots in Jewish and Christian traditions of reading earlier prophecy as vindicated by later events. What is distinctive here is the near-contemporary timeframe: Baha'u'llah's letter to the Sultan was written in the 1860s; 'Abdu'l-Baha quotes it in 1912 while Ottoman power visibly crumbles in the Balkan catastrophe. The theological point is not triumphalist: the purpose of Baha'u'llah's writing to the rulers was precisely to prevent the disasters that their refusal of His counsel would bring. The disintegration of Ottoman and Persian power is presented as a consequence of rejected guidance, not as a divine punishment sought for its own sake. This turns the fulfilled prophecy from evidence for power into evidence for love: the Manifestation warned because He cared, and the warning was refused.

Questions for Reflection

1. 'Abdu'l-Baha treats the fulfilled prophecy in Baha'u'llah's Epistle to the Sultan as evidence for Baha'u'llah's divine mission. What philosophical conditions would need to be met for a fulfilled prophecy to constitute genuine evidence — and what alternative explanations would need to be ruled out?
2. The destruction of the Persian and Ottoman regimes is presented as a consequence of rejecting Baha'u'llah's guidance. How does this theology of political consequence compare with the Hebrew prophetic tradition's account of national catastrophe as divine response to the rejection of prophetic counsel?

3. 'Abdu'l-Baha insists that Baha'u'llah's purpose was to prevent the disasters that unfolded, not to predict them as a form of power. What does this distinction — between loving warning and threatening prediction — reveal about the character of prophetic authority?
4. The public recitation and translation of Baha'u'llah's Arabic text before an English-speaking audience in Washington in 1912 was an unusual act of textual witness. How does this kind of direct encounter with the sacred text compare with the practice of reading scripture in worship, with legal citation, and with the recitation of the Qur'an?
5. The prophecy addressed to the Sultan has been fulfilled; the prophecy of universal peace has not. How does the partial fulfillment of prophetic texts function in the lives of those who believe them — and what disciplines of hope are required to hold unfulfilled promises without losing confidence?

A Guiding Question for the Whole Volume

The November–December 1912 volume has the quality of a completed work. 'Abdu'l-Baha has spoken on every subject; He has returned to Chicago, spoken in Cincinnati and Washington, and stood at the synagogue and the Universalist pulpit with the same message of one God, one humanity, and the urgent necessity of peace. The fulfilled prophecy of Ottoman collapse hangs in the air as both evidence and warning.

A guiding question for the whole volume might therefore be: **If the disintegration of political orders that rejected divine guidance is a pattern of history, and if America is described as having the capacity and the calling to raise the banner of international peace, what would it mean for a nation, a community, or an individual to genuinely receive that calling — and what does it cost to refuse it?**