



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 160:

Writings and Utterances of Abdu'l-Baha, 1913, part III
(Jun-Sept)



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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

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- 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

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- 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
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- 110. A Traveller’s Narrative (ca. 1886)
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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Introduction to volume 160

This June–September 1913 volume covers the return from the West to Egypt and addresses the bodily cost of the journey. AB11600 announces the safe arrival at Port Said “with joy and fragrance,” but the subsequent letters repeatedly show exhaustion, illness, and the pressure of deferred correspondence. AB03330 explains that the long travel by sea and land, sleeplessness, constant public addresses, and nervous fever had left ‘Abdu’l-Baha physically depleted, while AB03066 presents Port Said as a hoped-for place of rest before any “new melody” might again be raised in service to humanity. Yet rest is never simple withdrawal: ABU0231 immediately turns the Port Said gathering into a sign of the triumph of the Cause over kings, clerics, and earlier persecutors, and ABU1496 interprets the counter-seasonal return from Paris to Egypt during the summer months as a divine breaking of convention, like entering ‘Akka during cholera when others fled.

The volume repeatedly transmutes the completed Western journey into a mandate for teaching. ABU1958 is the clearest statement: this is the “season of teaching,” and the purpose of the long journey was to show by deed that every Baha’i must arise as a heavenly cultivator; even the prayers of all ages would bear no fruit if substituted for the work proper to the season. AB02437 makes the same transition more dramatically: ‘Abdu’l-Baha says that He has now fallen silent and that the turn of the friends has come, so they must raise the angelic call themselves. ABU1940 gives the practical science of teaching, urging the friends to diagnose spiritual conditions like physicians, recognize differences of capacity, and speak from the standpoint that can awaken each soul. ABU3524 adds a devotional note, calling the Communes of Baha’u’llah “the food of the spirit” and encouraging the cultivation of a beautiful voice for chanting and song.

A powerful historical and Covenant strand runs through the Port Said materials. ABU1332 recounts Baha’u’llah’s entrusting of His writings to ‘Abdu’l-Baha shortly before His Ascension, His assurance that He would always be with Him, and the subsequent theft of writings and seals by Mirza Muhammad-‘Ali; the point is theological rather than archival, since possession of papers is worthless without spiritual fidelity to Baha’u’llah. AB01055 and AB02000 apply that principle to America, warning that Covenant-breaking produces stagnation and urging that the fragrance of the Testament be breathed into the friends. AB12210 and AB07149 forcefully give the same counsel to Stuttgart, calling the Covenant the “pulsating artery” in the body of the world and making firmness in it the condition of effective speech and communal vitality.

Several items give the volume its distinctive retrospective and sacred-geographical texture. ABU0804, addressed to Eastern pilgrims, gives one of the richest statements on pilgrimage to Bahji: the value of visiting the Holy Tomb is said to be still largely unknown, but ‘Akka is envisioned as becoming a paradise-like center to which kings and emperors will come in humility, and the pilgrims are urged to return like visitors from a rose-garden carrying bouquets of fragrance to others. ABU0482, at Port Said, interprets the “meeting of the two seas” through Qur’anic

allusion and then compares the gathering of the friends to Mary Magdalene's re-gathering of the disciples after Christ, from which the later triumph of Christianity flowed. ABU2752 looks toward the future restoration of Baha'u'llah's House in Baghdad, comparing its temporary ruin to the Holy Sepulchre before St. Helena and promising that the places associated with Baha'u'llah will ultimately be preserved.

The volume also contains sustained reflection on Persia, Islam, and the future of the East. ABU0923 urges Iranians to awaken to the incomparable bounty that has arisen from their own horizon, while ABU1588 laments Persia's decline from former cultural greatness and calls students to practical education in science, industry, arts, and moral reform. AB01480 insists that Baha'is remain aloof from political parties while seeking reform, unity, and the general welfare, and AB00519 gives the broader diagnosis: material civilization has advanced, while divine civilization—the lamp within the glass—has been forgotten; the remedies are the familiar teachings of Baha'u'llah, including peace, the unity of humanity, universal education, equality of women and men, a universal language, an international tribunal, and the removal of prejudices. ABU1743 and ABU2893, in conversations with Christian missionaries, defend the Qur'anic recognition of Jews, Christians, Sabians, and Christ Himself, and argue that Muslims already affirm a station of Christ higher in some respects than the disputed title "Son of God."

Finally, the Egyptian stay gives rise to a series of broad metaphors for the Cause itself. ABU1465 likens it to a great ocean whose waves wash away every embankment raised against it; ABU3209 reduces the ethic of the Cause to a chain of spiritual necessities, moving from humility to the love of God, from love of God to love of humanity, from love of humanity to social service, and from social service to sacrifice and severance. The collection as a whole therefore marks the end of the Western journeys less as a conclusion than as a transfer of responsibility: 'Abdu'l-Baha returns physically exhausted to Egypt, yet the teaching season is declared open, the Covenant is emphasized with ever-renewed urgency, pilgrimage and sacred places are given future world-historical significance, and East and West are summoned to convert the memory of His travels into action.

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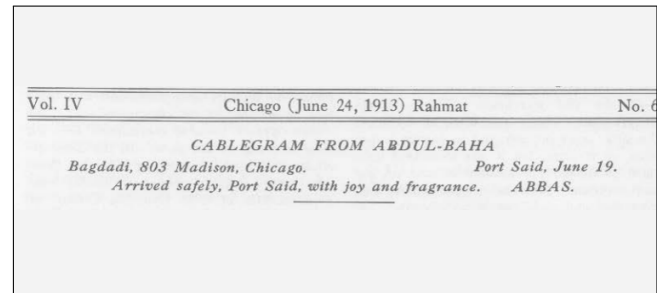
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Cablegram dated 1913-Jun-19
To: Roy C Wilhelm, in New York
Date: 1913-Jun-19



SW

ARRIVED SAFELY PORT SAID WITH JOY AND FRAGRANCE. ABBAS

DAS.1913-06-17, SW_v04#06 p.104

ABU0231

Words spoken on 1913-Jun-19 in Port Said

- 1 How wondrous it is that such a grand gathering should be convened in Port Said! How fitting it would be if the kings were to raise their heads from the dust and witness how the banners of God's verses have been raised high while the standards of the oppressors have been overthrown.

1 خیلی امر عجیبی است در پورت سعید چنین مجلس عظیمی عقد شد خوب است ملوک سر از خاک بیرون آرند و ببینند که چگونه رایات آیات حق بلند گشته و اعلام ظالمان سرنگون شده
- 2 In Baghdad, whenever Sheikh Abdul-Hussein, the mujtahid, found opportunity, he would secretly make insinuations, but the Blessed Beauty would respond to them. Among his insinuations was this: One night he told his confidants that he had seen in a dream the King of Iran seated beneath a dome, saying to him, "Honored Sheikh, rest assured that my sword shall utterly uproot the Baha'is." And upon that dome was written the Verse of the Throne in English script.

2 در بغداد شیخ عبدالحسین مجتهد هر وقت فرصتی مییافت خفياً القاتی میکرد ولی جمال مبارک جواب میفرمودند از جمله القات او این بود شی بهمرازان خویش گفت که در خواب دیدم که پادشاه ایران در زیر قبه‌ئی نشسته بمن گفت جناب شیخ مطمئن باش که شمشیر من بهائیان را قلع و قمع نماید و بر آن قبه آیه الكرسی بخط انگلیزی نوشته شده بود
- 3 The Blessed Beauty sent word through Zaynu'l-'Abidin Khan Fakhru'd-Dawlih that this was indeed a true dream, for the Verse of the Throne was the same Verse of the Throne, even though written in English script—meaning that this Baha'i Cause is the same divine Cause of Islam, though the script has changed, meaning the words have changed while the same truth and meaning remain. As for that dome, it is this Cause

3 جمال مبارک بواسطه زین العابدین خان فخرالدوله پیغام فرمودند که این خواب رؤیای صادقه است زیرا آیه الكرسی همان آیه الكرسی بود ولو بخط انگلیزی بود یعنی این امر بهائی همان امر الهی اسلام است ولیکن خط تغییر کرده یعنی لفظ تغییر کرده ولیکن همان حقیقت و معنی است و اما آن قبه این امر الله است و

of God which encompasses and prevails over the king, and the king is under its shadow, and it shall surely triumph.

- 4 Where are the Shah and the Sheikh now to see such a gathering assembled beneath this tent in Port Said in the realm of Egypt? And to observe what an excellent tent it is—how perfect! The opposers wished to obliterate the Cause of God, but the divine Cause rose higher. “They desire to extinguish the light of God with their mouths, but God refuses save to perfect His light,” for God makes His Cause manifest, His light radiant, and His grace complete.

- 5 In short, before long Baghdad was thrown into turmoil. A group of divines, including Mirza Ali-Naqi, Siyyid Muhammad, Sheikh Abdul-Hussein, and Sheikh Muhammad-Hussein—these mujtahids selected a renowned scholar named Mirza Hasan-i-Amu and sent him into the presence of the Blessed Beauty. He was granted an audience through Zaynu'l-'Abidin Khan Fakhru'd-Dawlih. First he posed scholarly questions and received sufficient answers. He submitted that regarding the matter of knowledge, it was absolutely certain and no one had any doubts—all the divines acknowledged and were convinced. However, the divines had sent him to witness extraordinary matters that would bring assurance to their hearts.

- 6 The Blessed Beauty said, “Very well, but the Cause of God is not a plaything for children. As the Qur'an relates from the tongue of the objectors: ‘And they say: We will not believe in thee until thou cause a spring to gush forth from the earth for us; or thou have a house of gold,’ and some said, ‘Or thou bring God and the angels face to face with us,’ and others said, ‘Or thou ascend to heaven, and even then we will not believe in thine ascension until thou bring down for us a book.’ In answer to all these He says: ‘Say: Glory be to my Lord! Am I aught but a mortal messenger?’ However, I say very well, but you must all agree and specify one matter which, if manifested, would leave you with no doubts. Write it down, seal it, and submit it. Then I will send someone to manifest that miracle.”

- 7 Mirza Hasan-i-Amu was convinced and said there remained nothing more to say. He forcibly kissed the Blessed Hand. He said there was nothing more to say, forcefully kissed the blessed hand and left, and told the clergy - but the clergy did not accept it, thinking perhaps this person was a magician. No matter how much he said “O mujtahids, you sent me yourselves

آن محیط و مستولی بر پادشاه و پادشاه در ظلّ او و البته او غالب است

4 حال شاه و شیخ کجاست که ببینند در پورت سعید اقلیم مصر چنین جمعیتی در زیر این خیمه تشکیل یافته است و تماشا کنند چه خیمهء خویش خیلی مگلی است مخالفین خواستند امر الله را محو نمایند اما امر الهی بلندتر شد و یزدون آن یطفئوا نور الله بأفواههم و یأبى الله الا ان یتّم نوره زیرا خدا امرش را ظاهر و نورش را باهر و فیضش را کامل مینماید

5 خلاصه چیزی نگذشت که بغداد بزلزله درآمد جمعی از علما از جمله میرزا علینقی و سید محمد و شیخ عبدالحسین و شیخ محمد حسین این مجتهدین شخصی شهر از علما که مسمی بمیرزا حسن عمو بود انتخاب کردند بحضور مبارک فرستادند و بواسطهء زین العابدین خان نغردوله مشرف شد اول سؤالات علمیه نمود جوابهای کافی شنید عرض نمود که در مسئلهء علم مسلم و محقق است هیچکس حرفی ندارد جمیع علما معترف و قانعند لکن حضرات علما مرا فرستاده اند که امور خارق العاده ظاهر شود تا سبب اطمینان قلب آنان گردد

6 فرمودند بسیار خوب ولی امر الهی ملعبهء صبیان نیست چنانچه در قرآن از لسان معترضین میفرماید و قالوا لن تؤمن لک حتی تفجر لنا من الأرض ينبوعا او یکون لک بیت من زخرف و بعضی گفتند او تأتی بالله و الملائکة قبیلا و بعضی گفتند او ترقی الی السماء و لن تؤمن لرئیک حتی تنزل علینا کتاباً در جواب همهء اینها میفرماید قل سبحان ربی هل کنت الا بشراً رسولا اما من میگویم خیلی خوب ولی شماها متفق شوید و یک مسئلهئی معین کنید که اگر ظاهر شد برای ما شبههئی نماند و بنویسید و مهر کنید و تسلیم نمائید آنوقت من یک شخصی را میفرستم تا آن معجزه را ظاهر نماید

7 میرزا حسن عمو قانع شد و گفت دیگر حرف نماند دست مبارک را بزور بوسید و رفت و بعلمها گفت ولی علما قبول نکردند که شاید این شخص ساحر باشد هر چه گفت ای مجتهدین شما مرا فرستادید و خود چنین خواستید ما را رسوا

and this is what you wanted! You have disgraced us!" it was of no use. Everyone knew about this incident.

نمودید فائده نبخشید جمیع از این قضیه خبر دارند

- 8 After some time he went to Kermanshah and related the whole story in the gathering of Imad-ud-Dawlih who was the governor of Kermanshah. Since Mirza Ghughay-yi-Darvish, who was secretly a believer and whom Imad-ud-Dawlih followed, was present in the gathering, when he heard the details he wrote about it to Baghdad and other places. Similarly, the aforementioned Mirza Hassan related this incident in its entirety in Tehran in the gathering of Mirza Said Khan, the Minister of Foreign Affairs. And since the late Mirza Rida-Quli was present, he wrote down the details.

8 بعد از چندی به کرمانشاه رفت و قضیه را بتمامه در مجلس عمادالدوله که حاکم کرمانشاه بود نقل کرد چون میرزا غوغای درویش که سرّاً مؤمن بود و عمادالدوله مرید او و در مجلس حاضر چون تفصیل را شنید به بغداد و سایر اطراف مرقوم نمود و همچنین میرزا حسن مشار الیه در طهران در مجلس میرزا سعید خان وزیر دول خارجه این قضیه را بتمامه نقل نمود و چون میرزا رضا قلی مرحوم حضور داشت تفصیل را مرقوم نمود

- 9 The point is that such suggestions and the Shah's opposition bore no fruit - the Cause of God prevailed. Now praise be to God, the East is illumined and the West is perfumed. When we used to travel from Tehran to Baghdad, there was not a single believer along the way. But on this journey, in every western city we passed through, we found believers in places never heard of before, like Denver, Dublin, Buffalo, Boston, Brooklyn, Montclair, Montreal and so forth. The divine call was raised.

9 مقصد این است تا اینگونه القآت و مقاومت شاه ثمری نداشت امر الله غالب شد حال الحمد لله شرق منور است غرب معطر است وقتی از طهران به بغداد میرفتیم یکنفر از احباب در راه نبود اما در این سفر از هر شهری از بلاد غرب عبور کردیم احبائی یافتیم در جاهائیکه از پیش شنیده نشده بود مثل دنور و دبلین و بغاله و یستن و بروکلین و متوکلر و منتریال و امثال ذلک ندای الهی بلند شد

- 10 "No talk is there in town save of the loved one's rippling hair; No spell abroad except her eyebrow's curve - exquisite snare!"

10 ولوله در شهر نیست جز شکن زلف یار فتنه در آفاق نیست جز خم ابروی دوست

- 11 So resoundingly was the Divine Call raised that all ears were thrilled by it and all souls stirred. "What call is this," minds marvelled, "that hath been so raised? What star is this that hath thus risen in the heavens?" Some were lost in wonder; others made inquiry; still others set forth proofs and arguments. All confessed that the teachings of Baha'u'llah were, in truth, unparalleled, and that they constituted the spirit of this age, the illumination of this century.

11 نداء الله چنان بلند شد که جمیع گوشها ملتهب شد و همه ارواح مهتر و عقول متحیر که این چه ندائست که بلند است این چه کوکبی است که طالع است یکی حیران بود یکی تحقیق مینمود یکی بیان برهان میکرد جمیع میگفتند تعالیم حضرت بهاءالله فی الحقیقه مثل ندارد روح این عصر است و نور این قرن

- 12 At most, such criticism as was voiced against them did not extend beyond the claim that similar teachings had been enunciated in the Gospel; in reply to which we said: "Among these teachings is the unity of mankind - show us in which book this is recorded. Another teaching is universal peace - in which book is this? That religion should be a cause of love and unity, otherwise it would be better to do without it - in which book is this? And that religion should be conformable with sound reason and true knowledge - in which book is this? In which book hath the equality of men and women been established? And the elimination of all forms of prejudice, whether of creed,

12 نهایت اعتراض این بود اگر نفسی میگفت در انجیل هم شبیه این تعالیم هست میگفتیم از جمله این تعالیم وحدت عالم انسانیست این در کدام کتاب است نشان بدهید و صلح عمومی است این در کدام کتاب است و دین باید سبب محبت و الفت باشد اگر نباشد عدم دین بهتر است در کدام کتاب است و دین باید مطابق با عقل سلیم و علم صحیح باشد این در کدام کتاب است و مساوات بین رجال و نساء در کدام کتاب است و ترک تعصب مذهبی و دینی و تعصب وطنی و

religion, nation, politics or race – in which book is this?” These and similar considerations we set forth in reply.

تعصّب سیاسی و تعصّب جنسی است و این در کدام کتاب است از این قبیل

BRL_ATE#209x, MHMD2.475x, STAB#080x, ADMS#175

BRL_DAK#0822, AYT.379, KHF.189, KHAB.441 (441), KHTB3.076, NJB_v04#08 p.001, BDA2.357x

AB11563

To: Corinne True, in Chicago

Date: 1913-Jun-19

Verily, I pray God to confirm thee with the All-Power so that the means may be prepared for the establishment of the Mashrak-el-Azkar.

SW_v06#17 p.149x

ABU1332

Words to Ahmad Sohrab, spoken on 1913-Jun-20 in Port Said

A few days before his departure Baha'u'llah called me into his bedroom and commanded me to gather together all his writing and Tablets telling me that 'they shall belong to thee'. This command agitated me and I was very sad at heart, because I understood the days of his ascension are drawing nigh. My agitation was so keen that it was as though the spirit had taken its flight from the body. As he looked in my face he saw my condition and said:- 'Rest thou assured! Let not thy heart be troubled. I am with thee always. My confirmation shall always reach thee.' This promise which is more than a certainty has been the cause of my consolation. The Blessed Perfection is with me. What else do I need?

After the ascension, Mohamad Ali stole away all the writings which were entrusted to me; likewise he did steal 25 blessed seals which belonged to Baha'u'llah, thinking that by so doing, his station will be exalted. What was the result? Utter humiliation and degradation. If one possesses all the Tablets and

writings of Baha'u'llah and he is not with him, it will do him no good, but if he has not one word of Baha'u'llah, but he is with him, he has everything. Now the Blessed Beauty is with me. I do not need anything else.

Once upon a time a philosopher went to Christ and carried along a great discussion. Finally he was defeated and could not argue any longer. Then he said to Christ 'you have not really accomplished a great thing to silence me; because you are three and I am one. Back of you is the Holy Spirit aiding you and back of the Holy Spirit is God. Whosoever has the Blessed Perfection with himself as I have is never silenced. Through his confirmation I have stirred the East and the West. Notwithstanding this, some of the weak-minded desire to stand in my path or obscure the Sun of Unity. How negligent they are!

DAS.1913-06-20

ABU1496

Words spoken on 1913-Jun-20 in Port Said

- 1 Breaking with convention and customs befits the power and will of God. In these days when everyone is going to Paris, we are coming from Paris. 1 هو الله لله خرق العوائد خرق عادات ورسومات
برآزنده قدرت و اراده الهی است در این
ایامیکه همه پاریس میروند ما از پاریس می آئیم
- 2 This happened like the time when the Blessed Ascension occurred in the Mansion. All the inhabitants of Akka witness that before the Ascension, during the Blessed days, cholera came four times and surrounded all the surrounding areas but did not enter Akka. Even in places with good air like Mount Lebanon and right up to the gates of Akka the cholera went, but did not enter Akka. 2 این طور پیش آمد مثل وقتیکه در قصر صعود
مبارک واقع شد جمیع اهالی عکا شاهدند که قبل
از صعود در ایام مبارک ۴ مرتبه وبا شد جمیع
اطراف را احاطه کرد اما داخل عکا نشد حتی
در جاهای خوش هوا مثل جبل لبنان و تا دم
دروازه عکا وبا رفت ولی داخل عکا نگشت
- 3 However, on the day of the Blessed Ascension, suddenly the situation in Akka changed - cholera entered and everyone fled. I was in the Mansion and saw that some of the friends in Akka were in danger. It was not right for me to stay outside, so when everyone was fleeing from Akka, we entered Akka from the Mansion. Everyone was astonished. They emptied their homes and entrusted them to us. We appointed some people to guard the houses. Every day some people would die, but all the friends remained healthy. Finally the cholera spread to the 3 اما یوم صعود مبارک بغتة وضع عکا بهم خورد
وبا داخل شد همه فرار کردند من در قصر بودم
دیدم جمعی احبّا در عکا در خطرند جائز نیست
من بیرون باشم لهذا وقتیکه جمیع از عکا فرار
میکردند ما از قصر داخل عکا شدیم همه خلق
حیران شدند همه خلق حیران شدند خانه های
خود را خالی کرده بما سپردند ما هم جمعی معین
کرده برای نگهبانی خانه ها گذرانیدیم هر روز

surrounding areas and diminished in Akka, so all the people took refuge in Akka.

جمعی میمردند و لکن احباً همه سالم ماندند آخر
وبا باطراف افتاد و در عگا تخفیف یافت لهذا
جميع مردم پناه بعگا آوردند

- 4 Now too, at a time when everyone is going from the heat of Egypt to Paris, we are coming to the land of Egypt. Praise be to God, wherever we are, we are under the shade of the Blessed Beauty and engaged in diffusing the divine fragrances, and we are assured and happy from every direction.

4 حالا هم در وقتی که همه از گرمای مصر بیاریس
میروند ما ببر مصر میآئیم الحمدلله در هر جا باشیم
در ظل جمال مبارکیم و بنشر نفعات الله مشغول
و از هر جهت مطمئن و مسرور

MHMD2.476-477

BDA2.357

ABU0923

Words spoken on 1913-Jun-21 in Port Said to some Baha'is from Azerbaijan

- 1 Although you waited a long time, praise be to God the means were provided for this meeting. I too greatly desired this meeting. Praise God, ye came to this blessed Shrine in the Holy Land and perfumed your face and hair with its fragrance. In these days, pilgrimage to the blessed threshold is akin to attaining the very presence of Baha'u'llah—there is no distinction whatsoever between them. All souls circle around that Center, and the souls of the Concourse on high revolve round His blessed Shrine and that of the Bab. Praise be to God that ye have attained thereunto!

1 هر چند شماها خیلی انتظار کشیدید ولیکن الحمد
لله اسباب فراهم آمد که ملاقات شد من هم
بسیار آرزوی ملاقات داشتم الحمد لله آمدید
بروضه مبارکه ببقعه مقدسه و روی و موی را
معطر نمودید در این ایام زیارت عتبه مبارکه
مثل آن است که بحضور مبارک مشرف شوید
هیچ فرقی ندارد جمیع ارواح طائف آنحول است
و ارواح ملأ اعلی طائف حول روضه مبارکه
و طائف مقام اعلی است الحمد لله که بآن فائز
شدید

- 2 Now the people of Iran have awakened and know their origin. God has bestowed upon them such a bounty that has no equal or likeness, and such a favor has been ordained for them, and such a crown has God placed upon their heads. Though it is not evident now, later it will become clear what bounty God has bestowed upon Iran and the Iranians. If the Iranians knew, they would glory forever and soar with intense joy and delight.

2 حالا اهل ایران بیدار شده اند میدانند که از کجا
هستند همچنین موهبتی خدا در حق آنها نموده که
مثلی و نظیری ندارد و همچنین عنایتی در حق آنها
مقدر گشته همچنین تاجی خدا بر سر آنها گذاشته
است حالا معلوم نیست لیکن بعد معلوم میشود
که خداوند چه موهبتی به ایران و ایرانیان کرده
است اگر ایرانیان بدانند الی الأبد افتخار میکنند
و از شدت فرح و سرور پرواز میکنند

- 3 Christ appeared among the Jews. At first they shunned Him and mocked and derided Him. Later they realized what bounty they had lost. When the people of Europe accepted faith, then they understood what favor had been shown to them, but they had lost it for naught. Now the condition of the Iranians is the same. They know not what favor has been shown them.

3 حضرت مسیح در میان سبطیان ظاهر شد
اول آنها از او دوری میجستند و تمسخر و
شتمات مینمودند بعد فهمیدند که چه نعمتی از
دست داده اند و قتیکه اهالی اروپا ایمان آوردند
آنوقت ملتفت شدند که چه موهبتی در حق
آنها شده ولی برای هیچ از دست دادند حالا

All people had the utmost desire to attain the presence of that blessed Being. Praise be to God that you lived in the day of the Blessed Beauty, when the lights of the Most Great Luminary were shining, the rain of mercy was pouring, and the breeze of providence was blowing. Thank God, arise and teach, and awaken these Iranians. Say: O Iranians, do you know what star has risen from Iran's horizon? O Iranians, do you know what blessed tree has been planted among you? O Iranians, do you know what ocean has surged in your midst? Awake, awake! How long will you remain heedless? How long will you stay silent? How long will you remain unaware of this bounty? Now is the time of awakening, the time of awareness.

MHMD2.477-478x, ADMS#065i09x, ADMS#262

حالت ایرانیان هم همین طور است نمیدانند که چه عنایتی در حق آنها شده جمیع خلق نهایت آرزوی این داشتند که بحضور نفس مبارکی مشرف شوند الحمد لله که شماها در یوم جمال مبارک بودید در وقتیکه انوار نیر اعظم درخشان و باران رحمت ریزان و نسیم عنایت در مرور بود شکر کنید خدا را بکوشید و تبلیغ نمائید و این ایرانیان را بیدار کنید بگوئید ای ایرانیان هیچ میدانید که چه کوکبی از افق ایران طالع ای ایرانیان هیچ میدانید که چه شجره مبارکی در میان شما غرس شده ای ایرانیان هیچ میدانید که چه بحری در میان شما موج زده است بیدار شوید بیدار شوید تا بکی غافلید تا بکی خاموشید تا بکی از این موهبت یخبرید حالا دیگر وقت بیداریست وقت هوشیاری است

BRL_DAK#1057, KHF.277, KHAB.445
(445), KHTB3.103, BDA2.358x

AB05478

To: Nasir and Mansur sons of Darvish Karam Ali, in Port Said
Date: 1913-Jun-21

O ye godlike Nasser and Mansour! His honor, your father has traversed through the desert and crossed the ocean until he reached the Holy Land and attained to the visit of the Radiant Tomb. At this time on the shore of Egypte, in the city which is built between the two oceans, he is the companion and associate of 'Abduil-Baha. He showed me the letters of those two young plants of the garden of his hope. The perusal of those two letters gave me such happiness that immediately I occupied myself with the writing of this Epistle. Thank ye God that ye are trained and educated in the arms of such a father who hath guided you to the Kingdom of Holiness and who illumined your hearts like unto the lamps with the light of the Most Great Bestowal. Appreciate the value of this father and convey to all the friends the utmost longing of 'Abduil-Baha!

DAS.1913-06-21

ABU2005*Words to some pilgrims, spoken on 1913-Jun-21 in Port Said*

When Baha'u'llah left Bagdad and without the knowledge of the friends went to Soleymanie, one day he saw a boy in the streets weeping. He goes near to him and asks him: why art thou weeping so hard. He answers: My father has put me in the school but this morning the teacher calls me to himself and says 'Boy! Thou art very ugly. Thou art so extremely ugly that I cannot look in thy face. Take thy books and go home and let me not see thee any more.' As I am eager to learn and have lost my chance in this fashion, therefore I weep.'

Baha'u'llah asks him: 'What is thy name?' 'My name is Azziz,' he answers. 'Come with me[!] I will be thy teacher.'

Baha'u'llah teaches him so well that after a few months Azziz will become well-known for his extraordinary intelligence. They ask him 'who has been thy teacher?' He naively points out Baha'u'llah.

Then all the learned and wise men of the city gather around him and after a time finding that these men have taken all his time, he retired to the mountains where nobody could reach him.

DAS.1913-06-21

AB06573*To: Baha'is of Hindiyan**Date: 1913-Jun-21*

O friends of God! India received rays from the beginning of the dawning of the Sun of Truth, and mention of the friends in India was always made in the Most Holy Court. Therefore they are dear and beloved, near and related to His Holiness Salman, and accepted.

At this time, having returned from travel to Europe and America, I met with Jinab-i-Darvish and therefore send a message. I beseech God to bestow endless favors upon the friends in India and enable them to diffuse the divine fragrances and promote the clear verses, and to establish a school for children.

This is among the decisive obligations and immediate duties of the Law of God in this divine cycle. You must certainly not delay or be remiss, and in this matter act according to the judgment of Aqa Mirza Yahya so that invisible confirmations may encompass you.

DAS.1913-06-21

AB06731

To: Laura Dreyfus-Barney, in Paris

Date: 1913-Jun-21

O honored lady!

Praise be to God, by His grace we arrived safe and sound in Port Said, and we are constantly thinking of you and seeking divine assistance and confirmation.

During the days when 'Abdu'l-Baha was imprisoned in 'Akka in utmost hardship and persecution, your services will never be forgotten from memory and day by day appear more prominent before our eyes. And likewise the trouble you took during the previous journey and this journey to Paris - all is before our eyes. I am very embarrassed by you.

Now you must also take the trouble for the honored leaf Ruha. This is even more than all the others. And upon you be the Most Glorious Glory.

I will never forget Amatu'l-Baha.

DAS.1913-06-21

ABU0764

Words to Ahmad Sohrab, spoken on 1913-Jun-22 in Port Said

Finishing his letter-writing he raised his head and dictated a cable and then wearily told me:-

“How I long to be far away from all the people for two months, somewhere where I have not to read letters, answer questions and always associate with men. Can you deliver me from all this work so that I may rest for awhile? I hope the work of no man will go beyond the limit of his time. However we must work day and night. I must have three secretaries to read all these Persian letters, making digest of their contents in order to dispatch the work.”

Asking Mirza Mohsen to bring me cup of the same warm milk that he had drunk for his breakfast he laughingly said:-

“Mirza Ahmad is accustomed to the Western way of living. He cannot live like the Arabs. He has a too sensitive nature. He must have a cup of fresh milk.”

We all laughed. Then he told us a story to illustrate my case. I knew it is coming:-

One of the oriental Kings going to hunt was unavoidably separated from his army. As he was going along the road, riding on his charger, he saw a man carrying on his back a load of wood, but he was walking lamely. “Why art thou lame?” the King asked. “Because in my foot there is a thorn.” The poor man answered. “Why dost thou not take it out?” the King questioned him again. “If I put down my load in order to take out of my foot the thorn, there is no one to help me to put it again on my back.” “I will help you,” and coming down from his horse he did so. Afterward the King making a few inquiries about this man and finding him quite *comme il faut* bought him a village and offered to him as a gift. This man now enjoying quite a large income, builds for himself a villa, surrounds himself with royal comfort and luxury, servants and numerous attendants.

Many years roll on and one day the King passing by the village makes up his mind to call on his old friend. He knocks at the door, the servants open it and bring him into the waiting room. The King says “I desire to see your master.” They make obeisance and say: “We are extremely sorry that you cannot see our master today. He is in bed.” “Oh” the King said “What has happened to him?” They answer: “Yesterday there was held a festival of the battle of the thornless roses

between our master and his friends in the royal Park and as they were throwing at him the petals of roses, his tender body has felt the injury.” The King remembering this man with the load on his back and the big thorn in his foot, many years ago, walking painfully along the road, laughed at the changed circumstances and told to one of the servants, “Go and tell your master that so and so is here and desires to see you.” The man came out immediately and not knowing what to say he hesitatingly muttered profuse apology that really there was nothing the matter with him but he desired to keep up the dignity of the station conferred upon me by His Imperial Majesty.

DAS.1913-06-22

ABU3665

Words spoken on 1913-Jun-23 in Port Said

- 1 At a time when the government ruled with tyranny, the Covenant-breakers were a hindrance, and problems both internal and external were present—it was in the midst of all this turmoil that I built the Shrine of the Bab in such a way that few buildings of its firmness are seen in that region. It was an exceedingly difficult undertaking, one that seemed absolutely impossible to accomplish. Constant telegrams from Abdu'l-Hamid would arrive, asking, “What is happening?”
 1 در زمانیکه حکومت مستبد ناقضین مانع اشکالات داخلی و خارجی حاضر در بحبوحه اینهمه معرکه من اینقام اعلی را ساختم بتسمیکه در آنصفحات کم عمارتی بآن محکم دیده میشود خیلی امر مشکلی بود محال و مستحیل بنظر میآمد متصل از عبدالحمید تلگرافات میرسید که چه خبر است
- 2 I came here strictly for your sakes. I wished to visit certain places in those parts; I had not finished my business. My desire was to go to Berlin and Italy, especially Rome, which is the center of the Papacy. Setting all this aside, I came to see you. My intention was to make a journey to Rome and appear at the center of the Papacy. After the Pope himself, there are ranks occupied by those who serve under him. They are called “cardinals,” who are like the ministers of the Pope. One of these cardinals was in America and he hounded me very much. He made remarks at gatherings and assemblages, but I would say nothing in response. People would come and tell me that he had said such and such; I would remain silent and give no reply.
 2 من محض خاطر شما آمدم در آنصفحات بعضی جاها میخواستم بروم کارهایم را تمام نکرده بودم میخواستم به برلین و ایتالیا بروم علیالخصوص رومانی که مرکز پاپاست همه آنها را گذاشته آمدم بدیدن شماها خیالم این بود که سفری بروم رومانی و در مرکز پاپا حاضر شوم بعد از پاپا طبقاتی هست کسانی که در زیر دست او هستند اینها را کاردینال مینامند که مانند وزرای پاپا هستند یکی از این کاردینالها در امریکا بود خیلی پانی ما شد در مجالس و محافل صحبتها کرد ولی ما هیچ نمیگفتیم میآمدند و میگفتند که چنین و چنان گفته است ما سکوت میکردیم جواب نمیدادیم
- 3 I was even invited by the Consul General of Persia in New York. There was a prominent individual of that city who has a grand
 3 حتی قونسول جنرال ایران در نیویورک ما را دعوت کرد شخصی از بزرگان آنجا بود که

hotel where the kings of various nations and functionaries of different governments take up lodging. As a result of meeting with me, he was deeply stirred and roused, and a measure of affection was instilled within him. He was with me on the verge of my departure and requested that I go to his hotel, but I refused. The aforementioned cardinal was staying at his hotel, and when he left, he acted in a way indicating that he would never return.

- 4 This episode passed, and in the course of my journey toward California, I reached the city of Denver, where a new Catholic church had just finished being built. The aforementioned cardinal went there to officially open it. When I arrived there, some people said that a most magnificent display had taken place. "What has happened?" I asked. They replied, "A cardinal came and dedicated the church. With a jewel-studded crown on his head, golden brocades on his body, and a scepter of gold in his hand, he arrived with the utmost grandeur, majesty, and glory, entering the church as banners were being hoisted before him and wondrously strange ceremonies were conducted. While the cardinal was walking in the street with this splendor, fifteen thousand spectators prostrated themselves."

- 5 At any rate, I was going to speak at a gathering when I came to that city and saw that there was an uproar. I asked, "What is going on?" They replied, "A religious display was held. A cardinal has come on behalf of the Pope and opened a new church." They then gave an account of what happened, and I said, "Very good! It was an excellent display, for it was exactly the same one that Christ held. Christ held a religious display in a bygone age, and now this cardinal has held another display. Both were religious displays, but there is a 'minor' difference between them, which is that one of these displays was held at a church with consummate majesty and grandeur, whereas the display of Christ was held on the cross in the utmost humiliation, torment, and cruelty. In one of these displays, the cardinal had a jewel-studded crown on his head, while in the other display, Christ wore a crown of thorns. One of these displays was held with the greatest festivity and magnificence, the other with abject oppression. In one of these displays, fifteen thousand people fell prostrate on the ground; in the other, the Apostles were subjected to taunting, cursing, and reviling. In one display, the 'honorable' cardinal was dressed in silken clothing, while in the other, Christ was naked on the gallows. In one of these displays, the cardinal had a scepter of gold in his hand; in the other display, Christ did not have so much

مهمانخانهء مجلّی دارد در این مهمانخانه سلاطین و امنای دول و ملل منزل مینمایند از ملاقات خیل بحرکت و اهتزاز آمد در او محبتی حاصل شد و در مراجعت با ما بود از ما خواهش کرد که در هتل او برویم ولی ما قبول نکردیم این کاردینال در هتل او منزل داشت و وقتی رفت طوری نمود که دیگر نیاید

- 4 این گذشت تا در سفر بطرف کالیفورنیا بشهر دنور رسیدیم در آنجا کلیسای تازهء کاتولیکها تمام شده بود کاردینال رفت آنجا که رسماً باز نماید چون من بآنجا رسیدم بعضیها گفتند که یک نمایش بسیار عظیمی شده است گفتیم چه شده است گفتند کاردینال آمد کلیسا را باز کرد تاجی مرصع بر سر داشت لباسهای زربفت در بر پوشیده بود عصای طلائين در دست گرفته بود بکمال عظمت و حشمت و جلال آمد و وارد کلیسا شد در صورتیکه در جلوی او علما میکشیدند و احتفالات عجیبه و غریبه حاضر نمودند در وقتیکه کاردینال با این جلال در خیابان مشی مینمود پانزده هزار نفر تماشاچیان بسجده افتادند

- 5 باری من در مجلس صحبت داشتم که من آمدم در این شهر دیدم ولوله ایست پرسیدم چه خبر است گفتند نمایش دینی برپاست و کاردینال از جانب پاپا آمده کلیسای جدید را مفتوح نموده است بعد شرحی دادند که چنین شد و چنان گفتم بسیار خوب خوب نمایشی بوده زیرا این بعینه نمایش حضرت مسیح است حضرت مسیح یک نمایش دینی در قرون ماضیه نمود و حال کاردینال هم نمایش دینی دیگری نمود هر دو نمایش دینی بود ولی فرق جزئی دارد و آن این است این نمایش در توی کلیساها در نهایت حشمت و عظمت بود اما نمایش حضرت مسیح روی صلیب و در نهایت تحقیر و اذیت و جفا در این نمایش کاردینال تاجی مرصع بر سر داشت در آن نمایش حضرت مسیح تاجی از خار این نمایش در نهایت احتفال و عظمت بود آن نمایش در نهایت مظلومیت در این نمایش پانزده هزار نفر بسجده افتاده اند در آن نمایش حواریون را طعن و سب و لعن نمودند در این نمایش حضرت کاردینال لباس حریر و پرنیان در بر داشت در آن نمایش حضرت مسیح برهنه

as a plank of wood. This is the difference between these two religious displays.”

ADMS#256

بر سر دار در این نمایش کاردینال عصای مرصع
در دست گرفته بود در آن نمایش حضرت
مسیح چوبی هم نداشت این است فرق این دو
نمایش دینی

BRL_DAK#0772

ABU3750

Words spoken on 1913-Jun-23 in Port Said

Thoughts of wealth and riches, as well as hopes of rank and glory, are sheer illusion. God has cast these thoughts into our minds only so that this world might prosper; apart from this, they are of no importance.

MHMD2.479-480

افکار مال و منال و آمال جاه و جلال صرف
اوهام است خدا محض عمران دنیا این اوهام را
در سرها انداخته و آلا اهیتمی ندارد

BDA2.360

ABU1743

Words spoken on 1913-Jun-23 in Port Said

- 1 What you have heard about Islam has no connection to the foundation of Islam, and even most of what you hear from some Muslims is either from traditions or relates to branches and details, not an explanation of the truth and foundation of Islam. Therefore, refer to the Qur'an.
- 2 Among the clear texts of the Qur'an is this blessed verse which says: "Verily, those who believe, and those who are Jews, and Christians, and Sabeans - whoever believes in God and the Last Day and does good deeds - their reward is with their Lord, and no fear shall come upon them, neither shall they grieve." This means that among Muslims, Jews, Christians and Sabeans, those souls who believe in God and the life of the Kingdom and perform good deeds, their reward is with God and there is no fear or grief for them.

1 آنچه را شما درباره اسلام شنیده اید هیچ ربطی
باساس اسلام ندارد و حتی اکثر آنچه از بعض
مسلمین میشنوید یا از تفالید است یا حکایت
از فروعات و جزئیات نه بیان حقیقت و تبیین
اساس اسلام پس شما رجوع بقرآن نمائید

2 از جمله نصوص صریحه قرآن این آیه مبارکه
است که می فرماید اِنَّ الَّذِینَ آمَنُوا وَالَّذِینَ هَا
دُو النَّصَارَی وَ الصَّالِّیْنَ مِنْ اَمَنْ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ
وَ عَمِلْ صَالِحًا اَجْرَهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ
عَلَيْهِمْ وَ لَا هُمْ یَحْزَنُوْنَ یعنی از مسلمان و یهود
و نصاری و صائین نفوسی که مومن بخدا و
حیات ملکوت شوند و دارای عمل نیک باشند
اجر آنها با خداست و خوف و حزنی بجهت
ایشان نیست

- 3 The truth of the Torah and Gospel and the greatness and grandeur of the Divine Prophets are repeatedly mentioned in the Qur'an. Even regarding Christ, descriptions are recorded in the Qur'an that have no parallel in the Gospel, saying that Christ spoke in the cradle and proclaimed His prophethood. So if your purpose is to guide Muslims, this is already accomplished because they believe about Christ more than what you believe.

MHMD2.481

3 و مکرر در قرآن ذکر حقیقت تورات و انجیل و بزرگواری و عظمت انبیای الهی مذکور حتی دربارهٔ مسیح در قرآن اوصافی مسطور که انجیل نظیر آن اوصاف نیست و میفرماید حضرت مسیح در مهد تکلم و اظهار نبوت فرمود پس اگر مقصد شما دلالت مسلمانان است این تحصیل حاصل است زیرا آنها فوق عقائد شما دربارهٔ مسیح معتقدند

BDA2.360-361

ABU2540

Words spoken on 1913-Jun-23 in Port Said

- 1 The designation of "son of God" at the time of Moses and Christ was a term which was used also in relation to the Children of Israel, as in the Torah they have been called "sons of God". In Exodus at the end of chapter four, God said unto Moses to inform Pharaoh that "the children of Israel are my first-born sons. If thou wilt not free them, I will slay thy first-born son."

MHMD2.481-482

1 ابن الله بودن در عهد حضرت مسیح و موسی اصطلاحی بود که حتی دربارهٔ بنب اسرائیل هم گفته میشد چنانچه در تورات آنها را ابناء الله میفرماید و در سفر خروج آخر اصحاب چهارم است که خداوند بموسی فرمود که بفرعون بگو بنی اسرائیل فرزند اول زادهٔ منند اگر آنها را آزاد ننمائی من فرزند اول زادهٔ ترا میکشم

- 2 Therefore, if according to the explicit text of the Torah the Children of Israel are sons of God, then what special station or glory is there in Christ being the son of God?

2 پس در صورتیکه بنی اسرائیل بنص تورات فرزند خدا باشند دیگر ابن الله بودن برای حضرت مسیح چه شأن و فخریست

BDA2.361

AB10303

To: a pilgrim from the East, in Port Said

Date: 1913-Jun-24

O God! O my hope! I supplicate toward the Kingdom of Thy Holiness and Thy Sanctity and entreat toward the realm of Thy Might to bless and accept the father of this Thy servant who has attained to the visit of the Holy Threshold, circumambulated around Thy Sacred Home and prayed to Thee with the tongue of his being!

O Lord! Listen to me! Verily Thou art the Listener and the Seer!

DAS.1913-06-24

AB10166

To: Shahmirzadi, Isma'il et al.

Date: 1913-Jun-24

O merciful friends! For three years this bewildered, love-smitten soul has been a wanderer over mountains and deserts, roaming through plains and seas. Therefore this weak and feeble body has become enfeebled. Nevertheless, I have immediately taken up my pen so that the friends may find joy and delight. However, I must be brief as I have no time. I hope that I may find some rest, that my pen may move swiftly, and that I may make up for what was missed.

And upon you be the Most Glorious Glory.

DAS.1913-06-24

ABU3209*Words spoken on 1913-Jun-24 in Port Said*

Perfection is impossible without humility;

Humility unattainable without the love of God;

The love of man is essential to the love of God;

The love of God is inaccessible without the love of humanity;

The love of humanity is a glittering generality without social service;

Social service is a mere catch-word without sacrifice and severance.

PN_1909 p024, PN_1913 p004

AB04212*To: a pilgrim from the East, in Port Said**Date: 1913-Jun-25*

O thou servant of the Holy Threshold! Thank God that thou didst answer the call of “am I not your Lord?” with affirmation, become intoxicated with the Goblet of the Word of God and hastened toward the Abode of the Beloved, blessed thy face and hairs by kneeling at the Threshold of the Friend of the regions and associate with ‘Abduil-Baha with infinite joy and fragrance. Now return thou to thy native land with perfect happiness; rejoice the heart of the friends with the Divine Glad-Tidings and convey to them the greeting and salutation of ‘Abduil-Baha; especially to thy respectful wife. I beg from the Favor and Grace of the Blessed Perfection forgiveness for thy parents – Convey to his honor Teherag Ali, the wonderful Abha greeting of Abha. I hope that he may become the divine torch.

DAS.1913-06-25

AB04997*To: a pilgrim from the East, in Port Said**Date: 1913-Jun-25*

O thou who hast visited the Radiant Spot!

Praise be to God that the Most Great Bounty was unveiled, the most eminent Gift was uncovered and thou didst attain to that which is the highest desire of the people of the Supreme Concourse. Now thou must return to thy beloved land and like unto that Egyptian messenger, be thou the carrier of the real Josephic garment of the Blessed Beauty. That is;- the Divine Glad-tidings that thou must carry away from the Holy Tomb. As thou passest through the different counties, perfume thou the nostrils.

I beg from the Court of the True One to immerse thy father in the ocean of forgiveness and wash him pure and sanctified from all the past faults.

Thy revered mother will become the object of the Glances of Mercifulness because she is worthy. Convey to all the believers of God the wonderful Abha greeting.

DAS.1913-06-25

AB05209*To: a pilgrim from the East, in Port Said**Date: 1913-Jun-25*

O thou visitor of the Holy Place around which the Supreme Concourse revolve!

Were there time I would have written a special epistle to each one of the believers of God; but what can I do that the opportunity is missing. Thou observes that i am busy by day and by night. In short, although I have not the time for writing, yet, I am longing with heart and soul for the beauty and virtue of the friends of God. I supplicate from the ancient Bestowal and the New Generosity of the Most Great Name to protect all the believers beneath the shade of his providence and confer

upon them a portion and a share from the invisible Bounties.
Convey to all the wonderful Abha greeting!

DAS.1913-06-25

AB05208

To: Sayfullah Thabitiyan, in Palestine

Date: 1913-Jun-25

O perfumed pilgrim! You observe to what degree my occupations and responsibilities extend. Night and day I have not a moment's rest, and the opportunity for writing is entirely lacking. Under such conditions, how is it possible to write numerous letters? Nevertheless, I ceaselessly supplicate, by night and by day, at the Sacred Threshold of the Blessed Beauty, and I implore divine assistance for Barfurush, that heavenly confirmations may successively arrive and divine bestowals may continuously flow, and that the Sun of Truth may shine with full force upon that region. For Tabaristan is the ancient homeland of the family of the Blessed Beauty; therefore, the friends there are most dear, and that paradise-like climate will surely manifest powerful confirmation.

As for the name of the school, designate it "Universal," meaning it is for all peoples. And regarding the school's director, his honor Agha Mirza Ruhullah - I hope that the Divine Spirit will grant him strength so that he may sacrifice himself in the administration of the school and be accepted and beloved in the presence of the Almighty.

And upon you be the Most Glorious Glory.

DAS.1913-06-25

AB10714*To: Children School of Edinburgh**Date: 1913-Jun-26*

- 1 O Thou kind Lord! These lovely children are the handiwork of the fingers of Thy might and the wondrous signs of Thy greatness. O God! Protect these children, graciously assist them to be educated and enable them to render service to the world of humanity. O God! These children are pearls, cause them to be nurtured within the shell of Thy loving-kindness.
- 2 Thou art the Bountiful, the All-Loving.

BRL_CHILD#16, BPRY.028

1 خداوند مهربان این اطفال نازنین صنع دست قدرت تو است و آیات عظمت تو خدایا این کودکان را محفوظ بدار مؤید بر تعلیم کن و موفق بخدمت عالم انسانی نما خدایا این اطفال مانند دردانه‌اند در آغوش صدف عنایت پرورش ده

2 توئی بخشنده و مهربان

BRL_DAK#0382, AMK.279-279b,
HUV2.001, ABMH.020, NJB_v12#04
p.094

AB11453*To: George P. Parmerton**Date: 1913-Jun-26*

O thou revered beloved!

Glad tidings be unto thee for thy firmness in the strong Covenant. With uprightness thou shalt obtain great victory. Verily, thy Lord confirmeth the firm ones in attaining to sublime stations in His Glorious Kingdom.

SW_v09#19 p.223-224

ABU0482

Words to travellers from the East, Port Said, 1913-Jun-27

- 1 Indeed this is a wonderful gathering, it could not be better. Those present are the friends of God, sitting together in complete orientation toward God, with hearts in perfect love and harmony and with joyful breasts. And Jinab-i-Aqa Mirza Ja'far is the kind host.

1 فی الحقیقه خوب مجلسی است بهتر از این نمیشود
حاضرین از احبای الهی در کمال توجه الی الله
با یکدیگر نشستہ اند و قلوب در نہایت محبت و
الفت و صدور منشرح و جناب آقا میرزا جعفر
هم میزبان مہربان
- 2 This place is called "the meeting of the two seas" and in the Qur'an it mentions "He let forth the two seas" - that is, the place where Moses and Joshua met with that august person "whom We had taught knowledge from Our presence." It was when the dead fish came back to life, and this has a wonderful meaning.

2 اینجا را مجمع البحرین میگویند و در قرآن ذکر
مرج البحرین است یعنی جائیکہ حضرت موسی
و یوشع با شخصی بزرگوار علمناہ من لدنا علما
ملاقات نمودند موقعی کہ ماهی مردہ زندہ شدہ
و این معنی بدیع دارد
- 3 In any case, we hope that, God willing, divine confirmations will arrive successively and such gatherings will frequently take place. In the world of existence such gatherings have tremendous effects. Those who are aware understand what influences and results they will have.

3 باری امیدواریم انشاءالله تأییدات غیبیہ پیانی
رسد و اینگونه مجالس مکرر فراہم آید در عالم
وجود این مجالس تأثیرات عظیمہ دارد نفسیکہ
آگاہند پی میبرند کہ چہ آثار و نتایج خواہد
داشت
- 4 In the dispensation of Christ, the disciples had a gathering on a mountaintop which, if carefully considered, all that subsequently occurred was from the results of that gathering. After the disciples were scattered and disturbed following Christ, Mary Magdalene became the cause of gathering them again and making them firm and steadfast in the Cause of Christ. She said to them: "Why are you disturbed and wandering? Nothing has happened, for Christ repeatedly said that this would occur. The body has been hidden from sight, but the Reality is shining and radiant and no calamity has befallen it. Rather, this humiliation is upon Christ's body, not upon the true Spirit. Why are you disturbed? Besides this, Christ had tribulations that no one could bear for even one day. For three continuous years He was in the wilderness, sometimes subsisting on plants, sometimes using the earth as His pillow. At night He had no lamp except the stars of heaven. Despite these endless hardships and difficulties, He trained you for to-day. If you have any faithfulness in your nature, do not forget Him. Do not seek comfort, do not desire ease. If you are faithful ones, be occupied with His remembrance and mention. Is it fitting that we forget that radiant countenance? Is it fitting that we erase those favors from memory? Is it fitting that we overlook that self-sacrifice of the Lord and like others think

4 در کور حضرت مسیح حواریون محفل در
بالای کوه داشتند کہ اگر خوب تدقیق شود
جمع آنچه بعد واقع شد از نتائج آن اجتماع است
پس از آنکہ حواریون بعد از حضرت مسیح
متفرق شدند و مضطرب بودند مریم مجدلیہ
سبب شد کہ حضرات را دوبارہ جمع نمود و
در امر حضرت مسیح ثابت و راسخ کرد و بآنها
گفت کہ چرا مضطرب و سرگردانید امری
واقع نشده زیرا مکرر حضرت میفرمودند کہ
این امر واقع خواہد گردید ولی جسم از انتظار
مستور شد اما حقیقت ساطع و لامع است و
مصیبتی بر آن وارد نہ بلکہ این توهین بر جسد
مسیح است نہ بروح حقیقی چرا مضطربید و از
این گذشتہ حضرت مصائبی داشتند کہ یک
روز آنرا کسی تحمل نتواند سہ سال متمادیا در
صحرا بودند گاهی بگاہ گذران میکردند گاهی
خاک زمین را بالین خویش مینمودند شبہا
چراغی جز ستارہہای آسمان نہ داشت با وجود
این زحمت و مشقت بیپایان شماہا را بجهت
امروز تربیت کرد اگر بوی وفائی در مشام
دارید او را فراموش ننمائید براحت نپردازید

only of eating and sleeping? That we fall into thoughts of comfort and ease? How can this be called faithfulness - that this sacred Temple be hidden while we become occupied with our own desires?"

آسایش خویش نخواهید اگر اهل وفائید بیاد و ذکر او مشغول باشید آیا سزاوار است آن روی تابان را فراموش کنیم آیا سزاوار است آن عنایات را از یاد محو نمائیم آیا سزاوار است از آن جانفشانی حضرت چشم پوشیم مثل سائرین در فکر خوردن و خوابیدن باشیم در فکر نعمت و آسایش افتم چگونه این را وفا میتوان گفت که این هیکل مکرم مستور شود و ما بهوای خود مشغول گردیم

- 5 In any case, she gathered them together finally on the mountaintop for a feast. After several people mentioned His boundless kindnesses, they said they must see what faithfulness requires them to do. There is no doubt that after Christ, faithfulness does not accept that we should be comfortable, occupied with worldly pleasures and pursuing our own thoughts. Rather, we must sacrifice everything we have and don't have. First, we must detach from everything that exists. Those who have attachments must excuse themselves from them. Those who don't have attachments must not form any. No one should have any thought except thought of Him. We must confine all thoughts to servitude. We must be occupied with spreading His fragrances and strive to propagate His Word. They made a covenant together and made a true commitment, and coming down from the mountain each went crying out in a different direction and arose to serve the Kingdom.

5 باری حضرات را جمع کرد نهایت بالای جبل مهمانی شد بعد از آنکه چند نفر ذکر الطاف بیابان حضرت نمودند گفتند باید دید وفا چگونه اقتضا میکند چنان کنیم شبهه‌ئی نیست که بعد از حضرت وفا قبول نمیکند ما راحت باشیم بلذاذت دنیوی مشغول گردیم و بخيال خویش پردازیم بلکه باید آنچه داریم و نداریم جمیع را فدا کنیم اولاً از هر چه هست بگذریم نفوسیکه تعلق دارند عذر بخواهند نفوسیکه ندارند تعلق ننمایند هیچکس جز فکر او فکری نداشته باشد جمیع افکار را حصر در عبودیت نمائیم مشغول نشر نفعات او باشیم و در انتشار کلمه او بکوشیم هم عهد شدند و قرار واقعی دادند و از جبل پائین آمده هر یک فریادگان بطرفی رفتند و بخدمت ملکوت پرداختند

- 6 Everything that occurred in the dispensation of Christ was from the results of that gathering, and its effects continue until now. Now we too who are sitting here are in perfect spirituality and harmony. I hope great results will come from this harmony.

6 آنچه در کور حضرت مسیح واقع همه از نتایج آن مجلس بود و الی‌الآن آثارش موجود است حال ما هم که در اینوقع نشسته‌ایم با کمال روحانیت و الفتیم امیدوارم نتایج عظیمه از این الفت حاصل شود

ADMS#219

BRL_DAK#0771, AMK.293-295,
AVK2.205.12x, KHF.051, KHAB.447
(447), KHTB3.029, NJB_v04#10 p.002

AB03583

To: Zoroastrian Baha'is
Date: 1913-Jun-27

O ye kind friends! When I returned from the Western regions to the Eastern clime, I met the Zoroastrian Believers. The illumination of their faces indicated the fragrance of the rose-garden of their dispositions. While here, they remembered you and adorned one page with your names. As I read the blessed names of the friends, happiness and ecstasy was obtained, to such an extent that immediately I took up the pen, am writing you this epistle and am occupied with your mentioning – so that you may know how beloved and favored you are in this spot.

I beg for you from the Bestowal of His Highness the Exalted Lord, enlightened hearts, pure spirits and radiant consciences. It is the desire of my heart and soul that in this path ye may travel along all the degrees of existence and attain to the loftiest horizon of the ideal virtues and the pinnacles of human excellences; - in order that all the people may witness how the servants of His Highness the Friend are illumined, shining and radiant. This is the highest hope! This is the greatest Grace of His Highness the Lord of Glory!

Upon you be Baha El Abha!

DAS.1913-06-27

AB09929

To: a Baha'i teacher in Persia, in Iran
Date: 1913-Jun-27

¹ O steadfast one!

² Today the hosts of the Concourse on High are the helpers and assisters of those blessed souls who arise to teach and who become the manifestation of “Until I make all my litanies and remembrances into a single remembrance, and my state in Thy service eternal.”

¹ ای ثابت نابت
² الیوم جنود ملاً اعلی ناصر و معین نفوس مبارکیست که بتبلیغ قیام نمایند و مظهر حتی اجعل اورادی و اذکاری کلّها ورداً واحداً و حالی فی خدمتک سرمداً گردند

³ عبدالبهاء در حالتیکه سه مرض مستولی بود از حیفاً بغتةً بیرون آمد و سه سالست که مستمراً

- 3 'Abdu'l-Baha, while afflicted with three illnesses, suddenly left Haifa and has been continuously traveling for three years. Service at the Sacred Threshold is the magnet of divine confirmations. Whatever I have wished for myself, I wish for you.

در سفر است خدمت بآستان مقدّس مغناطیس
تأیید است آنچه را از برای خود خواسته‌ام از
برای تو می‌خواهم

MMK5#081 p.066, AADA.146-147

DAS.1913-06-27, MHMD2s.334-335

ABU2893

Words to three Baptist missionaries, spoken at Hotel Sultani on 1913-Jun-27 in Port Said

The Beloved gently spoke to them about the fundamental identity of all religions - a principle which they quite disliked - the validity of the religion of Mohamad which stupefied them and many other points. When the Master told them about the Baha'i conception of Christ - so lofty, so sublime! - they could not understand why he is not a "missionary". And when he said, that in America he established the validity of the sonship of Christ is several Jewish synagogues, they looked at each other in credulous amazement.

"Why do you think Mohamad was a prophet?" they asked. He gave them logical and satisfying reasons. "Granted that Mohamad spoke about Christ as the Word of God and the Spirit of God, he did not say that Christ was the "son" of God." They objected.

"The title of the son is not as great as the title of the Word, because in the old Testament all the Israelitish people are called the sons of God and even God addressing David says - thou art my son. On the other hand no divine Messenger is called the Word except Christ. The station of the Word is so great that it is [recorded] in the first chapter of St John:- In the beginning was the Word, the Word was with God and the Word was God."

DAS.1913-06-27

ABU0804

Words to the Eastern pilgrims, spoken on 1913-Jun-28 in Port Said

Praise be to God that you have crossed the mountains and deserts, the lands and the seas and attained to the visit of the Holy Tomb with joy and fragrance. You traversed this long distance till you reached the Blessed Spot and became assisted and confirmed. Often souls start from their home, accept the hardships of travelling but do not reach their destinations but praise be to God you have attained. Likewise in my behalf you visited the holy Tomb.

The great spiritual value attached to the visit of the Holy Tomb of Baha'u'llah is not known today but ere long it will become evident. The plain of Acca that you observe today will become an emblem of Paradise. In prosperity and progressiveness it will become unique and unparalleled in the entire world. The Kings and emperors of the world shall come to visit the holy Tomb. Having reached the shore of Acca they shall kneel down and prostrate on the ground and with pots of flowers in their hands and on their heads they shall proceed on foot toward the Blessed Tomb. Then they will visit the Tomb of the Bab on Mount Carmel. Then it will become known what a world is this! What spirituality and fragrance is this!

Those souls whose nostrils are opened shall inhale the fragrance of the Holy Tomb but those who are affected with catarrh, do not sense it. A person afflicted with cold says "where is the perfume? Where is the fragrance?" In short praise be to God that you have attained, reached your destination and on my behalf visited the holy Tomb.

You came also to Port Said and for several days we associated together with the utmost of love. I hope now that you return every one of you may be like unto a person who has entered a rose-garden. When he comes out of the garden he carries in his hand a bouquet of flowers. I hope each one of you will carry away in his hand a bouquet from the blessed Garden of Abha and perfume the nostrils of whomsoever you come in contact.

I pray at the Threshold of Almighty to make you more illumined day unto day, more attracted day unto day, more detached day unto day, more holy and pure day unto day. Know ye of a certainty that this Cause is like unto a sea. The sea does not accept the dead body. It will throw it out by all means. Therefore you must be severed, attracted, enkindled, godlike, righteous, upright, evanescent, humble and at all time turning

your faces toward the Kingdom of Abha. I hope that each one of you may reach to this lofty and divine station.

In whichever city you enter, be ye like bright lamps and shed your rays to all around; - so that whosoever sees your deeds, your words, your behaviours and conducts, he may exclaim:- this person is not of this world; this soul is not human but divine; this person is the sincere servant of the Blessed Perfection; he is radiant, spiritual, heavenly and the means of the prosperity of the world of humanity.

DAS.1913-06-28

AB03330

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

Date: 1913-Jun-28

- 1 O trusted one of 'Abdu'l-Baha! Your letter of the 23rd of Rajab 1331 arrived. Your services are always before my eyes and are never forgotten for a moment. Truly you strive with heart and soul to render service at the Sacred Threshold. You have no personal motives and seek nothing except God's good pleasure.
- 2 Due to the length of travel by sea and land, the great hardships day and night, lack of rest and sleep, and detailed addresses in public gatherings, physical weakness and exhaustion resulted. From sunrise until midnight in America there were either questions and answers or talks and addresses. Due to the unsuitable climate and nervous fever each day, this earthly frame could not endure and reached the utmost weakness and decline. Therefore from arrival in Port Said until now health has been completely impaired and strength gone. However for several days in Ramleh some strength has been gained and writing is possible, so I have begun writing.
- 3 Convey utmost love and longing from 'Abdu'l-Baha to all the friends of God. Night and day I remember the friends, my head is at the Threshold, and I supplicate for confirmations from the Abha Kingdom. My hope is that henceforth correspondence will flow continuously and through the assistance and favor of the Blessed Beauty the pen will move and letters will be written to the divine friends making up for what was missed.

1 ای امین عبدالبهاء نامه بیست سوم رجب ۱۳۳۱ رسید خدمات تو همیشه در نظر است آنی فراموش نگردد فی الحقیقه به جان و دل میکوشی که خدمتی باستان مقدس نمائی غرضی نداری و مقصودی جز رضای الهی نجوئی

2 از طول سفر در بحر و بر و مشقات عظیمه شام و سحر و عدم راحت و بیخوابی و خطابه های مفصل در مجامع عمومی ضعف و انحلال جسمانی حاصل از طلوع آفتاب تا نیمه شب در امریکا یا سؤال و جواب بود یا نطق و خطاب از عدم موافقت هوا و تب عصبی در هر روز این قالب ترایی تحمل ننوده بنهایت ضعف و انحراف رسید لهذا از ورود پور تسعید تا بحال صحت بکلی مختل و قوی زائل ولی چند روز است در رمله قوتی حاصل و تحریر ممکن لهذا مشغول بنوشتن گشتم

3 جمیع احبای الهی را از قبل عبدالبهاء نهایت محبت و اشتیاق ابلاغ دار شب و روز بیاد دوستانم و سر بر آستانم و طلب تأیید ملکوت ابی مینمایم امیدم چنانست که من بعد مکاتبات مسلسل شود و به عون و عنایت جمال

مبارک قلم بحرکت آید و با یاران الهی مکاتبه
شود و تلافی مافات گردد

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

MHMD2s.325x

INBA16:158, MKT9.029, MMK5#074
p.062, YHA2.997-998x, NJB_v04#05
p.002x

AB03066

To: Goldhizer, Prof. and Vambery, Prof., in Budapest

Date: 1913-Jun-29

O thou revered friend, famous throughout the world! From the day of separation up to this time not one moment I have been disengaged from the remembrance of your kindness. Ever your sympathetic face is in my thought and the sweetness of your conversation is like unto the delicious honey in my taste;

During this time I was on my way, therefore correspondence was impossible. Praise be to God that safely and with the enjoyment of good health I have arrived in Port Said. My purpose is to stay and rest for sometimes in this place – a place isolated and free from the din of occupation; in order that I may get over the hardships and vicissitudes of the journey. Then if it is possible I shall again raise a new melody and sing a song vibrant with tumultuous strain and clamorous notes and then probably I shall meet you again. My aim is to render a service to the Reality and make an effort and exertion in the world of humanity. Praise be to God your intention is humanistic and your object is to serve mankind along the path of prosperity and progress. You have consecrated your life to this Glorious object. Consequently I am very pleased with and grateful to you and in order to express this pleasure and happiness I write you this letter and I ever anticipate to receive your good news...

DAS.1913-06-29

AB09740*To: prayer for the Zoroastrian friends, in Port Said**Date: 1913-Jun-29*

O faithful God of the upright people! Thanks be unto Thee because these pure souls are detached from the world of matter and have attached their hearts to the world of Purity. They are ready and agile to serve Thee. Confer upon them the heavenly Gift, grant unto them spiritual illumination and develop these pearls through the downpour of the vernal showers of Thy Generosity!

DAS.1913-06-29

ABU1465*Words spoken on 1913-Jun-30 in Port Said*

The Baha'i Cause is like unto the Great Ocean or rather the Great Ocean is a sign of the Cause of God. Its mountainous waves are in itself and by itself. While it is in the utmost of calmness, the Northern and Southern winds lash it into furious tempest. How thoughtless are those people whose aim is to [down] this Great Ocean. They construct around it with their puny efforts dams and fortifications, ramparts and embankments but the perennial waves of the Great Ocean beat against them and slowly, slowly, surely, unmistakably wash them all away into its own body, absorb them and leave behind not a single trace. Such is the power of the Cause of God.

The Great Ocean of the Cause is tempestuous at all seasons. It is always in agitation, it has hurricanes, whirlwinds, winds, storms, gigantic tornadoes and uncontrollable movements. How many nations, how many religions, how many individuals whose aim is to stop the progress of the Cause, to bring it down from its station of sublimity, to retard its influence and to cast it headlong into the abyss of degradation! Alas! They are not aware that the Cause of God shall overcome all these hindrances and control these forces. Therefore the Great Ocean is the Great Symbol of the Cause of God.

Abdul Hamid and Nasereddin Shah - the two despotic kings - strove with all their available imperial resources to down this Great Ocean. Where are they now? The cohorts of the Mohamadan ecclesiastical orders did their best to calm this sea. Do you not see it moving all over the world; its majestic waves ever rising, ever rising, rising to the very apex of heaven, casting on the shores all the rubbish and derelicts, its waves gathering velocity and power, roaring, clamouring, battling? Do you hear its thunderous voice? Do you see its almighty power?

DAS.1913-06-30

ABU1940

Words to the Eastern pilgrims, spoken on 1913-Jun-30 in Port Said

We must let loose the divine forces so that these souls who are standing still at the turnpike may move along the path of progress. The centers around which the thought of the majority of mankind revolve are egoism, selfishness, blind passion, hypocrisy, insincerity and cupidity. We must do something to change these centers entirely and generate New Thoughts, New ideals which are the essential requirements of this divine age. Then these people shall become freed from every tie and soar toward the atmosphere of spiritual freedom.

We must ever observe the capacity of the people. Every human being has a spiritual capacity. It is so reported in Materia Medica that once the illness is diagnosed, the treatment is made easy. Therefore, the believers as the spiritual physicians must diagnose the spiritual sicknesses of the people and then treat it accordingly.

Now just as there are various degrees of capacities, likewise there must needs be different modes of expression, various ways of teaching. Often it has happened that one talk will be the cause of awakening to one soul and of complete indifference to another. We must ever strive to find out the point which is of interest to the other party and speak with him from that standpoint.

DAS.1913-06-30

ABU3194*Words to the Eastern pilgrims, spoken on 1913-Jun-30 in Port Said*

Well, what are we going to do next? Tell me what should be done? We have already travelled a good deal. We have crossed the seas, passed through wonderful centers of populations in the West, traversed over mountains, deserts, deep valleys, impassable gorges, towns and villages. What routes should we take next? Wherever we have been we called the people to the Kingdom of Abha.

DAS.1913-06-30

ABU3686*Words spoken in 1913 in Ramleh*

When I was present at an important gathering in Alexandria, a certain patriot arose to voice his praise and support for his country. He recited a poem and then, with the utmost pride, he repeatedly made the following remark, which stirred those in attendance to more excitement than any of the other addresses had: 'We belong to the people who built the pyramids.'

BDA2.366

I said to the pasha sitting near me, 'How strange! The Muslims of Egypt are not the Copts, that they should pride themselves in this way on having built the pyramids (the tomb of Pharaoh). And they wish to promote love for their country with this pride? If this act of building is a source of pride, then it is the people of Pharaoh who should boast, not the people of Islam, for it was Pharaoh who built the pyramids - and what is more, those buildings were constructed through oppression. For fifteen years, Pharaoh made sixteen thousand of his hapless subjects to work every day. With excruciating toil and hardship, they built the pyramids so that Pharaoh might conceal his own corpse there. Here is the pivot around which the pride of this people revolves! Observe what things men vaunt themselves over!

MHMD2.488

AB11078*Date: 1913-07 ca.*

If a soul calls the people to the Kingdom of God according to the Principles of Baha'u'llah, there will be many listeners. First, one may teach by deeds, then speak the word. First, one must become thirsty, then the salubrious water may be offered. No matter how delicious the water is, one who is not thirsty will not enjoy it. Therefore, make ye an effort, so that the people may become thirsty; then enable them to quaff from this divine Chalice.

DAS.1913-07-24, SW_v04#15 p.253x, SW_v05#01 p.009x, ABIE.108, BLO_PN#007

ABU2318*Words spoken on 1913-Jul-01 in Port Said*

The inhabitants of Persia are yet sleep, although God has demonstrated to them his Cause in so many ways... If this Cause had appeared in Europe and America, by this time all those regions would have become illumined and the souls would have become awakened. So many souls were martyred, so much blood has been spilt! If one of these events had transpired in another country the effect would have been marvellous. Ever so many people became divine, illumined and celestial and in their midst they cried out to awaken them!...

Truly I say each one of the believers of God has been the embodiment of severance, the incarnation of devotion, an ignited candle, he visualized in the world of humanity the Teachings of God, and he was an example and a lesson to mankind of how to be pure, sanctified, attracted, enkindled and honest. The evidences of God they wrote with their own blood upon the earth...

DAS.1913-07-01

ABU2752*Words spoken on 1913-Jul-01 in Port Said*

I have great love for the believers of Bagdad. They are ever in my heart. Be not sad owing to the present ruin of the House. The time of its building shall come very soon. We must destroy and build it again, but its first form shall not undergo any change. Rest ye assured that it will be constructed most solidly.

This is the Blessed house, do you realise it is the Blessed House of Baha'u'llah. All that quarter in which the House is situated will be destroyed and will be transformed into wonderful Parks and gardens. It will become most heavenly.

The Holy Sepulchre of Christ was a place for dumping all kinds of rubbish for three hundred years till St Helena came, cleared the ground and built over it a most wonderful church. However, the Cause of the Blessed Perfection is extraordinary, and the Places wherein he has lived will be fully preserved.

DAS.1913-07-01

AB01480

To: Muhammad Taqi son of Ali Akbar (Khurasan), in Bandar Jaz
Date: 1913-Jul-02

¹ O you who are firm in the Covenant! Praise be to God, I have hastened from the West towards the East. Although no service was achieved in the West, I hope that perhaps in the East I may be able to draw a breath in servitude at the Threshold.

¹ ای ثابت بر پیمان الحمد لله از باختر سوی خاور
 شتافتم هر چند در غرب توفیق خدمتی حاصل
 نشد امیدوارم در شرق شاید نفسی در عبودیت
 آستان برآرم

² The Sun of Truth is shining with utmost brilliance, but the mirror of the heart of these wanderers is covered with rust and dust. Despite this, how can its radiance shine forth in the horizons as it should? Nevertheless, the power of the Ever-Living, the Almighty is at work, and the assistance of the Supreme Concourse arrives successively, and the hosts of the Abha Kingdom achieve great victories. This is naught but from His great favor and His ancient bounty.

² پرتو شمس حقیقت در نهایت اشراق است ولی
 آینه قلب این آوارگان پر زنگ و غبار باوجود
 این چگونه اشراق چنانکه باید و شاید جلوه در
 آفاق کند ولی قوه حیّ قدیر در کار است و
 نصرت ملا اعلیٰ پیاپی میرسد و جنود ملکوت
 ابری فتوحات عظیمه میکند و لیس هذا الا من
 فضله العظیم و فیضه القدیم

- 3 Regarding political events, explain to the authorities that this oppressed community has remained aloof from all parties since the beginning of the revolution, and has always strived for reform and unity, and when unable to achieve this, withdrew. All testify that this oppressed community has had and has no purpose save the general welfare.
- 4 O servant of the Threshold of the Lord of Mercy! Convey my longing greetings to all the loved ones of Tabaristan. That blessed region became the source of the light of sanctification and the homeland of the King of the Kingdom of Mysteries. When like the rising sun it becomes pure and clear from accumulated clouds, it will surely become illumined. Now, praise be to God, that clime has been stirred and the ancient light has shone upon it. It is firmly hoped that the divine friends will breathe a new spirit and illuminate that country and make fragrant the nostrils of the yearning ones. I am overflowing with joy like a cup of wine because of the friends of that land. Therefore, I hope that soon that region will become like the plain of Khata and the divine gazelles will make it redolent with musk.
- 5 The ghazal you had written was in the utmost eloquence and fluency. The mention of servitude caused the utmost joy, for 'Abdu'l-Baha's hearing is stirred boundlessly by the melody of servitude to Baha. "I am deaf when called by my name, yet truly, when addressed as 'Abdu'l-Baha, I hear." This verse is from previous poets and its second line is: "When addressed as 'O His servant,' I hear." But I became so enamored with the theme of this verse that I changed "O His servant" to "'Abdu'l-Baha."
- 6 And upon you be the Most Glorious Glory.
- 3 اما در خصوص وقایع سیاسی شما باولیاء امور بفهمانید که این حزب مظلوم از بدایت انقلاب از جمیع احزاب در کنار بودند و همواره سعی در اصلاح و اتحاد میکردند و چون عاجز شدند نگاره گرفتند جمیع شهادت میدهند که این حزب مظلوم جز خیر عموم مقصدی نداشته و ندارند
- 4 ای بنده آستان حضرت یزدان احبابی طبرستان را جمیعاً تحیت مشتاقانه برسان آن ناحیه مبارکه منشأ نور تقدیس گشت و موطن ملکوت اسرار گردید و چون مطلع آفتاب از غیوم متراکمه پاک و مجلی گردد البته روشن شود حال الحمد لله آن اقلیم باهتزاز آمده و نور قدیم بر او تابیده امید و طید چنانست که یاران الهی روحی جدید بدمند و آن کشور را منور نمایند و مشام مشتاقان را معطر کنند من از یاران آن دیار چون جام باده از نشوه سرور سرشارم لهذا امیدوار که عنقریب آنخطه صحرای ختا گردد و نافه مشکین آهوان الهی آنصفحات را مشکبار کند
- 5 غزلی که مرقوم نموده بودی در نهایت بلاغت و فصاحت است ذکر عبودیت سبب نهایت مسرت بود زیرا قوه سامعه عبدالهء از آهنگ عبودیت بهاء بنهایت باهتزاز آید اصم اذا نودیت باسمی و اننی اذا قیل لی عبدالهء لسمیع این شعر از شعرای سابق است و مصرع ثانی چنین است اذا قیل لی یا عبدها لسمیع ولی من چنان مفتون مضمون این بیت شدم که یا عبدها را عبدالهء کردم
- 6 و علیک البهاء الابهی

MKT9.092, MSHR1.020x, YHA2.999x,
NJB_v04#15 p.002x

AB02139

To: Spiritual Assembly of Mashhad

Date: 1913-Jul-02

- 1 After a period of travelling through mountain and desert, and voyaging over ocean and sea, I have returned from the West to the East, and have entered into the ancient land of Joseph the Canaanite. A thousand pities, however, that during this whole extensive journey I have been unable to perform any service; nor, besides remorse, have I found for myself any repose. Each bounty of the Blessed Beauty - may my life be a sacrifice for His loved ones - was as a boundless sea; whereas I have been unable to render Him so much as a dewdrop of service. Thus the only gift and present I bring back with me as an offering at the Sacred Threshold is shame and mortification. Perchance His help and bounty may enable me hereafter to exemplify the quality of servitude.

1 ای یاران مهربان عبداله‌آء بعد از مدتی سیر کوه و بیابان و سفر در محیط دریا از غرب بشرق مراجعت نمودم و وارد اقلیم قدیم یوسف کنعان گشتم ولی هزار افسوس که در این سفر مفصل بخدمتی موفق نه و جز حسرت راحتی نیافتم هرچند عنایات جمال مبارک روحی لأحبائه الفداء دریای بی‌پایان بود ولی من در خدمت بقطره‌ئی موفق نشدم لهذا جز شرمساری و نجلت باستان مقدس هدیه و ارمغانی نیاوردم بلکه عون و عنایت او در آینده بعبودیتی موفق فرماید
- 2 Though I am excused by the friends in Khurasan, I am abashed, for during this period of travel I found no time to write a letter or send greetings. Yet with heart and soul I supplicated at the threshold of the Beloved and beseeched His grace and generosity, that He may ever perfume the nostrils of the friends with the fragrance of the rose-garden of divine confirmation. Praise be to God, glad tidings of excellent service arrive from Khurasan. The friends, praise be to God, are astir and are engaged in utmost supplication and entreaty to the Kingdom of Glory. His honor Mustawfi possesses sufficient and abundant zeal; his honor Ahmad is glorified by his sincere intention; his honor Ibrahim harbors a mighty purpose; his honor Musa is turned toward the Tree of Sinai; his honor Bahawardi shows pure devotion to the Court of Divine Unity; his honor Tabrizi is arousing enthusiasm; and the pillars and members of the Assembly manifest the confirmations of the new age. His honor Haji Shah is effervescent in Paran; his honor Mir-Vali is the manifestation of manifest grace; his honor Furughi, praise be to God, possesses an indescribable flame and radiance; and the beloved ones of Nishabur and Khadra are in complete devotion to the Abha Kingdom.

2 از یاران خراسان ولو معذوم منجولم زیرا در این مدت سفر وقتی نیافتم که نامه‌ئی بنگارم و سلام و پیامی بفرستم اما از جان و دل بساحت جانان تضرع و زاری نمودم و استدعای الطاف و بزرگواری کردم که همواره مشام دوستان را برائحه گلشن تأیید معطر فرماید الحمد لله از خراسان بشارت حسن خدمت میرسد یاران الحمد لله در هیجاند و بملکوت ذوالجلال در نهایت تضرع و ابتال حضرت مستوفی همت کافی وافی دارند جناب احمد بنیت صادق مجدد جناب ابراهیم مقصدی عظیم دارد جناب موسی توجه بسدره سینا دارد جناب بهاوردی خلوص بدرگاه احدیت دارد جناب تبریزی شورانگیز است و ارکان و اعضاء محفل تأیید مظاهر الطاف قرن جدید جناب حاجی شاه در فاران فوران دارد جناب میر ولی مظهر لطف جلی هستند حضرت فروغی الحمد لله شعله و فروغی زایدالوصف در فروغ دارند احبای نیشابور و خضرا در نهایت تبتل بملکوت ابهی
- 3 It is hoped that the dear friends will make the nostrils of the seekers fragrant with musk, and strive night and day to illumine the eastern region with the effulgences of the Most Luminous Sun. And upon you be the Most Glorious Glory.

3 امید چنانست که یاران عزیز مشامهای طالبان را مشکبیز نمایند و شب و روز بکوشند تا قطعه

خاور را روشن بفیوضات آفتاب انور فرمایند و
علیکم البهاء الأبهی

MKT9.266, YHA2.999x, NJB_v04#15
p.002x

ABU1958

Words spoken on 1913-Jul-02 in Port Said

It is not my duty to command particular persons to arise and teach the Cause. Whosoever arises to spread the Word and performs this service, will behold the Doors of Confirmation are open wide before his face. This is the season of teaching, and therefore it will yield results. In every season, something will be productive. If, during the seed-sowing time, we want to gather the harvest, we shall fail. If, at the time of irrigating, we desire to do something else, failure will be the result.

Now, this is the Divine season of seed-sowing. Every Bahai must become a heavenly cultivator. If, at this season, he performs the prayers of all the past and future ages, it will yield no fruit. My primal object of this long trip was to show, by deed, to the friends of God, that this is the season of teaching the Cause. Although Acca and Haifa [Syria] are the headquarters of the Cause, and I should stay there and from those Centers administer the affairs of the Cause, yet I left everything and traveled throughout the earth to herald the coming of the Kingdom of ABHA.

Any person desiring to be surrounded by the Confirmation of the Blessed Perfection, must arise and teach the Cause. This is the Path!

DAS.1913-07-02, SW_v04#15 p.251, ABIE.009, BLO_PN#007

ABU3163*Words spoken on 1913-Jul-02 in Port Said*

With the appearance of truth the point of Opposition raises its head. The former gains signal victory, the other goes into crushing defeat; the first upraises the standard of guidance, the other unfurls the banner of error; One is divine revelation, another is satanic suggestion; the first leads us into the paradise of Peace, the second hurls us headlong into the hell of war.

DAS.1913-07-02, ABIE.011, BLO_PN#007

ABU3524*Words spoken on 1913-Jul-02 in Port Said*

The believers must cultivate a beautiful voice so that they may sing the Baha'i songs or chant the Blessed Perfection's Communes with effect. The Communes are the food of the spirit.

DAS.1913-07-02, ABIE.010, BLO_PN#007

AB01055*To: Roy C Wilhelm, in New York**Date: 1913-Jul-03*

O my dear son! Your letter dated July 3, 1913 arrived. Its contents indicated the firmness and steadfastness of the divine friends and the formation of the divine gathering in that luminous, pure desert. Praise be to God, they spent that day in utmost joy and delight. That annual gathering will be a memorial from 'Abdu'l-Baha. Especially since that day is spent in complete joy and delight, confirmations from the Abha Kingdom continuously reach those souls who are firm in the Covenant.

As you observed, every steadfast one is successful and confirmed, and every Covenant-breaker is condemned, defeated and abased. It is strange that people do not learn from this. They see how Mirza Muhammad-'Ali fell into such abasement due to breaking the Covenant, yet still they do not learn. And they see how others have fallen into such a pit due to Covenant-breaking, yet still they do not learn.

This Covenant is the Covenant of Baha'u'llah. Its importance is not yet fully understood as it should be, but in the future it will attain such importance that if a king should waver even slightly, he will immediately fall. Consider that in the days of Christ (may my spirit be sacrificed for Him), they gave no importance to Christ's Cause, rather they mocked and ridiculed Him and according to the text of the Gospel called Him Beelzebub. Now observe what importance it later attained.

In any case, you should thank God that, praise be to God, you are like a fragrant basil in the garden of the Covenant and like a bright candle in the feast of the love of God. Convey Most Wondrous Abha greetings to Mr. Harris, Mr. Hoar and all the divine friends.

As for Taqizadeh, this person has come specifically to America to create a breach in the Cause of God and is extremely deceitful and full of tricks. The divine friends must absolutely, absolutely avoid any association with him. Previously a letter was written and a telegram sent stating that if any Iranian person, whether believer or non-believer, comes to America without having a document bearing my seal and signature, the divine friends should know with certainty that he is from the friends of Satan and must completely avoid associating with him. Despite this, how did it happen that as soon as this person arrived in New York the friends associated with him? This is very strange. You must definitely, definitely alert everyone and write to all regions that this person has come to America solely to create corruption and disturbance in the Cause of God. Rather, the friends should find ways to make this person see himself as disappointed and at a loss, so that he returns by the same path he came.

And upon you be the Most Glorious Splendor.

SW_v04#14 p.240-241, SW_v06#12 p.096, SW_v08#16 p.214, SW_v08#14 p.186

ABU1242

Words spoken on 1913-Jul-03 in Port Said

The soul of man must be happy, no matter where he is. One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyousness.

No one can imagine a worse place than the barracks of Acca. The climate was bad, the water was no better. The surroundings were filthy and dirty, the treatment of the officials was unbearable and we were looked upon as the enemies of religion and corruptors of morals. The government had given an order that during our stay in Acca no one must talk with us and we must not talk with each other. Having arrived in Acca they found there were not enough rooms in the barracks to imprison us separately so they put us all in two rooms with no furniture at all. The court of the barrack had a most gloomy aspect. There were three or four fig trees over the branches of which several ominous owls screeched all night. Every one got sick and there were neither provisions nor medicine. At the entrance of the barrack there was an undertakers room. It was a horrible room.

Yet I lived there for two years with the utmost happiness. Up to that period I had not had time to read the Koran from first to last but then I had ample time and used to read this holy book with fervour and enthusiasm. Going over the incidents and events of the lives of former prophets and finding how parallel they were with that of Baha'u'llah, I was consoled and encouraged. I would read for instance the following verse: "How thoughtless are the people! Whenever a prophet is sent to them they either ridicule him or persecute him." And then I would read the verse, "Verily, our host is victorious over them."

I was very happy all the time because I was a free man. Shut off in that room my spirit travelled throughout the immensity of space. At night I went on the roof and communed with the countless stars. What a divine feast! What a heavenly procession! What a spiritual freedom! What beatific bliss! What celestial sovereignty!

DAS.1913-07-03, SW_v07#16 p.161-162, ABIE.014, PN_1914 p009x, BLO_PN#007

AB02000

To: Albert R Windust, in Chicago

Date: 1913-Jul-04

1 O Thou Almighty! O Thou Forgiver!

1 پروردگار آمرزگار

2 The servant of Thy Threshold, Windust, turns his face toward the Kingdom of Abha and begs for his father Thy Grace and bounty. O Thou Omnipotent Lord! In this Great Dispensation Thou dost accept the intercession of the sons in behalf of their fathers. This is one of the special infinite bestowals of this cycle. Therefore, O Thou kind Almighty! Accept the request of this thy servant at the Threshold of Thy Singleness and submerge his father in the ocean of Thy graces – because this son is confirmed in the accomplishment of Thy services and is displaying the utmost of effort at all times in the pathway of Thy love! Verily Thou art the Giver, the Forgiver and the Kind!

2 بنده درگاهت ویندست توجّه بملکوت ابری
مینماید و از برای پدر خویش امید عفو و مغفرت
دارد پروردگار در این دور اعظم شفاعت ابناء را
بجهت آباء قبول مینمائی این از خصائص الطاف
بی پایان این دور است پس ای پروردگار مهربان
رجای این بنده خویش را در درگاه احدیت
قبول فرما و پدر را در دریای الطاف مستغرق
کن زیرا این پسر بخدمات تو قائم و در سبیل
محبت همواره ساعی توئی بخشنده و آمرزگار و
مهربان

3 O thou divine servant! Be thou not unhappy on account of the death of thy father. All of us will hasten from this world to another world. This mundane life has no importance whatsoever. It is our hope that in the divine world we shall find eternal union and seek everlasting fellowship. Importance lies in this fact. This station is obtained through faith and self-sacrifice in the path of God. Consequently we must make an effort to obtain happiness and joyousness in the other world.

3 ای بنده الهی از فوت پدر مکرر مباش جمیع از
اینجهان بجهان دیگر شتایم این حیات دنیوی هیچ
اهمیتی ندارد امیدواریم که در جهان الهی وصلت
دائمی یابیم و الفت ابدی جوئیم اهمیت در آنست
و آن بایمان و جانفشانی در سبیل الهی حاصل
گردد پس باید بکوشیم تا در آنجهان شادمانی و
کامرانی یابیم

4 Convey the wonderful Abha greeting to the believers. Chicago, in comparison with the cities of America, was in advance and numerically contained more Bahais. But when the stench (vile odor) of the nakazeen was spread in that city there was stagnation. The Cause in other cities of America is progressing day unto day, but Chicago is stationary. Therefore, strive that the sweet fragrance of the Testament and the Covenant may become diffused, the nostrils of the spiritual ones become perfumed, the banner of "Ya-Baha-el-Abha!" be unfurled and the tent of the oneness of the world of humanity be pitched. Then ye shall observe that Chicago will become the Paradise of Abha. These few nakazeen cannot accomplish anything worth while. The utmost is this that they will be the means of the drooping of the believers of God in that city. A person deprived of the spirit of the Covenant is sentenced as dead. The dead surely disintegrate. Therefore, breathe the spirit of the Covenant and the Testament as much as ye can in the hearts,

4 جمیع احبّاء را تحیت ابداعی برسان شیکاگو از
جمیع شهرهای امریک پیشتر و بعدد بیشتر بودند
رائحه کریمه نقض چون در آن شهر منتشر شد
توقف حاصل سائر شهرهای امریک روز بروز
در ترقیبست و شیکاگو متوقف پس بکوشید تا
رائحه طیبّه عهد و پیمان منتشر گردد و مشام
روحانیان معطر نماید و علم یابهاء الاهی موج زند
و خیمه وحدت عالم انسانی مرتفع گردد آنوقت
ملاحظه مینمائید که شیکاگو جنت ابری گشته
و این ناقصین معدود کاری از پیش نبرند نهایت
اینست که سبب افسردگی احبّای الهی در این
شهر شوند نفسی که از روح میثاق محروم حکم
میت دارد یقین است میت متلاشی میشود پس
تا توانید روح عهد و میثاق در قلوب بدمید تا
روز بروز نفوس ترقی نمایند و حال تازهئی یابند

so that the souls may progress day unto day and obtain a new exhilaration.

5 Upon thee be Baha-el-Abha!

5 و عليك البهاء الأبهي

BRL_PMDA#25x, BPRY.064x, COC#0844x, COC#1747x, LOG#0770x,
SW_v11#19 p.319, BLO_PT#066, BSTW#011

BRL_DAK#0213

AB02437

To: Abdu'l-Vahhab (Dimirji) et al., in Adhirbayjan

Date: 1913-Jul-04

1 In this interminable journey, whenever the thought of the friends passed through my mind, I found myself transported from my travels to the familiar environment of home; an extraordinary feeling of happiness overcame me; and my pain and weariness were converted into ease and rest. Whereupon, in lowly supplication unto the Kingdom of Glory, I voiced the prayer: 'O Thou kind Beloved! Be thou unto thy companions a comforter of both heart and soul. Send them each moment a dewdrop out of the ocean of Thy favours; give them to drink each instant a new wine, and make them worshippers thereof, so that, taking in their hands the cup of this Divine beverage, they may intoxicate the seekers, and impart unto the lovers the transport of the wine of the new Covenant.'

1 ای یاران عبدالبهاء یاران جسمانی مارانند زیرا هر محبتی که الله نباشد عاقبت بعداوت انجامد کل حب لم یکن لله صار بغضا اما یاران الهی یاورانند کام دل و راحت جانند روح مجسمند و عشق مصور و خلوص مشخص دوست صمیمی و محب حقیقی هستند لهذا سبب سرور دل و جانند در این سفر بی پایان چون یاد یاران بخاطر میگذشت سفر حضر میشد سرور عجیبی حاصل میگشت زحمت و خستگی به راحت و آسودگی مبدل میگردد و تضرع بملکوت جلال میشد که ای دلبر مهربان یاران را مونس دل و جان باش در هر دمی از بحر الطاف شبنمی بفرست و در هر نفسی باده تازهئی بنوشان و می پرست بگردان تا جام صهای الهی بدست گیرند و طالبان را سرمست کنند و عاشقان را نشئه باده الست بخشند

2 The intention is this, that during the course of this journey ye were all with 'Abdu'l-Baha in spirit, and present before his mind's eye. Throughout this period of wandering and homelessness, the cry of this helpless bird reached the height of heaven, while the call of 'Ya Baha'u'l-Abha!' thrilled the ears of the world's people.

2 مقصود اینست که در این سفر جمیع با عبدالبهاء موجود بودند و در مقابل دیده مشهود در این مدت آوارگی و بی سر و سامانی نعره این مرغ ناتوان بعنان آسمان میرسید و فریاد یابهاء الأبهی گوشزد جهانیان میگشت

3 Now, however, the turn of the friends hath come. I for my part have fallen silent: do ye therefore, like unto angelic heralds, break into a joyful clamour, so that ye may arouse the heedless...

3 حال دیگر نوبت باحبا آمد من خاموش شما مانند سروش در جوش و خروش آئید تا غافلان را بهوش آرید

DAS.1913-07-16, SW_v08#11 p.141-142x, ABIE.072, BLO_PN#007

MMK3#286 p.208, MJMJ3.079ax,

MMG2#011 p.010x, YHA2.999-1000x,

NJB_v04#15 p.003x

AB12210

To: Alice Schwarz, in Stuttgart

Date: 1913-Jul-04

1 O thou my beloved daughter

2 Thy letter was received. Its perusal indicated thy faith and firmness in the Covenant and the Testament. It made me exceedingly happy that that daughter of the Kingdom and thy respected husband and the believers of Stuttgart were made joyful and exultant through the meeting of Mirza Ali Akbar. Truly I say the believers of Stuttgart are spiritual, radiant and in the utmost of devotion. I am well pleased with them. It is assured that the believers of Stuttgart will become encircled with the confirmation of the Kingdom of Abha and the Splendor of the Sun of Reality shall become revealed gloriously in that Empire.

3 Therefore exercise the utmost of love and kindness towards each other to the utmost degree and love each other heartily and strive in the assistance of each other and take a firm hold of the Divine Testament and the Covenant, because the spirit of this age is the Covenant and the Testament of God. It is like the pulsating artery in the body of the world.

4 Speak in your meetings and assemblages about the Testament and the Covenant and invite everyone to the firmness and steadfastness of the Covenant. Know ye this, that if any person is the least doubtful about the Covenant he is immediately cut off. Although he may be the greatest amongst men. The harmful result of such an event will appear in the future. Consequently give your utmost attention to this question. Consider that the words of Mirza Ali Akbar were so effective because he is firm in the Covenant.

5 Under all circumstances I shall supplicate and entreat toward the Kingdom of Abha and beg for favor and Bounty for the believers of Stuttgart.

6 Convey the wonderful Abha greeting to thy revered husband and thy beloved children.

7 Upon thee be Baha El Abha.

1 ایدختر عزیز من

2 نامه شما رسید و از قرائتش ایمان و استقامت بر عهد و پیمان مفهوم گردید بسیار مسرور شدم که آن دختر ملکوتی با قرین محترم و احباب استوگارت از ملاقات آقا میرزا علی اکبر پر وجد و سرور گشتند فی الحقیقه احباب استوگارت روحانی و نورانی و در نهایت خلوصند من از آنان راضی هستم و یقین است که تأییدات ملکوت ابری احباب استوگارت را احاطه خواهد کرد و پرتو شمس حقیقت بر آن اقلیم درخشنده خواهد گشت

3 پس تا توانید با یکدیگر در نهایت محبت و مهربانی پردازید بجان یکدیگر را دوست داشته باشید و در معاونت یکدیگر بکوشید و متمسک به عهد و پیمان الهی باشید زیرا روح این عصر عهد و پیمان الهیست و رگ شریان در جسم امکانست

4 همواره در جمیع محافل و مجالس ذکر عهد و پیمان بنمائید و هرکس را بر ثبوت و رسوخ بر میثاق دعوت کنید و این را بدانید که اگر نفسی را ادنی تزلزلی در میثاق حاصل شود فوراً ساقط شود ولو از اعظم رجال باشد نتایج وخیمه‌اش بعد ظاهر میشود لهذا بسیار مواظب این مسئله باشید ملاحظه کنید نفس میرزا علی اکبر از اینجهت تأثیر دارد که ثابت بر عهد است

5 من در جمیع احیان تضرع و زاری بملکوت ابری مینمایم و طلب عون و عنایت از برای احباب استوگارت میکنم

6 قرین محترمت را با اولادهای عزیز از قبل من تحیت ابدع ابری برسان

7 و علیک البهاء الابهی

AB03789*To: Aqa Mirza Mihdi son of Aqa Mirza Mihdi, in Akka**Date: 1913-Jul-04*

- 1 O memento of that respected person: Your detailed letter was read with utmost care. Its contents were a cause of joy and delight due to the nearness to the presence of 'Abdu'l-Baha.
- 2 In truth, the desire of heart and soul is presence at the Threshold, that face and hair may become perfumed and fragrant with the dust of the Sacred Threshold. For three years 'Abdu'l-Baha has been deprived of this supreme bounty and prevented from receiving the effulgent lights of the luminous Spot, and night and day is filled with longing upon longing.
- 3 Through the favors of the Desired One, it is hoped that this feeble frame, which in this lengthy journey is near to dissolution, may, before its last breath, fall upon the dust at the Sacred Threshold and find new life, that its eyes may be brightened and its heart and soul may put the rose garden and meadow to shame. Then it shall set out for the path of the Friend and hasten from this world to the next...
- 1 ای یادگار آنشخص محترم نامه مفصل شما
بنهایت دقت قرائت گردید مضمون دلیل سرور
و حبور از قریبت حضور عبداله‌آ بود
- 2 فی الحقیقه آرزوی دل و جان حضور باستان
است تا روی و موی بتراب عتبه مقدسه معطر
و معنیر گردد سه سال است که عبداله‌آ از این
موهبت کبری محروم و از اقتباس انوار ساطعه
بقعه نورآء مهجور و شب و روز حسرت اندر
حسرت است
- 3 از الطاف حضرت مقصود امید چنانست که
این جسم ناتوان که در این سفر مفصل بکلی
نزدیک تلاشیست پیش از قطع انفاس در عتبه
مقدسه بر روی خاک افتد و حیات جدید یابد
دیده روشن کند و جان و دل را رشک گلزار
و چمن نماید پس آهنگ کوی دوست کند و از
این جهان بجهان دیگر شتابد...

DAS.1913-07-15x, ABIE.069x, BLO_PN#007x, MHMD2s.335x

MMK5#077 p.063x

AB07149*Date: 1913-Jul-04*

Thy letter was received. Its perusal indicated thy faith and firmness in the Covenant and Testament...

Therefore, exercise the utmost love and kindness toward each other to the utmost degree, and love each other heartily and strive in the assistance of each other and take a firm hold on the divine Testament and the Covenant. Because the spirit of this age is the Covenant and the Testament of God. It is like the pulsating artery in the body of the world.

Speak in your meetings and assemblages about the Testament and the Covenant, and invite every one to firmness and steadfastness in the Covenant. Know ye this: that if any person is

the least doubtful about the Covenant, he is immediately cut off—although he may be the greatest among men. The harmful results of such an event will appear in the future; therefore, give your utmost attention to this question.

Consider that the words of Mirza Ali Akbar [a Bahai teacher] were so effective because he is firm in the Covenant.

SW_v08#16 p.219-220x

ABU2308

Words spoken on 1913-Jul-04 in Port Said

The true version of this story is in [the] Masnavi. It is related that an aged and decrepit man became the guest of His holiness Abraham. He exercised toward his guest the utmost hospitality and courtesy. When dinner was served, his holiness Abraham uttered the Name of God and then started eating. On the other hand the guest uttered the name of an Idol and began to eat. His holiness was grieved, arose in wrath and rebuked his guest most severely.

But even, as he did so, God's revelation descended upon him:-
 "O Abraham! For a hundred years this man has been an idol worshipper and I have been patient with him. I have nurtured him. I have protected him. I have taken good care of him. I have trained him. I have encircled him with many bounties and I have been kind and loving to him; but thou wert not able to endure his society for one night! And I, a hundred years!"

His Holiness Abraham was deeply touched by this address, and begged his aged guest to pardon him.

DAS.1913-07-04, SW_v08#12 p.143, ABIE.025, BLO_PN#007, STAB#051

AB07672*To: Ibrahim Munir Divan, in Tabriz**Date: 1913-Jul-04*

- 1 O longtime friend! Your sweet letter brought spiritual delight to the palate of the spiritually-minded. Praise be to God that you are confirmed and assisted. Today, whoever arises to teach receives an eloquent decree from the Abha Kingdom. Praise be to God, you have gained experience.
- 2 The wise farmer surely becomes a gleaner and gathers a ready harvest. Therefore one must sow pure seed in the divine field, otherwise at harvest time there will be disappointment. Praise be to God, you are a farmer, one of the workers, and a manifestation of the confirmations of the Lord.
- 3 If possible, the environs of Tabriz overflow with capacity. Make a journey throughout that entire land and scatter fresh seed. Surely the cloud of mercy will pour down its bounty and the rays and heat of the Sun of Reality will shine and cause it to grow.
- 4 And upon you be the Most Glorious Glory.

1 ای یار دیرین نامه شیرین حلاوتبخش مذاق روحانیان گردید الحمد لله مؤید و موفقی امروز هر نفسی که بتبلیغ پردازد از ملکوت ابی یرلیغ بلیغ یابد الحمد لله تجربه نمودی

2 دهقان دانا البته خوشه چین گردد و خرمنی اندوخته میا نماید پس باید در کشتزار الهی تخم پاکی کاشت والا وقت خرمن نومید است الحمد لله تو دهقانی و از اهل کار و مظهر تأیید پروردگار

3 اگر ممکن اطراف تبریز استعدادی لبریز دارد سفری در جمیع آن کشور بنما تخی تازه بیفشان البته ابر رحمت فیضان نماید و شعاع و حرارت آفتاب حقیقت تابان گردد و برویاند

4 و علیک البهاء الأبهی

MKT6.183a

AB00519*To: Paul, Graham Secretary of the Theosophical Society, in Edinburgh**Date: 1913-Jul-05*

- 1 Respected dear friend, your letter reached Aqa Mirza Ahmad and I also read it. Its contents brought happiness since it demonstrated lofty purpose and good intention. The articles you had published in the Theosophist magazine are evidence of that good intention. A wise person and skilled writer composes articles whose results are eternal and whose benefits are universal, so that all humanity may turn to the divine Kingdom and spiritual emanations may shine forth from human reality like luminous lamps.
- 1 دوست عزیز محترما نامه شما به آقا میرزا احمد رسید من نیز مطالعه کردم از مضمون خوشنودی حاصل شد زیرا دلیل بر بلندی همت و نیت خیر بود مقالاتی که در مجله تیاسفیا درج کرده بودی دلیل بر آن نیت خیر است انسان عاقل و کاتب ماهر مقالاتی مینگارد که نتایجش ابدیست و فوایدش کلی تا اینکه جمیع عالم انسانی توجه بملکوت رحمانی نمایند و سنوحات رحمانیه از حقیقت انسانیته مانند سراجهای نورانی ساطع و لامع گردد

- 2 Today the human world needs heavenly teachings, which are the spirit of this age and light of this century, for material and natural civilization has made extraordinary progress while divine civilization has been completely forgotten. Yet divine civilization is like a lamp and material civilization like the glass. This glass is dark without that lamp. Therefore we must strive until the heavenly lamp is lit within the human glass and the moral world becomes illumined and infinite virtues which are the ornament of human reality shine forth like brilliant stars.
- 2 امروز عالم انسانی محتاج تعالیم آسمانیست که روح این عصر و نور این قرن است زیرا مدنیت مادی طبیعی ترقی فوق العاده نموده ولی مدنیت الهیه بکلی فراموش شده و حال آنکه مدنیت الهیه مانند سراجست و مدنیت مادی مانند زجاج این زجاج بدون آن سراج تاریک است پس باید کوشید تا سراج آسمانی در زجاج انسانی برافروزد و عالم اخلاق روشن گردد و فضائل نامتناهی که زینت حقیقت انسانست چون کوکب درخشنده جلوه نماید
- 3 The natural world is the arena of animals. When you look at any animal, you observe that the gifts of the natural world are manifested in that animal to a degree of perfection perhaps impossible for humans. For example, observe how a melodious bird in utmost beauty and grace has made its nest on the highest branch of a tree atop a mountain. This nest truly surpasses royal palaces. The air is supremely gentle, the view supremely sweet, the water supremely pure, the mountainside verdant and fresh, and all the harvest fields spread across plain and wilderness. This bird's wealth and fortune lets it pick grain from any harvest field - no toil, no hardship, no thought, no planning, no grief, no pain, no regret or sorrow. Night and day in this nest and abode it experiences the utmost joy and pleasure. Thus it is proven that the gifts of the natural world have their greatest manifestation in the animal world.
- 3 عالم طبیعت جولانگاه حیوان است چون نظر بهر حیوانی ثنائی ملاحظه میکنی که مواهب عالم طبیعت در آن حیوان در نهایت کمال جلوه نموده که از برای انسان شاید میسر نیست مثلاً ملاحظه نما که مرغی خوش الحان در نهایت حسن و جمال در فراز کوهی بر اعلی شاخه درختی آشیانه نموده این لانه فی الحقیقه بر قصور ملوک شرف دارد هوا در نهایت لطافت منظر در غایت جلالت آب در نهایت عذوبت کوهسار سبز و خرم و جمیع خرمنها در دشت و صحرا دولت و ثروت این مرغ از هر خرمنی بخواهد دانه چید نه زحمتی نه مشقتی نه فکری نه تدبیری نه حزنی نه المی نه حسرت و اسفی شب و روز در این لانه و آشیانه بنهایت سرور کامرانی مینماید پس ثابت شد که مواهب عالم طبیعت در عالم حیوانی جلوه اعظم دارد
- 4 But this poor human is sometimes homeless, sometimes sick, sometimes weak, sometimes afflicted, sometimes in poverty and want, sometimes in dangerous circumstances. Night and day he strives and struggles just to obtain a piece of bread. So consider how great is the difference between the life of humans and the life of animals. Thus it became clear that the gifts of the natural world have greater manifestation in the animal world.
- 4 اما این انسان بیچاره گهی آواره گهی بیمار گهی ناتوان گهی گرفتار گهی در فقر و فاقه گهی در حال خطرناک شب و روز میکوشد و میجوشد تا یک پاره نان بدست آرد پس قیاس نمائید چه قدر فرق در میان حیات انسان و حیات حیوانست لهذا واضح شد که مواهب عالم طبیعت در عالم حیوان بیشتر جلوه دارد
- 5 However, although humans may not have a full share and abundant portion of these natural gifts, in the divine world they are the manifestation of endless favors, the niche of the light of reality, the bright mirror of divine beauty, the manifestation of heavenly gifts, the dawning-place of divine lights, and possess a sacred power that encompasses all created things. This is why they discover the realities of things, exercise dominion over nature, bring forth nature's mysteries from the realm of the invisible to the visible, break nature's might, destroy nature's
- 5 اما انسان هرچند از این مواهب طبیعی بهره تام و نصیب موفور ندارد لکن در عالم الهی مظهر الطاف بی پایانست و مشکاة نور حقیقت است و آئینه روشن جمال الهی و مظهر مواهب آسمانی و مطلع انوار الهی و دارنده قوه قدسیهئی است که محیط بر جمیع کائناتست اینست که حقائق اشیا را کشف مینماید و حکم بر طبیعت میکند و اسرار طبیعت را از حیز کون بحیز ظهور

law, disrupt nature's system - sometimes soaring through the air, sometimes racing across the surface of the sea, sometimes riding beneath the sea. They bring forth all nature's hidden stored secrets from the realm of the unseen to the realm of the seen. Thus they are the abrogator of nature's law and the destroyer of its principles.

میآورد شوکت طبیعت را میشکند قانون طبیعت را منهدم مینماید نظام طبیعت را بهم میزند گهی در هوا پرواز مینماید گهی بر سطح دریا تاخت و تاز میکند گهی در زیر دریا ستمند براند جمیع اسرار مکنونهء مستورهء طبیعت را از حیز غیب بحیز شهود میآورد اینست که ناسخ قانون طبیعت و فاسخ نوامیس آنست

- 6 This sacred power is unique to humans and by this spiritual power they are distinguished from other animals. As long as they possess such power, they must become the manifestation of divine civilization, the dawning-place of eternal lights, the founder of heavenly perfections, and the promoter of divine teachings. They must serve the world of morals, give glad tidings of the spirit to souls, find deliverance from hopelessness and seek eternal life. This is the nobility and virtue of the human world. This is eternal happiness.

6 و این قوهء قدسیه مخصوص انسان است و باین قوهء معنویه از سائر حیوانات ممتاز مادام چنین قوتی دارد باید مظهر مدنیت الهیه شود و مطلع انوار ابدیه گردد و مؤسس کالات آسمانی شود و مروج تعالیم الهی گردد خدمت بعالم اخلاق کند جانها را مستبشر بشارات الله نماید از نومیدی رهائی یابد و امید حیات ابدی جوید اینست شرف و منقبت عالم انسانی اینست سعادت ابدی

ABIE.002, BLO_PN#007

BRL_DAK#0741, MMK3#184 p.128x,
AKHA_125BE #02 p.b, NJB_v04#09
p.001

ABU1803

Words spoken on 1913-Jul-05 in Port Said

Whether we live in the East or in the West, the invisible Power of Baha'u'llah is unifying our scattered forces and training us for the service of His Kingdom—the kingdom of universal love and inter-racial amity. Today, the world of humanity is in need of this Power more than at any other time. The keen competition which is carried on by the captains of industry and finance; the discontent and social unrest of the laboring classes; the bigotry and extreme fanaticism of religionists; the heat and bitterness with which fantastic controversies are upheld between sectarians; the spirit of superiority with which some nations look upon others; the lust of conquest and the desire for the extension of territory; the social and political rivalries between nations and governments, and the hatred and enmity existing between the different races—all these antagonistic forces clashing against each other, apparently aggravate the situation and make “confusion worse confounded.”

But the Power of the Blessed Perfection has come to stay, bringing healing under its wide, outstretched wings. This Power alone is the solvent for all these puzzling problems. There may be found here and there some medicine to give temporary relief; but the lasting and permanent cure is the Bahai Power, which unites all peoples and sets at naught their seeming differences. This Power alone transforms the hearts, inspires the spirits, uplifts the minds, reveals the secrets of Love and unfurls the Banner of Divine Brotherhood.

DAS.1913-07-05, SW_v04#15 p.252, ABIE.026, BLO_PN#007

AB05814

To: Mihraban Biman (Bombay)

Date: 1913-Jul-05

- 1 O kind one! Praise be to God that through the aid and providence of the Almighty God thou didst arrive at the luminous Spot and didst kiss the Threshold of the Kind Friend and wert confirmed and assisted in that which is the ultimate hope of the angels of the celestial realm. 1 ای مهربان الحمد لله بعون و عنایت ایزد توانا ببقعه نوراء رسیدی و آستان یار مهربان بوسیدی و پانچه نهایت آمال فرشتگان جهان آسمانست موفق و مؤید گشتی
- 2 Now for some days thou hast been my intimate companion and confidant. Now turn thy face toward India and convey to each and every one of the friends the message of this familiar friend and say that this helpless one hath not a moment's rest - the night is spent in tribulation, the day in tumult and burning pain. This journey hath [ended] and in mountain and wilderness he raised his cry. 2 حال هم ایامی چند است که با من همدم و همراهی پس به هندوستان توجه نما و دوستانرا یک یک پیام این آشنا برسان و بگو که این ناتوانرا دقیقه‌ئی آرام نه شب در تعب است روز پر آشوب و سوز این سفر [پایان] نمود و در کوه و بیابان فریاد برآورد
- 3 Now is the time for the friends to raise their call and lift high the melody of the Abha Kingdom. Let them strive, render a service, create a stir, bring about a day and manifestation, that 'Abdu'l-Baha may find comfort of heart and soul. 3 حال وقت آنست که یاران فریاد زنند و آهنگ ملکوت ابدی بلند کنند همتی نمایند خدمتی کنند شوری افکنند بروز و ظهوری نمایند تا عبدالبهاء راحت دل و جان یابد
- 4 Embrace and kiss each and every one of the divine friends on my behalf and gladden their hearts and souls with loving greetings. 4 احبابی الهی را فرداً فرداً از قبل من در آغوش گیر و ببوس و بتحیت مشتاقانه جان و وجدان شادمان کن

DAS.1913-07-05, ABIE.027, BLO_PN#007

YARP2.136 p.155

AB00279

To: Sec'y of sixth Int'l Congress for Freedom of Religion, in Paris

Date: 1913-Jul-06

1 Respected dear friend,

2 Your letter was received and its contents brought joy to my conscience, for it indicated that a group of well-wishers of humanity have undertaken to establish a congress of religions, so that it may become the cause of fellowship between religions, make manifest the reality of religion and the foundation of divine faiths, and leave no room for misunderstanding. This is indeed a noble purpose, for it is service to the world of humanity and emanates from divine inspiration.

3 I hope that this assembly will succeed in uniting the hearts of the people of the world and become the cause of peace between religions, so that estrangement may vanish from the human world and all religions may enter into a state of oneness, that is, the unity of the human world. I greatly wished to be present at this international congress, but alas, I am in Egypt, and weakness of constitution and affliction with illness prevent my attendance. Therefore, with utmost embarrassment, I present my apologies for not attending, and pen these few lines in this regard.

4 The wise ones among humanity who are enamored with truth clearly understand that the purpose of the appearance of the holy Manifestations of God, the revelation of divine books, and the establishment of religion is the fellowship of humankind and love amongst all people. Religion is the foundation of spiritual unity, unity of thought, unity of sentiment, unity of customs, and spiritual bonds between all souls, so that minds and souls may develop through divine education, investigate reality, attain the lofty stations of human perfection, and establish divine civilization. For in existence there are two civilizations: one is the material, natural civilization which serves the physical world, and the other is the divine civilization which renders service to the world of morals. The founders of material civilization are the wise ones of humanity, while the founders of divine civilization are the holy Manifestations of God. Religion is the foundation of divine civilization. Material civilization is as the body, while divine civilization is as the spirit. The body without the spirit is dead, though it be in the utmost freshness and grace.

1 دوست عزیز محترما

2 نامه شما رسید و مضمون سبب سرور وجدان گردید زیرا دلالت میکرد که جمعی از خیرخواهان عالم انسانی همت گماشته‌اند که کنگره ادیان تشکیل نمایند تا سبب الفت بین ادیان شوند و حقیقت دین و اساس ادیان الهی آشکار گردد و سوء تفاهم نماند این مقصد جلیل زیرا خدمت بعالم انسانیت و از سنوحات رحمانیه است

3 امیدوارم که آن انجمن موفق بر تألیف قلوب اهل عالم گردد و سبب صلح بین ادیان شود تا بیگانگی در عالم انسانی نماند جمیع ادیان بعالم یگانگی یعنی وحدت عالم انسانی درآیند و بسیار آرزو داشتم که در این کنگره بین‌المللی حاضر گردم ولی افسوس که در مصرم وضعف بنیه و ابتلاء امراض مانع از حضور است لهذا بکمال نخلت عذر از حضور مینمایم و چند سطری در اینخصوص مینگارم

4 عقلاء بشر که مفتون حقیقتند در نزد آنان واضح و مسلم است که مقصد از ظهور مظاهر مقدسه الهیه و انزال کتب و تأسیس دین الهی الفت بشر است و محبت بین عموم افراد انسان دین اساس وحدت روحانیه است وحدت افکار است وحدت حاسیات است وحدت آداب است و روابط معنویه بین عموم افراد تا عقول و نفوس بتربیت الهی نشو و نما نمایند و تحریر حقیقت کنند و بمقامات عالیّه کالات انسانی رسند و مدنیت الهیه تأسیس گردد زیرا در عالم وجود دو مدنیت است یکی مدنیت طبیعی مادی که خدمت بعالم اجسام نماید و دیگری مدنیت الهی که خدمت بعالم اخلاق مینماید مؤسس مدنیت مادی عقلای بشرند و مؤسس مدنیت الهیه مظاهر مقدسه الهی دین اساس مدنیت الهیه است مدنیت مادیّه بمنزله جسم است و مدنیت الهیه بمنزله روح جسم

بیروح مرده است ولو در نهایت طراوت و لطافت باشد

- 5 In brief, the purpose of religion is the essential relationships of the unity of the human world. This is the foundation of divine religion, this is the everlasting bounty of God, these are the divine teachings and laws, this is the light of eternal life. A thousand regrets that this mighty foundation has been abandoned and obscured. All religions have created traditions that have no connection with the foundation of divine religion, and since these traditions differ, differences lead to disputation and disputation ends in warfare. The blood of the innocent is shed, possessions are pillaged and plundered, and children are left helpless and captive. Religion, which should be the cause of fellowship, becomes the cause of enmity. Religion, which should be as sweet honey, becomes deadly poison. Religion, which should be the cause of the illumination of the world of humanity, becomes the cause of darkness. Religion, which should be the cause of eternal life, has become the cause of death.

5 باری مقصد از دین روابط ضروریّه وحدت عالم انسانیست و این است اساس دین الهی این است فیض ابدی الهی این است تعالیم و نوامیس الهی این است نور حیات ابدی هزار افسوس که این اساس متین متروک و محجوب جمیع ادیان ولی تقلیدی ایجاد کرده اند که هیچ ربطی با اساس دین الهی ندارد و چون این تقلید مختلف است از اختلاف جدال حاصل و جدال منتهی بقتال گردد خون پیچارگان ریخته شود اموال بتالان و تاراج رود و اطفال بیکس و اسیر مانند دین که باید سبب الفت باشد مورث کلفت شود دین که باید شاهد فائق باشد زهر قاتل گردد دین که باید سبب نورانیت عالم انسانی باشد سبب ظلمات شده است دین که سبب حیات ابدی است سبب ممات گشته

- 6 Therefore, as long as these traditions persist and this snare of deception remains set, nothing but harm to the human world will result from religion. Thus these ancient and decaying traditions which are practiced in religions must be entirely cast aside, and the foundation of divine religions must be investigated. Since the foundation of divine religions is one - it is reality, and reality does not admit multiplicity or division - therefore complete harmony and unity will be established among all religions. Divine religion will appear in the utmost perfection and beauty in the assemblage of the human world.

6 پس تا این تقلید در دست است و این دام تزویر در شست از دین جز مضرت بعالم انسانی حصول نپذیرد پس باید این تقلید کهنه پوسیده را که معمول به ادیان است بتماماً ریخت و تحرّی اساس ادیان الهی کرد و چون اساس ادیان الهی یکی است حقیقت است و حقیقت تعدّد و تجزّی قبول ننماید لهذا الفت و اتحاد تام بین جمیع ادیان حاصل شود دین الهی در نهایت کمال و جمال در انجمن عالم انسانی جلوه نماید

- 7 This esteemed congress must therefore rend these veils of tradition, remove these superfluities, disperse these dark clouds so that the Sun of Reality may shine with utmost brilliance from the eternal horizon. Praise be to God, this is the century of science, this is the century of reality. Minds have progressed, thoughts have expanded, perceptions have become keen, feelings have become more sensitive, discoveries have encompassed the world, and a mighty capacity for the manifestation of the unity of the human world has been realized.

7 پس این کنگره محترم باید این پرده های تقلید را بدر این زوائد از میان بردارد این ابرهای تاریک را متلاشی کند تا شمس حقیقت در نهایت درخشندگی از افق ابدی جلوه نماید الحمد لله این قرن قرن علم است این قرن قرن حقیقت است عقول ترقّی یافته افکار توسّع جسته ادراکات شدید گشته احساسات بسیار دقیق شده اکتشافات عالم را فرا گرفته استعدادی عظیم بجهت جلوه وحدت عالم انسانی حاصل شده

- 8 If this esteemed congress will, as it should and must, promote these beneficent purposes and eliminate these traditions in the possession of religions which are contrary to the divine foundation, the world will become another world, the earthly realm shall become a heavenly realm, the human world shall become the dawning-place of reality, and the rays of the Sun of the

8 اگر این کنگره محترم چنانکه باید و شاید بترویج مقاصد خیریه پردازد و این تقلیدی که در دست ادیان است و مخالف اساس الهی زائل نماید جهان جهان دیگر گردد عالم ناسوتی جهان ملکوتی شود عالم انسانی جلوه گاه حقیقت

celestial realm shall shine upon it. East and West shall be illumined, South and North shall embrace one another, all religions shall seek and speak the truth, and everlasting foundations shall be laid in the world of humanity, and the edifice of the unity of the human race shall rise day by day. This is the hope of this wanderer, and I beseech God to grant you His aid and confirmation, that you may be assisted in a matter which from the beginning of the world was deemed impossible and unattainable, but which in this luminous century hath been realized in utmost perfection and beauty. And upon you be greetings and praise.

BSW#10.09x, DAS.1913-07-08x, BSC.439 #797x, BSC.448 #817x, ABIE.019, ABIE.037, ADP.159-164, CHU.111-112x, BLO_PN#007

گردد و انوار آفتاب جهان بالا در او بتابد شرق و غرب روشن شود جنوب و شمال دست در آغوش یکدیگر گردد جمیع ادیان حقیقت جو شود و حقیقت گو گردد و یک تأسیسات ابدیه در عالم انسانی گذاشته شود و بنیان وحدت عالم انسانی روز بروز ارتفاع یابد این است آرزوی این آواره و از خدا از برای شما تأیید و توفیق طلبم تا موفق بامری گردید که از بدایت عالم در نظر ممتنع و مستحیل بود ولکن در این قرن نورانی در نهایت کمال و جمال تحقق یافت و علیکم التحية و التناء

MNMK#116 p.224, PYM.164x, MJDF.063, NJB_v04#16 p.001

ABU2098

Words spoken on 1913-Jul-06 in Port Said

We must ever think of the education of the public and try our utmost to improve the conditions of the submerged class and lay a solid foundation for the erection of the temple of human happiness. For the realization of this hope, divine Education is essential, the inculcation of the oneness of the world of humanity is necessary.

We must deal with all with loving kindness and be the real well-wishers of mankind. For they are the sheep of God and God is the Universal Shepherd. He is compassionate to each member of his flock. He trains all. He feeds all. He protects all.

We must free them from old prejudices which are decayed and rotten. We must confer upon them a new life. That is cordial love, good fellowship, amity and unity amongst all the children of man. Our behaviour and conduct must be an example to them.

We must abandon all forms of prejudices - religious, racial, sectarian, patriotic and nationalistic. The object of all the religions has been the moral progress of the race;- then the

illumination of the world will be assured and the prosperity of mankind obtained.

DAS.1913-07-06, ABIE.030, BLO_PN#007

AB06072

To: Mirza Muhammad Taqi son of Aqa Mirza Rida Quli

Date: 1913-Jul-06

- 1 O servant of the Sacred Threshold! Your letter arrived at the beginning of the month of Sha'ban 1331 and is being answered immediately. The contents of the letter brought utmost joy since it was evidence of your turning to the Divine Threshold and proof of spiritual insight.
- 2 Praise God that the rays of the Sun of Truth shone upon your heart and soul - your eyes became seeing and your ears hearing. It is hoped that you will become the cause of guidance for others so that all of that household may enter beneath the shade of the Blessed Tree and the lights of eternal glory may shine brilliantly upon that family.
- 3 Regarding marriage and kinship with the Mir-Shikar that you had written about, I pray to God that it may be the cause of joy and delight.
- 4 And upon you be the Most Glorious Glory.

1 ای بنده آستان مقدس نامه شما در بدایت شهر شعبان سنه ۱۳۳۱ رسید و فوراً جواب مرقوم می شود از مضمون نامه نهایت سرور حاصل شد زیرا دلیل بر اقبال بساحت کبریا بود و برهان بصیرت معنوی

2 حمد کن خدا را که پرتو شمس حقیقت بر دل و جان زد چشم بینا شد و گوش شنوا گردید امید چنان است که سبب هدایت دیگران گردی تا جمیع آن خاندان در سایه شجره مبارکه درآیند و انوار عزت ابدیه بر آن دودمان ساطع و لامع گردد

3 در خصوص تأهل و خویشی به میرشکار مرقوم نموده بودی از خدا خواهم که سبب سرور و شادمانی گردد

4 و علیک البهاء الاهی

IQN.233

AB00357

To: Christian Commonwealth, The et al., in London

Date: 1913-Jul-07

- 1 O God! Kind friend! After extensive travel throughout America and the great cities of Europe, I returned to the East, and I am very grateful and pleased with this journey because I met respected souls who are truly a source of pride for humanity -

1 ای دوست مهربان بعد از سیاحت تام در جمیع امریکا و شهرهای عظیم اروپا مراجعت بشرق نمودم و از این سفر بسیار ممنون و خوشنودم زیرا

learned, perfect, informed of the realities of events, and well-wishers of humanity, especially those seeking universal peace.

با نفوس محترمی ملاقات نمودم که فی الحقیقه مدار افتخار عالم انسانی هستند فاضل و کامل و مطلع بر حقایق وقایع و خیرخواه عالم انسانی علی الخصوص طالبان صلح عمومی

- 2 For in these days humanity is afflicted with a chronic disease - bloodshed, destruction of divine foundations, devastation of cities and villages, killing of youth, orphaning of children, and homelessness of women. What calamity could be greater than this and what disease more dangerous? Consider that war was first religious, but now has become racial and patriotic war. A thousand regrets for this ignorance, bloodthirstiness and savagery.

2 زیرا عالم انسانی در این ایام بمرضی مزمن مبتلا و آن خونریزی و هدم بنیان الهی و تخریب مدائن و قری است و قتل نورسیدگان عالم انسانی و یتیمی اطفال و بی سر و سامانی نساء دیگر چه مصیبتی اعظم از این و چه مرض پرخطری بالاتر از این ملاحظه کنید که اول حرب دینی بود حال دیگر حرب جنسی و حرب وطنی شده هزار حسرت از این نادانی و از این خونخواری و از این درندگی

- 3 I am very grateful and pleased with the blessed gatherings I saw in the West for promoting universal peace, and I hope those assemblies expand day by day until the lights of lofty thoughts shine upon all horizons and the oneness of humanity is proclaimed in East and West, bringing rest to the world of creation. These respected souls who serve humanity and promote universal peace will soon each rise like luminous stars from the human horizon, illuminating the horizons.

3 از محافل مبارکی که در غرب بجهت ترویج صلح عمومی دیدم بسیار ممنون و خوشنودم و امیدوارم که آن انجمنها روز بروز توسعه یابد تا انوار افکار عالیّه بر جمیع آفاق بتابد و وحدت عالم انسانی در شرق و غرب اعلان گردد عالم آفرینش آسایش یابد این نفوس محترمه که خادم عالم انسانی و مروج صلح عمومی هستند عنقریب هریک مانند کواکب نورانی از افق انسانی طالع و لائح شوند و آفاق را منور نمایند

- 4 In the previous era, liberty was proclaimed and the foundation of freedom was established in all Western lands. Praise be to God, the sun of justice shone and the darkness of tyranny vanished. In this luminous century, when humanity is approaching maturity, it is certain that the banner of universal peace will wave over all horizons and this greatest foundation of Baha'u'llah will be established. All Baha'is sacrifice their lives to promote it and freely give their wealth.

4 در عصر سابق اعلان حرّیت شد و در جمیع ممالک غرب تأسیس بنیان حرّیت گردید الحمد لله آفتاب عدل درخشید و ظلمات ظلم زائل شد و در این قرن نورانی که عالم انسانی رو ببلوغست یقین است که علم صلح عمومی بر جمیع آفاق موج خواهد زد و این اساس اعظم بهاء الله است و جمیع بهائیان در ترویج آن جان فدا مینمایند و اموال خویش را مبدول میدارند

- 5 For three years, despite weakness, I traveled throughout all regions, traversed East and West, and in every temple cried out and in every gathering raised lamentation. I explained the harms of war and expounded the benefits of universal peace. I clarified the honor and nobility of humanity and explained the savagery and bloodthirstiness of the animal world. I described the corruption of the world of nature and detailed the luminosity of the human world. I made clear the foundations of divine religions and proclaimed the teachings of Baha'u'llah. I proved the existence of God with decisive rational proofs and established the truth of all the Prophets. I demonstrated and

5 من سه سال است که با وجود ناتوانی در جمیع آفاق سفر نمودم شرق و غرب را طی کردم و در هر معبدی فریاد زدم و در هر مجمعی ناله و فغان نمودم مضرات جنگ را شرح دادم و فوائد صلح عمومی را بیان کردم شرف و منقبت عالم انسانی را توضیح نمودم و درندگی و خونخواری عالم حیوانی را شرح دادم فساد عالم طبیعت را تشریح نمودم و نورانیت عالم انسانی را تفصیل دادم اساس ادیان الهی را واضح و آشکار کردم و تعالیم

proved the reality of religion, which is the cause of human life, divine civilization and pure light. From all these principles my purpose was promoting universal peace. Praise be to God, I found hearing ears, seeing eyes and aware hearts, therefore I am very grateful for this journey.

حضرت بهاء الله را اعلان نمودم و اثبات الوهیت بدلائل قاطعه عقلیه کردم و حقیقت جمیع انبیا را ثابت نمودم و حقیقت دین که سبب حیات عالم انسانی است و مدنیت الهیه و نورانیت محض است مدلل و مبرهن کردم از جمیع این مبادی مقصدم ترویج صلح عمومی بود الحمد لله گوشهای شنوا یافتم و چشمهای بینا دیدم و دلهای آگاه یافتم لهذا از این سفر بسیار ممنونم

- 6 But the well-wishers of humanity and promoters of universal peace must make an extraordinary movement and form great assemblies and invite important people from all lands so this matter of universal peace may pass from the realm of words to deeds. For this is a very great matter and will not be easily achieved. All means must be employed until results are obtained. Fifty years ago whoever mentioned universal peace was mocked. Now praise be to God it has reached such a degree that everyone acknowledges this matter of universal peace is the spirit of this age and the light of this century. However, some raise objections.

6 ولی خیرخواهان عالم انسانی و مروّجان صلح عمومی باید یک حرکتی خارق العاده نمایند و مجامع عظیمه تشکیل فرمایند و از جمیع بلاد نفوس مهمه دعوت فرمایند تا این قضیه صلح عمومی را از حیز قول بحیز فعل آرند زیرا این امر بسیار عظیم است باسانی حصول نیابد باید بجمیع وسائل تشبث نمود تا نتیجه حاصل گردد پنجاه سال پیش هرکس ذکر صلح عمومی میکرد مورد استهزاء میشد حال الحمد لله که بدرجهئی رسیده است که هر نفسی تصدیق مینماید که این قضیه صلح عمومی روح این عصر است و نور این قرن ولکن بعضی اشکالاتی بیان میکنند

- 7 I hope through the endeavor of the noble ones of humanity who are a divine gift and reformers of the world that in these days when the blood of the helpless is being spilled in the Balkans and the cries of orphans reach to heaven and the burning sighs of mothers inflame human hearts, they will arise with utmost effort and power until this kindled fire is extinguished and the world of creation finds rest and the banner of universal peace is raised and the tent of human oneness is pitched and all humanity gathers under its shade and the star of humanity's eternal happiness shines with utmost brilliance from the horizon of universal peace.

7 امیدوارم بهمت بزرگواران عالم انسانی که موهبت الهی و مصلح عالم هستند در این ایّام که در بالکان خون بیچارگان ریخته میشود و ناله و فغان یتیمان بعنان آسمان میرسد و آه و انین مادران آتش سوزان بقلوب انسان میزند بنهایت همت و قوت اقدام فرمایند تا این آتش افروخته خاموش گردد و عالم آفرینش آسایش یابد و علم صلح عمومی بلند شود و خیمه وحدت عالم انسانی نصب گردد و جمیع بشر در سایه آن جمع گردند و کوكب سعادت ابدیه عالم انسانی از افق صلح عمومی در نهایت اشراق بدرخشد
عبدالبهاء عباس
abdul Baha abbas

SW_v05#08 p.120-122, SW_v05#09 p.136, SW_v08#12 p.156, ABIE.034, BLO_PN#007, MHMD2s.335-336x

BRL_DAK#0556, MNMK#117 p.226, MMK5#093 p.073, DWNP_v5#04 p.001-003, HHA.266, ANDA#43-44 p.167, MJDF.091, NJB_v04#10 p.003

ABU2039*Words spoken on 1913-Jul-07 in Port Said*

Praise be to God that we have many enemies! We must be very happy. The priests and the Ulemas, the Rabbis and the Mobeds [sic] are attacking us right and left but these attacks make us stronger and more powerful. We are invulnerable. We know no defeat. We are fighters to the very last ditch. There are no deserters in the Grand Army of Abha! They are all good fighters!

One of the missionaries in Beirut in his sermon cried out in wrath and hopeless anger:- "We have always thought that the Baha'is will be a good, wholesome influence for civilizing Islam alone, now they have started to civilize us and are teaching us by demonstration a plan of propaganda the like of which has never been seen since the time of Christ and his Apostles."

Ah me! We have many enemies, bitter, dangerous and vengeful! But we defeat them through the Power of love! That is our only weapon. The Ocean of the Cause is limitless, shoreless, depthless. One wave and all this foam will be scattered to the four corners of the sea. I do not look at the present disturbed conditions of the ocean. My heart is assured and confident as to the future of the Cause. No person no matter how powerful, how mighty can shake the foundation of the Baha'i Faith. It rests upon the eternal rock of ages.

After the departure of His Holiness Christ there were only eleven disciples whose faith was shaken and outwardly they were of the low class, deprived of any social distinctions! Now behold the results of their work. But after the departure of the Blessed Perfection there were more than one million believers scattered all over the earth, all of whom were faithful, sincere and self-sacrificing.

Praise be to God that singly and alone, without any helper or assistant, we attacked the drilled army of darkness and we have come out of the field victorious!

DAS.1913-07-07, ABIE.032, BLO_PN#007

AB03741

To: May Maxwell, in Montreal

Date: 1913-Jul-08

O handmaiden attracted to the Kingdom of Abha! Your detailed letter was received. Say not letter, rather say spiritual rose-garden, where flowers of truth and meaning had blossomed and from which wafted the sweet fragrance of the love of God.

I have little time so I write briefly. The friends in New York are supporters and are intoxicated and restless from the overflowing cup of the love of God. Abdul-Baha hopes that in that city the fragrance of musk and ambergris will be so diffused that nostrils will be perfumed and minds will be sweetened, and the power of the Abha Kingdom will rise and shine upon the horizons such that the territory of America will become entirely the Most Glorious Paradise.

Praise be to God that you are enkindled with the fire of the love of God and attracted by the magnetic force of divine love. Therefore it is certain that you will create such enthusiasm and rapture in Montreal that the banner of the oneness of the world of humanity will be raised.

Convey most glorious greetings to all the friends and maidservants of the Merciful. Kiss with utmost love the face and hair of your dear child on my behalf, and likewise convey ultimate longing to the respected Mister.

I arrived in Port Said and under the protection of Baha'u'llah, I forgot every hardship that I endured. Praise be to God, the heart is gladdened and the spirit is stirred by the breeze of providence.

And upon you be the Most Glorious Glory.

MAX.290-291

ABU2949*Words spoken on 1913-Jul-08 in Port Said*

There is a power in this Cause, a mysterious power, far, far away from the ken of men and angels. That invisible power is the cause of all these outward activities. It moves the hearts. It rends the mountains. It administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is a mystery of the Kingdom of Abha.

DAS.1913-07-08, BSC.304 #622, SW_v07#05 p.034, SW_v11#14 p.243, ABIE.039, BLO_PN#007

ABU2052*Words spoken on 1913-Jul-09 in Port Said*

I have written in many Tablets that the friends must speak in the meetings. Some of the believers forget this half and push forward the other half - which is about reading the Tablets etc. We must encourage the believers in public-speaking and especially encourage those who can do so.

This Cause is proclaimed through eloquent, sincere addresses. We must unloose the tongue, spread the Fragrances of God, diffuse the Words of God. We must present to the public the proofs and evidences of this Cause with a tongue of fire - so that the souls may be exhilarated, the minds become full of tumult and acclamation.

With the Words of Love and Illumination we must set the hearts aglow with the Fire of the Love of God, enkindle the minds with the Power of the Kingdom. We must explain the Teachings orally so that the hearts may become like unto the pure fountains, the invisible inspirations may descend, the Bounties of the Holy Spirit may be revealed, the rays of the Sun of Reality may shine, the Breezes of the Paradise of Abha may waft and the Glad-tidings of the Kingdom of Abha may be announced.

DAS.1913-07-09, ABIE.047, BLO_PN#007

AB11267*Date: 1913-Jul-09*

Thou hast written concerning the spiritual meeting. The spiritual meeting must be in the utmost state of ecstasy and tumult. Prayers may be recited, Tablets and verses read, eloquent speeches delivered and divine proofs explained. Then the audience may be encouraged and incited to enter the Kingdom of God, news received from different countries may be imparted and at the end they may repeat collectively a supplication.

DAS.1913-07-09, SW_v13#10 p.276x, ABIE.048, BLO_PN#007

AB10819*To: Baha'is of Los Angeles, CA**Date: 1913-Jul-10*

O believers of God and maidservants of the Merciful!

Praise be to God that the cloud of Mercy appeared in the heaven of Los Angeles and the rain of the Bestowal of Love poured down. Glorification behooveth Him for the signs of vegetation became manifest. It is now evident that the journey of 'Abdu'l-Baha to Los Angeles has brought forth very important results; the believers have obtained joy and happiness, gained exhilaration and exultation and with hearts intoxicated with the wine of the Love of God are delivering eloquent speeches in the meetings and are guiding the people to His Highness the Promised One, saying: "Praise be to God He hath appeared with a luminous Countenance. Verily the Promised One is His Highness Baha'u'llah Who hath dawned from the Eastern horizon like unto a glorious Sun and hath diffused the rays of the Most Great Guidance, i.e., the heavenly Teachings in all the countries of the world."

Happy is your condition! For ye have arisen to render such a mighty service, neither were ye agitated by the tests, nay rather, day unto day ye are becoming more illumined and are advancing more and more in this Path.

Rest ye assured that the Bestowal of the Kingdom of Abha
shall encircle you!

Upon ye be Baha El Abha!

SW_v09#01 p.005x, ACOA.052-053

AB04683

To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz
Date: 1913-Jul-10

- 1 O servant of the Most Glorious Beauty! 1 ای بندهء جمال ابدی
- 2 Your letter dated the fifth of Sha'ban of this year, which you had written to Aqa Siyyid Asadu'llah, was reviewed. For several days I have been staying in Ramleh of Alexandria, and day and night I am occupied with thoughts of the divine friends. Henceforth send letters directly to Port Said in care of Jenab-i-Aqa Ahmad Yazdi - wherever we may be, he will forward them. 2 نامهء پنجم شعبان سنهء حالیه که به آقا سید اسدالله مرقوم نموده بودید ملاحظه گردید چند روز است که در رملهء اسکندریه اقامت دارم و شب و روز مشغول پیاد یاران الهی هستم من بعد نامه را یکسر به پورت سعید بنام جناب آقا احمد یزدی بفرستید در هر کجا که باشیم میرساند
- 3 After arriving in Port Said, some weakness resulted from the fatigue of travel. Praise be to God, through the grace and favor of the Blessed Beauty, it has now passed. Although the body is tired and weak, the spirit is gladdened by the glad-tidings of God. In the presence of spiritual confirmation, if there is some weakness in the physical realm, it matters not, for this earthly frame is composed of elements of the transient world. Surely health and wellness cannot be continuous - it is of no importance. 3 بعد از ورود به پورت سعید از خستگی راه نقاهتی حاصل الحمد لله به فضل و عنایت جمال مبارک حال زائل جسد هر چند خسته و ناتوان ولی روح مستبشر ببشارات الله باوجود تأیید روحانی اگر در عالم جسمانی فتوری حاصل گردد ضرر ندارد زیرا این جسم خاکی از عناصر جهان فانی و مرکب است البته صحت و سلامت مستمر نیست اهمیتی ندارد
- 4 In any case, I am now writing this letter in a garden in the shade of a tree. Convey the most wondrous and glorious greetings to all the divine friends and gladden them all with divine glad-tidings. And upon you be the Most Glorious Beauty. 4 باری حال در باغی در سایهء درختی بتحریر این نامه پرداختم جمیع یاران الهی را تحیت ابدع ابدی برسانید و جمیعاً ببشارات الهی مسرور دارید و علیک البهاء الأبلی

INBA85:451b, MMK5#036 p.038,
BSHI.058

AB03124*To: Baha'is of Stuttgart, Germany et al.**Date: 1913-Jul-11*

- 1 O ye respected sons and cherished daughters of 'Abdu'l-Baha! When I recall the time that I was your intimate companion and confidant, my heart stirs with emotion. What blessed days those were, and what illumined nights! They shall never be forgotten. Every morning I rise from my bed thinking of you, and every evening I raise a melody of supplication and entreaty to the Abha Kingdom, beseeching confirmation and success for you. I hope that in Stuttgart the banners of the verses may be raised high and the fire of the love of God may blaze so intensely that it will move the surrounding regions. May those blessed souls each become a brilliant lamp and bestow the light of guidance to all around.

- 2 I am sending Mirza 'Ali-Akbar and Mirza Lutfu'llah to those regions to comfort the friends and to convey 'Abdu'l-Baha's heartfelt longing and to explain the degrees of the power of God's Covenant and the importance of the Center of the Testament. These two souls are very blessed. Surely the friends will derive joy and delight from meeting them. Know this: to-day the greatest of all matters is obedience to the Center of God's Covenant. The power of the Covenant moves the regions and the spirit of the Covenant brings life. Therefore all the friends must mention the Covenant in all gatherings and meetings and raise the melody of the Covenant. And upon you be the Most Glorious Glory.

BBBD.224-225, DAS.1913-07-11x, SW_v04#09 p.158, ABIE.055x,
BLO_PN#007x

1 ای پسران محترم و دختران عزیز عبدالبهاء روزگاری که با شما همدم و همراز بودم چون بخاطر گذرد دل باهتزاز آید چه روزهای مبارکی بود و چه شبهای روشنی ابداً فراموش نمیشود هر صبحی بیاد شما از بستر برخیزم و هر شامی در تضرع و زاری بملکوت ابهی آهنگی برانگیزم و شما را تأیید و توفیق خواهم امیدوارم که در استتگارت رایات آیات بلند گردد و نار محبت الله چنان شعله زند که اطراف را بحرکت آرد آن نفوس مبارکه هر یکی شمع روشن گردد و نور هدایت باطراف بخشد

2 جناب میرزا علی اکبر و جناب میرزا لطف الله را محض دلجوئی یاران و تبلیغ اشتیاق قلبی عبدالبهاء و بیان مراتب قوه میثاق الهی و اهمیت مرکز عهد بان صفحات میفرستم این دو نفس بسیار مبارکند یقین است از ملاقات آنان یارانرا فرح و سروری حاصل خواهد شد این را بدانید که امروز اعظم امور اطاعت مرکز میثاق الهی است و قوه میثاق آفاقرا بحرکت آرد و روح میثاق زنده نماید پس جمیع احبب باید در جمیع محافل و مجامع ذکر میثاق کنند و آهنگ میثاق بلند نمایند و علیکم البهاء الأبهی

BBBD.223-224, NJB_v04#09 p.002

AB09724*Date: 1913-Jul-11*

Less than a year 'Abdu'l-Baha raised the cry of "Ya Baha'u'l-Abha" from his heart and soul as he crossed the mountains and deserts of that continent and in churches and meetings he imparted the glad-tidings of the appearance of the Kingdom of God. With a resonant voice he announced the dawn of the Sun

of Reality and explained divine proofs and evidences. With a heart and spirit overflowing with the Love of God he raised the New Wonderful Melody.

Undoubtedly it will have great effect. Consider that the soul-imparting melody of His Holiness Christ - may my life be a sacrifice to Him - became effective and world-conquering after three hundred years, but in a short space of time the Melody of the Kingdom of Abha stirred into cheerfulness the East and the West!

DAS.1913-07-11, ABIE.054, BLO_PN#007

AB10767

Date: 1913-Jul-11

The glad-tidings of the Kingdom of Abha are effective over the hard stone and resuscitate the dried bones. Like unto the down-pouring of the vernal shower, they cause the growth of roses and hyacinths, jasmines and jonquils out of the black soil!

Although the inhabitants of that city are submerged in the sea of materialism and it may take some time before they are awakened, yet the Melody of the Kingdom of Abha shall finally quicken them; the Cup of the Love of God will become full to overflowing, impart a wonderful exhilaration and allay the thirst of the thirsty ones.

DAS.1913-07-11, SW_v04#15 p.252, ABIE.055, BLO_PN#007

AB02511

To: Muhammad Husayn Vakil, in Baghdad

Date: 1913-Jul-12

O God! O Divine servant! Your letter was received in Paris. Despite lack of time, I write briefly that for two and a half years we have been wandering through mountains and deserts, lost in plains and seas. The journey was very long but praise

be to God it ended in Paris, and from here we will move eastward. Although the heart and soul's desire was service at the threshold of servitude, with a thousand regrets we were not successful in rendering worthy service.

How can I raise my head before the Friend in shame,

When no worthy service came forth from my hand?

But the penetrating power of the Blessed Cause has set the pillars of the world in motion. In all American cities the divine call was raised, and likewise in the European realm there is no commotion except from the curl of the Beloved's hair. In all churches and gatherings and assemblies of America, the glad-tidings of the Abha Kingdom were proclaimed with utmost clarity, and no one objected - all listened with great joy and applause. Soon this call will yield great results. I said to send some newspapers for you. And regarding the House matter, certainly give it utmost importance and be very careful that the court does not betray. Convey my greetings to the Consulate's translator and say that I ask this of you - that judgment be rendered with justice. Certainly you will exert your utmost effort and I will never forget your service as long as I live and it will be rewarded. And upon you be the Most Glorious Glory.

DAS.1913-07-12x, SW_v05#07 p.097x, ABIE.058x, BLO_PN#007

AB03822

To: Mulla Khudadad et al., in Kirman

Date: 1913-Jul-12

O loving friends! A letter arrived from Kerman containing ultimate praise for you and likewise for other friends who are like flames of fire and like bright candles in the spiritual fire temple and like radiant heavenly lamps. This letter brought joy to the heart, for praise be to God, a flame has been kindled in Kerman and the veil of eyes has been burned away. The friends have movement and vigor, and the loved ones have intimate communion.

Therefore I implored at the divine threshold and sought an overflowing cup of the wine of favors for the dear friends, so that resurrection might occur in Kerman and hearts might be

stirred up, tumult might arise in the city and create commotion and excitement in all regions.

Praise be to God, the eastern horizon is illumined and the nostrils of the people of the West are perfumed. The Sun of the East has cast such rays upon the West that it has illumined it. The divine call has been raised in that land and the divine religion has been spread. Soon it will yield mighty results and the banner of Ya Baha'u'llah will soar so high that it will wave over all horizons.

And upon you be the Most Glorious Glory.

DAS.1913-07-12, ABIE.057, BLO_PN#007

AB11086

Date: 1913-Jul-12

The basis of the Call [i.e., teaching and delivering addresses] must be the Oneness of the world of humanity, so that religious fanaticism, sectarian bias, racial prejudice and political prejudice may be removed and all mankind may enter under the uni-colored tent of the Oneness of the World of Humanity, the hearts may affiliate with each other, the souls be attracted, and the East and West may embrace each other.

This must be the basis of your addresses in public meetings.

DAS.1913-07-12, SW_v04#15 p.252, ABIE.058, BLO_PN#007

AB05741

To: Vargha, Azizullah et al., in Tihiran

Date: 1913-Jul-14

- | | |
|--|--|
| <p>1 O dear one of Abdu'l-Baha! Thy letter of the ninth of Sha'ban of this year arrived....</p> | <p>1 ای عزیز عبداله‌آء نامهء نهم شعبان این سنه رسید....</p> |
| <p>2 Observe how Abdu'l-Baha abandoned all thoughts and mentions, and turned toward the wilderness, mountains, cities and distant villages. Day and night he engaged in teaching, making</p> | <p>2 ملاحظه نمائید که عبداله‌آء جمیع افکار و اذکار را ترک کرد و به صحرا و کوهسار و مدائن و قرای اقالیم بعیده توجه نمود شب و روز به</p> |

his prayers and devotions into a single prayer and his state an eternal service. He established the foundation of travel, found no rest, and drew not a peaceful breath. Despite weakness, recurring nervous fevers, and frail constitution, each day he was in a different city and each night in a different district, homeless and wandering. Although lacking strength to utter a word, he would teach continuously for two hours in great gatherings. This work yields results...

تبلیغ مشغول شد و حتی اجعل اورادی و
اذکاری کلاً و رداً واحداً و حالی فی خدمتک
سرمداً اساس سفر نمود هیچ آرام نیافت و نفسی
براحت نکشید باوجود ناتوانی و تبهای متتابع
عصبی و ضعف بنیه هر روزی در شهری و هر
شی در ناحیه‌ئی بی سر و سامان بسربرد باوجود
آنکه توانائی تکلم حرفی نداشت در محافل عظمی
دو ساعت متماداً تبلیغ مینمود این کار نتیجه
دارد...

AADA.150x

AB02228

To: Lotfullah S Hakim, in London

Date: 1913-Jul-15

1 O Spiritual Youth!

2 Thy letter was received. Thou wert filled with delight from the overflowing love of the Baha'is of Stuttgart. Of course thou must be happy, because though today the government and the people of Germany beat the drum of supremacy in the world and know themselves superior to all of the vicissitudes and religions of the world, yet notwithstanding this, the German people became so humble and deferential in your presence, and their utmost desire and wish was to serve you. Of course you must be happy, full of enthusiasm and joy. A Persian youth receiving such services from the important people of Germany, certainly it is the cause of happiness.

3 This is from the effectual power of His Holiness Baha'u'llah which has made such important persons to be humble and deferential towards Aqa Mirza Lotfullah.

4 Praise be to God, notwithstanding this great gift (of the Cause) the Persians are captives of the neglectful sleep, and in relationship to this Cause they are ashamed and disgraced.

5 When the Master of the Universe His Holiness Rosul (i.e., Mohammad)—upon Him be peace—shone like a bright star on the horizon of Hejaz (i.e., Mecca) the Koreish people were full of shame and disgrace and fear from bad reputation. They

1 ای جوان روحانی

2 نامه‌ات رسید اظهار فرط سرور از محبت موفور
احبای استتگارت نموده بودی البتّه باید مسرور
باشی زیرا امروز دولت و ملت آلمان کوس لمن
الملک میزند و خود را از جمیع دول و ملل
عالم ممتاز میدانند باوجود این اهل آلمان چنین در
حضور شما خاضع و خاشع شوند و نهایت آمال
و آرزوشان خدمت بشما باشد البتّه باید مسرور و
پرشور و پرحبور باشید یک جوانی ایرانی مخدوم
اعظم آلمانی گردد البتّه سبب سرور است

3 و این از قوه نافذه حضرت بهاءالله است که
چنین اشخاص مهمه را خاضع و خاشع نزد آقا
میرزا لطف‌الله نموده

4 سبحان الله باوجود این موهبت کبری ایرانیان در
خواب غفلت گرفتار و از نسبت باین امر ننگ
و عار دارند

5 زمانیکه سرور کائنات حضرت رسول علیه
السلام مانند کوکب لامع از افق حجاز ساطع
گشت قوم قریش ننگ و عار داشتند و خوف

- would say this person has become the cause of our bad name and notoriety.
- 6 After the Light of God was spread throughout the horizon of the world and the majesty of Islam reached to the East and West, the same people who had been ashamed raised the song of "happiness be upon us, happiness be upon us".
- 7 Abbas the uncle of the Prophet (Mohammad) was always afraid and terrified that the foundation of his household would be shaken. While in the time of ignorance his title was Sagayt El Haj (i.e., water carrier for the pilgrims); afterwards in Islam he attained such a state that his descendants for five hundred years had the Khalafat of four countries.
- 8 In a short (time) the Persians also will raise their head to the summit of honor and from the attainment of this great favor they will say "happiness be upon us, happiness be upon us."
- 9 Convey to all the Baha'is and the maidservants of the Merciful the utmost greetings of Abha.
- از بدنای میگفتند این شخص سبب بدنای و رسوائی ما شده است
- 6 بعد از آنکه انوار الهی در آفاق عالم منتشر شد و کوبهء اسلام بشرق و غرب رسید همان کسانی که ننگ داشتند آهنگ طوبی لنا ثم طوبی بلند نمودند
- 7 عباس عموی پیغمبر همیشه خوف و هراس داشت که بنیان خاندان ما متزلزل گشت و حال آنکه منصب او در جاهلیه سقایه الحاج بود بعد در اسلام بمقامی رسید که سلاله او پانصد سال خلافت چهار اقلیم کردند
- 8 عنقریب ایرانیان نیز سر باوج افتخار رسانند و از حصول این موهبت کبری طوبی لنا ثم طوبی بگویند
- 9 جمیع احبّا و اماء رحمان را تحیت ابدع ابی برسان

AMK.302-303, ANDA#63 p.16

AB04010

To: Mirza Ali Akbar Rafsanjani, in London

Date: 1913-Jul-16

- 1 O real friend,
- 2 The long letter which thou hadst written about Stuttgart was seen. Briefly, Germany will become illumined. Because the people are firm in religion, not submerged in the world of nature. Because those people who travel on the sea of nature are corrupted bodies. The breath of Spirit has no effect in them.
- 3 Praise be to God that you were prosperous in your service and you gave the light of guidance to the sight of all. It is hoped that it will give important results.
- 4 The Bahais of Germany are in the utmost enkindlement; they are firm and steadfast in the Cause of God. Therefore their influence will become strong.
- 1 ای دوست حقیقی
- 2 نامه مفصل که در خصوص استتگارت نوشته بودی ملاحظه گردید مختصر اینست که آلمان روشن خواهد گشت زیرا اهالی متدینند نه غرق در عالم طبیعت زیرا نفوسیکه در بحر طبیعت سیر میکنند اجسام رمیمه اند نفخه روح در آنان تأثیری ندارد
- 3 الحمد لله شما موفق بخدمت شدید و شمع هدایت را بانظار جمیع عرضه نمودید امید است که نتایج مهمه بخشد
- 4 احبای آلمان در نهایت اشتعالند و ثابت و مستقیم بر امر الله لهذا نفوذشان شدید خواهد شد

- 5 Now you rest for sometime in London. Notwithstanding the weakness of the body you cannot bear much pain and fatigue. Be satisfied with one or two meetings per week until (your) body gets strong. In this journey to Germany you had much trouble.
- 6 The subject of the Persian lessons is very important. Any time which is possible of course you will endeavor (to give to them).
- 7 I am in Port Said. Notwithstanding the weakness of the body, the fatigue of the journey and the infirmity of the nervous fever, I am busy in writing (i.e., correspondence) as much as possible and am associating with the pilgrims of the Blessed Temple (i.e., the tomb of the Blessed Perfection).
- 8 Convey to all the utmost greetings of Abha.
- 9 Upon thee be Baha El Abha.
- 10 The flowing poem was of the utmost sweetness and eloquence.

5 حال شما در لندن قدری راحت بنمائید مشقت و تعب زیاد را باوجود ضعف مزاج تحمل ندارید در هفته به یک مجلس دو مجلس کفایت کنید تا جسم قوتی گیرد در این سفر آلمان خیلی زحمت کشیدید

6 مسئله درس فارسی بسیار مهم است هر وقت ممکن باشد البته همت خواهید نمود

7 من در پورتساعیدم باوجود ضعف مزاج و خستگی سفر و عوارض تب عصبی بقدر امکان بتحریر مشغولم و با مسافرین بقعه مبارکه محشور

8 جميع را تحيت ابدع ابهى برسان

9 و عليك البهاء الابهى

10 اشعار آبدار در نهايت حلاوت و بلاغت بود

BBBD.242-243, DAS.1913-07-15, ABIE.069, BLO_PN#007, MHMD2s.323ax

ASAT1.025x

AB04659

To: Mabel Rice-Wray Ives, in Los Angeles

Date: 1913-Jul-16

O thou daughter of the Kingdom!

Thy letter was received and its contents imparted the utmost of happiness, because it was an indication of thy firmness and steadfastness in the Covenant. Today whosoever is firm in the Covenant he will become ignited like unto a candle in the Assemblage of the world and the Confirmations of the Kingdom of Abha shall encircle him from all direction.

Thank thou God that both thyself and thy respected husband are confirmed in the firmness of the Testament and from every standpoint you are serving the Kingdom of God. His Holiness Baha'u'llah has manifested infinite favors toward you and I hope that under all circumstances He may make you triumphant.

Thou hast written concerning the spiritual meetings. The spiritual meeting must be in the utmost of ecstasy and tumult. The supplication must be perused, the Tablets and verses be read,

eloquent speeches be delivered, divine proofs be explained, the audience be encouraged and incited to enter the Kingdom of God, the news received from different parts be read and at the end they may collectively (ensemble) read (or chant or sing) a supplication.

Upon thee be Baha El Abha

SW_v08#16 p.219

AB11268

To: to American believers

Date: 1913-Jul-16

Thou hast written regarding the love and unity of the believers and their firmness in the Covenant. This is through the confirmation of the Kingdom of Abha which has attracted those souls and made them steadfast in the Covenant. Today the penetrative power in the heart of the world is the power of the Covenant. The more firm the believers are, the more they are confirmed.

SW_v08#17 p.227x

ABU0847

Words spoken on 1913-Jul-17 in Ismailiyyih

Then he related the story of Baha'u'llah's hard incarceration in the Barrack of Acca:

“When two years passed a regiment of soldiers was assigned to Acca. Of course there was no other place for them to live except the barrack. Therefore they had no other alternative but to turn us out. At the time there was an inn in Acca which was inhabited by different people. This inn became the hospice for the pilgrims in after years. I went to the innkeeper and said:- ‘As our number is large and there are several families in our party I desire to rent the inn as a whole and if possible

the present inmates may vacate and go somewhere else.' He gave his consent to my suggestion.

"When after a few days I came back to draw up the papers and sign the documents I saw one of the rooms is still inhabited. 'Who is this?' I said. 'He is the German Consul.' he answered. 'He must leave the premise, otherwise I will not rent the place. It is impossible for an outsider to live here.' I answered. The innkeeper looked at me with ridicule and contempt. "Ha Ha!" he laughed "and they say you are a prisoner! Pooh! You talk to me as though you are my Lord and my Master! What do you think Mr Prisoner? Do you expect to get an exclusive palace in this prison town? Not much, Not much. This man is a German Consul, I cannot drive him out.' I told him:- 'If a prisoner finds a palace in the prison town he has indeed accomplished something, otherwise there are many palaces in the outside world.'

"Finally the German Consul left by himself and requested to come only two hours by day to attend to his official duty to which proposition we consented cheerfully. Then we began to repair the rooms. One of the rooms was left unrepaired because our small fund was exhausted, the rooms then were assigned to various families and friends and I choose the last one for myself. This room was so damp that grass had grown on the walls and the ceiling and when it rained there were several cracks in the ceiling which gave free and welcome entrance to the rain. The floor consisted of humid earth, a breeder of flees.

"I had a piece of mat and a long Persian fur-coat. It was my coat by day and my coverlet by night. When I covered myself under it an army of flees hiding in the ambuscades of fur attacked me and tried their best to defeat me but I defeated them by turning the coat and covering with myself with its other side. For one hour I slept; then the wily, indomitable flees found their way again to the inner side. Every night I had to [sic] this course of manoeuvring eight or ten times. Notwithstanding this no one may believe if I say that I was by far happier and more joyful that at time than now sleeping on this fine bed."

DAS.1913-07-17, SW_v08#13 p.173-174, ABIE.078, BLO_PN#007

ABU2420*Words spoken on 1913-Jul-17 in Ismailiyyih*

“When I was in Paris one of the believers brought me a soft cushion and urged me to put it under my head. I became accustomed to it and as there is none in this hotel my neck has pained me all these nights. To be the slave of custom is the worst habit. I will have none of it! When I was young I often had a brick or a piece of rock as my pillow, and I slept soundly.”

Haji Niaz said that he had a soft cushion with him and asked to be allowed to go out and bring it. Abdul-Baha answered:

“No, no! I must get accustomed to my natural ways. This would not do. One must never accustom himself to anything the absence of which may disturb his comfort.”

DAS.1913-07-17, SW_v08#02 p.020-021, ABIE.077, BLO_PN#007

AB03451*To: Nalini Mohan Pal, in California**Date: 1913-Jul-19*

- ¹ O seeker of truth! Your letter was received. Although physical ailments cause human distress, since the physical world is composed of different elements and the difference of elements leads to the occurrence of illness, this is therefore natural, for change and transformation are essential requirements of every contingent reality. But be assured that you will attain complete healing, spiritually and physically. In these times of test remain firm and steadfast. There is wisdom in everything - sometimes poor health leads to moderation of character and causes human awakening.

- ² The evil self belongs to the animal world while the intellect is from the divine realm. The self is the power of the natural world while the intellect is the luminosity of the world of reality.

¹ ای طالب حقیقت نامهء شما رسید عوارض جسمانی هرچند سبب حیرانی انسانی است ولی چون عالم جسمانی مرکب از عناصر مختلفه است و اختلاف عناصر مورث حصول امراض است پس این امر طبیعیتست زیرا تغییر و تبدیل لزوم ذاتی هر حقیقت ممکنه است ولی شما مطمئن باشید که روحاً و جسماً شفای تام حاصل خواهید نمود و در این موارد امتحان ثابت و مستقیم باشید و در هر امری حکمتیست بعضی اوقات اعتلال مزاج سبب اعتدال اخلاق میگردد و مورث تنبه انسانست

² اما نفس خبیثه از عالم حیوانیست و عقل از عالم الهی نفس قوهء عالم طبیعت است عقل نورانیت عالم حقیقت اگر زمام نفس در دست عقل افتد

If the reins of the self fall into the hands of the intellect, beneficial results will follow, but if the intellect becomes captive to the self, it becomes entirely deprived of human virtues.

- 3 I hope that the light of truth will so shine upon your heart that the darkness of doubt and uncertainty will be completely dispelled. Although becoming a Baha'i and acting according to the teachings of Baha'u'llah is difficult, I hope that you will be successful and soar so high in this infinite zenith that the wing of sanctification encompasses the horizons.

- 4 And upon you be the Most Glorious Glory.

نتایج مفیده حاصل گردد اما اگر عقل اسیر نفس گردد بکلی از فضائل عالم انسانی محروم نماید

3 امیدوارم که نور حقیقت چنان بر قلب تو بتابد که ظلمات شک و ریب بکلی زائل گردد و هرچند بهائی شدن و بموجب تعالیم بهاء الله عمل نمودن مشکلیست ولی من امیدوارم که تو موفق گردی و چنان در این اوج نامتناهی پرواز نمائی که شهر تقدیس آفاق را احاطه نماید

4 و علیک البهاء الابهی

MMK3#163 p.114, YMM.427

AB06736

To: Theosophical Society of Budapest

Date: 1913-Jul-19

- 1 O God, the Kind! Illumine the hearts with the light of the Most Great Guidance. Bestow life upon souls through the glorious glad-tidings. Brighten eyes through beholding Thy lights. Make ears hear Thy call. Admit us into Thy Kingdom of holiness and quicken us through the breaths of the Holy Spirit. Grant eternal life and heavenly perfections.

- 2 O Lord! Make our souls sacrifices unto Thee and grant us a new spirit. Bestow heavenly power and eternal joy. Enable us to serve the world of humanity. Make us the cause of fellowship between hearts.

- 3 O Lord! Awaken us from slumber and make us conscious and aware, so that we may become acquainted with the mysteries of Thy Holy Book and discover the hidden meanings of Thy words. Thou art the Powerful, Thou art the Bestower, Thou art the Kind.

1 ای خداوند مهربان قلوب را بنور هدایت کبری منور فرما جانها را ببشارت عظمی حیات بخش چشمها را بمشاهده انوارت روشن کن گوشها را باستماع ندایت شنوا فرما ما را در ملکوت تقدیس داخل نما و بنفثات روح القدس زنده کن حیات ابدیه بخش کلمات آسمانی عطا فرما

2 خداوندا جانهای ما را فدای خود کن و ما را روح جدید کرم نما قوتی آسمانی ده سرور ابدی بخش موفق بخدمت عالم انسانی نما سبب الفت بین قلوب کن

3 خداوندا ما را از خواب بیدار فرما و عاقل و هوشیار کن تا باسرار کتاب مقدست واقف گردیم و برموز کلمات پی بریم تویی مقتدر تویی دهنده تویی مهربان

BRL_DAK#0381, AKHA_134BE
#15 p.a, DWNP_v5#07-8 p.002,
MJMJ3.107, MMG2#391 p.439, BHQ.246,
NJB_v12#06 p.127

AB11423*To: Nellie Sandquist, in Washington, DC**Date: 1913-Jul-19*

If thou desirest to be confirmed in the service of the Kingdom of God, live in accord with the Teachings of Baha'u'llah and that is; - real love for the world of humanity and the utmost of kindness for the believers of God. This real love like unto the magnetic power attracts the divine Confirmations.

DAS.1913-07-24x, SW_v04#15 p.253x, ABIE.107x, BLO_PN#007x

AB00393*To: Aqa Muhammad Mihdi Akhavan Safa, in Bandar Jaz**Date: 1913-Jul-25*

- 1 O loving friend! Thy last letter was received in Alexandria. Notwithstanding extreme weakness and convalescence, the reply is now being written, that the past may in some wise be made good. On this journey the occupation by day and night was such that absolutely no time remained for writing; hence this shortcoming occurred. Now, though I am still in a state of convalescence, since a brief opportunity is at hand, I have set myself to the writing of this answer.

- 2 That loyal friend was at all times present before my eyes, and by reason of the confidence I reposed in him, my heart was at peace and my soul rejoiced. In very truth thou didst endure much hardship; thou didst show forth self-sacrifice; thou didst never rest; thou wert ever homeless and unsettled, finding neither ease at dawn nor comfort at night. Thou didst accompany 'Abdu'l-Baha step by step. The Blessed Beauty—may my soul be a sacrifice for His loved ones—did not train and nurture us that we might seek repose, attain to comfort, rejoice in any favour, or pursue any felicity. He passed His days in prison; He reared us that we might be drunken with the wine of disappointment, that we might bear every hardship, that in the very clay of our being might be kneaded the pure intent of service to the Cause of God, and that we might become, in self-sacrifice, wholly involuntary—finding no rest for a moment, seeking no ease.

1 ای یار مهربان نامهء اخیر در اسکندریه وصول یافت با وجود نهایت ضعف و نقاهت جواب مرقوم میگردد تا تلافی مافات شود در این سفر شب و روز مشغولیت بدرجهئی بود که ابداً فرصت تحریر نبود لهذا قصور حصول یافت حال با وجود نقاهت چون فرصتی هست لهذا بنگارش جواب پرداختم

2 آن یار موافق همیشه در نظر بود و از اعتمادی که باو داشتم قلب مطمئن و نفس مستبشر بود فی الحقیقه زحمت زیادی کشیدی جانفشانی نمودی آرام نگرفتی همواره بی سر و سامان بودی نه راحت صبحگاهی و نه آسایش شبانگاهی با عبدالهءا همعان بودی جمال مبارک روحی لأحبائه الفداء ما را تربیت فرمودند و پرورش ندادند که راحتی کنیم تا بنعمتی رسم یا شادمانی کنیم یا کامرانی نمائیم در زندان ایام بسر بردند ما را تربیت فرمودند که از بادهء ناکامی سرمست گردیم و تحمل هر مشقتی نمائیم تا در طینت ما نیت صادقهء خدمت بامر الله سرشته گردد و در جانفشانی بی اختیار گردیم دمی نیاسائیم و راحت نجوئیم

- 3 Now, praise be to God, thou art confirmed, and 'Abdu'l-Baha is deprived. 3 حال الحمد لله تو موقفی و عبدالبهاء محروم
- 4 How shall I raise my head, abashed, before the Friend, 4 چگونه سر ز نجالت برآورم بر دوست
- 5 Since from this hand no service worthy hath appeared? 5 که خدمتی بسزا برنیامد از دستم
- 6 Praise be to God, goodly results were obtained from the journey to Mazindaran, and I hope that day by day these may increase, and that this kindled Fire of the love of God may flame ever more brightly. Convey to all the friends of God the Most Glorious, the Most Wonderful greetings, and beg pardon on behalf of these separate, individual letters, for the state of my health debarreth me from prolonged journeys; the body can no longer endure the strain. Yesterday and today my condition hath been better, yet even so, lengthy writings are not possible. 6 الحمد لله از سفر به مازندران نتایج حمیده حاصل شد و امیدوارم که روز بروز بهتر شود و این نار موقدهء الهیه شعله بیشتر زند جمیع یاران الهی را تحیت ابدع ابهی برسان و عذر مکاتیب منفردہ بخواه زیرا نقاہت مزاج مانعست از طول سفر جسم را تحملی نمانده است دیروز و امروز احوالم بهتر است با وجود این تحاریر مفصلہ ممتنع است
- 7 But thy duty is this: that, in the company of thy fellow-traveller in the path, Aqa Mirza Hasan, thou shouldst journey and proceed toward Kirmanshah; for it is now some time since anyone hath gone thither. The few souls who were there have also become scattered. And say unto that righteous man, that noble personage, the bounty of thy gracious Lord: 7 اما تکلیف شما اینست که با رفیق طریق آقا میرزا حسن بسمت کرمانشاه سیر و حرکت نمائید زیرا مدّتیست کسی بانجا رفته چند نفوسی که بودند آنان نیز متفرّق گشتند و بلغ تحیتی و ثنائی علی الرجل الرشید الشخص الجلیل نعمه ربک الجلیل و قل له
- 8 Verily, the Companions of the Cave and of the Inscription are servants who attained unto the most great attainment. They betook themselves unto the Cave of the mercy of thy Lord, the All-Bountiful. They slept to this world and awoke through the breezes of God, and sought refuge in that cavern—the haven of the righteous and the sanctuary of the goodly, the law of thy Lord, the Chosen One. The sun of reality “passed them by on the right and on the left.” 8 ان اصحاب الکھف و الرّقم عباد فازوا بالفوز العظیم و آووا الی کھف رحمۃ ربک الکریم رقدوا عن الدّٰنیا و استیقظوا بنفحات الله و التجوّوا الی ذلک الغار ملاذ الأبرار و ملجأ الأخیار شریعة ربک المختار و شمس الحقیقة تقرضهم ذات الیمین و ذات الشّمال
- 9 As to the words: “And We created the jinn of smokeless fire”: this fire-element the eyes behold not; it is veiled from the sight, yet apparent in its effects. Since the souls that are concealed beneath the veils—whether they be of the righteous or of the wicked—are of a nature compounded of a smokeless fire, an element hidden from the eyes, their affair is obscure and their reality concealed from the people of the world. 9 و اما خلق الجنّ من نار فھذا العنصر النّاری لا یراہ الأَبصار بل خفیّ عن الأنظار و ظاہر من حیث الآثار و حیث انّ النفوس المستورة تحت الأستار سوءاً کانوا من الأبرار ام من الأشرار طینتھم من مارج من نار الّتی ھی عنصر مخفیّ عن الأنظار ای امرھم مبہم و حقیقتھم مستورة عن اهل الآفاق
- 10 And as to His saying: “We created man of clay, like unto pottery”: what is intended thereby are those souls who are enkindled by the breezes of God and ablaze with the fire of the love of God. Their inner reality is identical with their outward seeming; their secret is identical with their open deeds. In them is contained the quintessence of all created things. That pure clay and choice dust is in truth the essence of “black mud 10 و اما خلق الانسان من صلصال کالفخّار اراد به النفوس المنجذبة بنفحات الله المشتعلة بنار محبة الله باطنهم عین ظاہرهم سرهم عین علانیّتهم فہم خلاصة الکائنات فالصلصال الصّافی التراب هو خلاصة الحما المسنون کثیر البرکات ینبت ریاحین معرفة الله و حدیقة اوراد محبة الله

fashioned into shape”—full of blessing, causing to spring forth the sweet herbs of the knowledge of God and the garden of the prayers of the love of God.

- 11 And as to the angels, “endowed with wings, two, three or four”: by “wings” is meant the powers of confirmation and success; for thereby doth man ascend unto the loftiest heights of knowledge and soar, with a speed beyond all human imagining, into the very midst of the Paradise of Ridvan. And by “angels” are intended those hallowed realities which have been endowed with the gifts of their Lord, which have kept themselves aloof from defects and vices, sanctified from all impurities, invested with every virtue, and obeyed their Lord by every means and in every way: “They outstrip Him not in speech, and by His command they act.”
- 12 As for temporary marriage, God hath forbidden it in this sacred Dispensation, and hath debarred souls from lust, that they may be clothed in the vesture of piety—which is purity and sanctity in the sight of the Concourse on high.
- 13 By reason of the ailment of the body, the distraction of the mind, and the accumulation of occupations, I am excused for the brevity of this reply, for there is no time for prolixity. Yet clear concision is better than excessive, unprofitable length. From this poor servant thou must wait until God shall open the doors of ease before ‘Abdu’l-Baha; then shall come the detailed answer and the full explanation of these questions to every honoured inquirer.
- 14 Upon thee be the glory of the All-Glorious.

11 واما الملائكة اولو اجنحة مثنى و ثلاث و رباع المراد من الاجنحة قوى التأييد و التوفيق لأن بها يتعارج الانسان الى اعلى معارج العرفان و يطير الى بحبوحة جنة الرضوان بسرعة لا يخطر ببال الانسان والمراد من الملائكة الحقائق القدسية التي استنبأت عن مواهب ربها و تنزهت عن النقائص و الرذائل و تقديست عن كل الشوائب و اكتسبت جميع الفضائل و اطاعت ربها بجميع الوسائل لا يسبقونه بالقول و هم بأمره يعملون

12 واما الازدواج الموقت حرّم الله في هذا الكور المقدّس و منع النفوس عن الهوى حتى يرتدوا برداء التقوى و هو التنزيه و التقديس بين الملاّ الأعلى

13 و اتنى لاعتلال المزاج و تبليل البال و تراكم الأشغال معذور في اختصار الجواب لفقدان وقت الاسهاب ولكنّ الايجاز الواضح خير من الاطناب الفاضح و من حضرة الفاضل السّماح الى ان يفتح الله ابواب الرّاحة على عبدالبهاء عند ذلك الجواب المفصّل و تشرّيح هذه المسائل لكلّ سائل محترم

14 و عليك البهاء الأبهى

BRL_DAK#0311, MMK5#003
p.001x, MMK6#274x, AVK2.161.16x,
AVK2.212.19x, AVK4.179.12x, MAS2.071-
072x, MSHR3.072x, YHA2.1003x,
YMM.240x, YMM.302x, YMM.346x,
YMM.417x, NJB_v04#15 p.004x

AB04273*To: Jamshid Khudadad Hakim, in Bombay**Date: 1913-Jul-25*

- 1 O servant of the Divine Threshold! The letter which you wrote to Siyyid Asadu'llah was read. After returning from Europe, due to the severity of the hardships and pains of travel and unsettled conditions, a serious illness took hold. Now through the grace and bounty of the Blessed Beauty, some relief has been obtained, therefore I have undertaken writing this letter so you may know that the divine friends are never forgotten, whether in times of ill health or times of good health.
- 2 Convey the most wondrous and glorious greetings to all the friends, especially to Mirza.
- 3 Now the friends of God must adopt the manner and conduct of 'Abdu'l-Baha and strive day and night to teach the Cause of God, but in the way that 'Abdu'l-Baha did in America.
- 4 The teacher, when teaching, must be himself fully enkindled, so that his utterance, like unto a flame of fire, may exert influence and consume the veil of self and passion. He must also be utterly humble and lowly so that others may be edified, and be totally self-effaced and evanescent so that he may teach with the melody of the Concourse on highâ€”otherwise his teaching will have no effect.
- 5 And upon you be the Most Glorious Glory.
- 1 ای بنده آستان الهی نامه‌ی که به سید اسدالله مرقوم نمودی ملاحظه گردید بعد از مراجعت از اروپا از شدت مشقت و آلام سفر و بی سر و سامانی نقاهتی شدید دست داد حال بفضل و عنایت جمال مبارک خفقی حاصل لهذا بتحریر این نامه پرداختم تا بدانی که یاران الهی در هیچ حالتی فراموش نشوند چه در ایام اعتلال مزاج و چه در ایام اعتدال
- 2 جمیع یاران را علی‌الخصوص جناب میرزا را تحیت ابدع ابهی برسان
- 3 حال باید احبای الهی روش و سلوک عبداله‌آء گیرند و شب و روز بتبلیغ امر الله کوشند ولی بحالتیکه عبداله‌آء در امریکا بود
- 4 زیرا خود مبلغ باید در وقت تبلیغ بی‌نهایت متأثر باشد تا بیانش مانند شعله آتش تأثیر کند و پرده حجابات نفس و هوی بسوزاند و باید در نهایت خضوع و خشوع باشد تا دیگران متنبه گردند و باید در نهایت محویت و فنا باشد تا باهنگ ملأ اعلی تبلیغ کند والا تأثیر ننماید
- 5 و علیک اله‌آء الابهی

SWAB#217x, BSW#17.15x

MMK1#217 p.260x, YHA2.1000-1001x,
YARP2.111 p.136, NJB_v04#15 p.003x**AB08008***To: Mirza Ali Rida Rafsanjani, in Baghdad**Date: 1913-Jul-25*

Thy letter arrived. Yet, for various reasons - the severe strains and rigours of traversing deserts and oceans; the deprivation of rest; the unremitting effort and exertion; the constant need to deliver detailed addresses, and to respond to obscure questions;

نامه شما رسید ولی عبداله‌آء از شدت آلام و محن سفر صحرا و دریا و عدم راحت و سعی و کوشش شب و روز و خطابه‌های مفصل و

the continual lack of rest by day and night - 'Abdu'l-Baha hath become afflicted with grave disorders. May my life, my essence, my heart, and my body be sacrificed in the pathway of Baha! This is the bounty of the Lord, and this is a bestowal beyond measure; this is the loving-kindness of the Blessed Beauty, and these are the confirmations of the One True God. Nevertheless, my feeble frame and fragile constitution were not able to sustain such extreme exhaustion. After I arrived in the land of Egypt, my weakness and debility increased, so that I was prevented from writing. Yet through the grace and bounty of the Ancient Beauty - may my life be a sacrifice for His loved ones - in these last few days my condition hath improved....

جواب مسائل غامضه و عدم راحت لیل و نهار گرفتار امراض شدید شد روحی و ذاتی و قلبی و جسمی فی سبیل البهاء فدا اینست فضل پروردگار اینست موهبت بی شمار اینست عنایت جمال مبارک اینست توفیقات حضرت احدیت ولی کالبد ضعیف و بنیه نحیف تحمل چنین تعب شدید ننموده بعد از ورود باقلیم مصر ضعف و ناتوانی مزداد گردید از تحریر بازداشت ولی به فضل و موهبت جمال قدم روحی لاجبائه الفدا چند روزیست بهتر...

YHA2.1002-1003x, NJB_v04#15 p.004x

AB06394

To: Pauline A Hannen, in Washington, DC

Date: 1913-Jul-26

- 1 O leaf attracted to the Abha Kingdom!
- 2 The Sunday school for the children in which the Tablets and Teachings of Baha'u'llah are read, and the Word of God is recited for the children is indeed a blessed thing. Thou must certainly continue this organized activity without cessation, and attach importance to it, so that day by day it may grow and be quickened with the breaths of the Holy Spirit.
- 3 If this activity is well organized, rest thou assured that it will yield great results. Firmness and steadfastness, however, are necessary, otherwise it will continue for some time, but later be gradually forgotten. Perseverance is an essential condition. In every project firmness and steadfastness will undoubtedly lead to good results; otherwise it will exist for some days, and then be discontinued.
- 4 And upon you and your spouse be the Most Glorious Glory.

SWAB#124x, SW_v09#08 p.092-093

- 1 ای ورقهء منجذبهء بملکوت ابهی
- 2 مدرسهء اطفال در روز یکشنبه و قرائت الواح و تعالیم حضرت بهاءالله و القاء کلمه الله بر مسامع اطفال بسیار مبارکست البتہ دائماً این انجمن را مجری دارید و اهمیت بدهید تا روز بروز توسیع یابد و بنفثات روح القدس زنده گردد
- 3 اگر چنانچه باید و شاید این انجمن ترتیب یابد یقین بدان نتایج عظیمه بخشد ولی ثبات و استقامت لازمست نه آنکه ایامی چند دوام نماید بعد کم کم فراموش شود شرط استقامتست و در هر امری که ثبوت و استقامت گردد البتہ نتیجه بخشد والا ایامی چند دوام نماید بعد مختل گردد
- 4 و علیک و علی قرینک البهاء الأبهی

MMK1#124 p.140x

ABU3255*Words spoken on 1913-Jul-26 in Ramleh*

I am not feeling well even in Ramleh but for the present I will not move to any other place, no matter what may happen. I have finishe[d] all my work. I have nothing else to do. I am now ready for the last call! How I long to quaff from that Cup! How sweet will be its taste! How delightful will be that hour!

DAS.1913-07-26, ABIE.115, BLO_PN#007

AB11280*Date: 1913-Jul-26*

Thou hast written what shouldst thou do and what prayer shouldst thou offer in order to become informed of the mysteries of God: Pray thou with an attracted heart and supplicate with a spirit stirred by the glad tidings of God. Then the doors of the kingdom of mysteries shall be opened before thy face, and thou shalt comprehend the realities of all things.

DAS.1913-07-26, SW_v07#10 p.099, SW_v08#04 p.047, ABIE.117, BLO_PN#007

AB00883*Date: 1913-Jul-27*

Praise be to God that through the Bestowal and Grace of the Beauty of Abha, from the Continent of Europe I have returned to the Continent of Africa. I have tarried for a few days in these parts because the length of voyage, the tempest of the sea, the different kinds of weather of American prairies and mountains and travelling through the cities of Europe have made me sick. While in Europe one day we were in London and another in Edinburgh; now in Paris and anon in Stuttgart; once in Budapest and again in Vienna. We were almost every hour

in one place, delivering lengthy speeches and addresses and notwithstanding the indisposition of the body day and night I cried and raised my voice in large meetings and important Churches...

As there were many obstacles the door of correspondence was closed; but the faces of the illumined friends were manifest at every hour in the Court of Conscious[ness] and at all time they were present in my memory. As I have found at this time a little opportunity I address you this Letter;- so that I may occupy myself with the servitude of the believers of God from every Standpoint and become the means of the happiness of the hearts. This is the utmost desire of 'Abdu'l-Baha.

During this long trip great capacity was created in every clime for listening to the Word of God; even in the vast countries of the Orient the fame of the Cause of God is more than ever spread. Therefore, the friends of God must take as examples my behavior and my demeanor. They must not rest one moment. They must not seek quietude for one second. At all times they must emanate joy and gladness. They must be occupied in teaching the Cause of God. no event must sadden their hearts. No catastrophe must break their spirits. With divine happiness they must withstand every impending disaster.

During the time of Peace, security, Comfort and the lack of sorrow, even the monkey will be the most jovial fellow. He will be happy, joyful, grateful, patient and overflowing with gladness. But the sincere servant of Baha'u'llah, who is firm in the Covenant and steadfast in the Testament, while surrounded by the most great sea of tests; threatened by the surging, rocking waves of persecution and encircled by the whirlwinds of calumnies and backbiting - will blossom like unto a rose and breaks into joyous songs and sweet melodies like unto the nightingale.

DAS.1913-07-28, SW_v08#17 p.228x, ABIE.121, BLO_PN#007

AB05982*To: Baha'is of the East**Date: 1913-Jul-27*

After my return from America and Europe, owing to the difficulties of the long voyage and the innumerable inconveniences of the journey, a reaction set in and I became sick. Now, through the favor and bounty of the Blessed Perfection, I am feeling better; therefore I am engaged in writing to thee this letter, so that thou mayest realize the friends of God are never forgotten under any circumstances.

Now is the time that the believers of God may imitate the conduct and the manner of Abdul-Baha. Day and night they must engage in teaching the Cause of God, but they must be imbued with the same spiritual state that Abdul-Baha manifested while traveling in America.

When the teacher delivers an address, first of all his own words must have a supreme and powerful effect over himself, so that every one in turn may be affected. His utterance must be like unto the flame of fire, burning away the veils of dogmas, passion and desire. Moreover, he must be in the utmost state of humility and evanescence, that others may be mindful. He must have attained the station of renunciation and annihilation. Then, and not until then, will he teach the people with the melody of the Supreme Concourse.

DAS.1913-07-28, BSC.452 #827x, SW_v07#10 p.097x, ABIE.121, BLO_PN#007

AB09484*To: Louise Waite, in Chicago**Date: 1913-Jul-27*

O thou sweet-singing bird!

Thy letter was received. Thou hast asked regarding the notes that thou hast written. These notes are the cause of the encouragement of the believers of God in the construction of the Mashriqu'l-Adhkar; therefore the more it is published and circulated the better it is. I have no time to write more than this.

Convey spiritual greeting to all the friends and the maidservants of the Merciful. Correspond all the time with the favored maidservants of God Lady Bloomfield and Miss Rosenberg.

Upon thee be Baha'u'l-Abha!

BLO_PT#052.26

AB10291

Date: 1913-Jul-27

Your letter was received. Due to bodily infirmity, the difficulties of traveling over seas and lands, lack of rest, striving and exerting day and night, delivering long addresses in different cities, and answering the varied, intricate questions of people, 'Abdu'l-Baha has not been able to answer it.

His life, his identity, his heart and his body are gladly sacrificed in the Path of Baha! This is the Bestowal of the Almighty! This is the Inestimable Favor of God! This is the Favor of the Blessed Perfection! These are the Graces of His Highness the One!

DAS.1913-07-28, ABIE.123, BLO_PN#007

AB12343

To: Albert Schwarz, in Stuttgart

Date: 1913-Jul-28

- ¹ O thou who art firm in the Covenant! Your letter was received, but there is no time for a detailed reply, therefore I write briefly. Regarding the Baha'i partner, I hope success will be achieved and that you will strive there to attract some distinguished persons so that all affairs may become easy. I will not forget this matter either and whenever possible, I shall not fall short.

¹ ای ثابت بر پیمان نامهء شما رسید لکن فرصت جواب نیست لهذا مختصر مرقوم میگردد در خصوص شریک بهائی امیدوارم که توفیق حاصل شود و شما در آنجا بکوشید که بعضی از اشخاص ممتاز اقبال نمایند تا جمیع امور آسان شود من هم این قضیه را فراموش ننمایم هر وقت ممکن شد قصور نخواهم کرد

- 2 As for the matter of Mirza Ali Akbar, I will write to him about this and perhaps he may sometimes make a journey to those parts. But regarding the company matter, do not personally enter into the company, but strive to sell the company shares and take a commission. Since you have many tasks, participation in a new company would cause confusion in affairs. Strive to perfect that in which you already have a partnership - this is more pleasant and better. Convey my utmost love and kindness to the honored handmaiden of God your esteemed wife, your attracted daughter, and Miss Knobloch. And upon thee be the Most Glorious Glory.

BBBD.245

2 اما قضیه میرزا علی اکبر در اینخصوص باو مرقوم میشود شاید گاهی سفری بآنصفحات بنماید اما مسئله کمپانی خود بنفسه داخل کمپانی نشوید ولی اسهام کمپانی را بکوشید تا بفروشید و حق السعی بردارید چون کارهای شما زیاد است لهذا شرکت در کمپانی جدیدی سبب تشویش امور میشود شما در آنچه که شرکت دارید بکوشید که آنرا اجمال نمائید این خوشتر و بهتر است امةالله المقربه حرم محترمه خویش و صبیّه منجذبه خود را و مس نوبلاک را از قبل من نهایت محبت و مهربانی ابلاغ دارید و علیک البهاء الابهی

BBBD.244

AB12540

To: Baha'is of Zuffenhausen, in Stuttgart

Date: 1913-Jul-28

- 1 O friends and maidservants of the Merciful!
- 2 Your letter was received and produced intense effects, therefore verses of thanksgiving were chanted to the mighty Kingdom: "Praise be to God that the friends in Stuttgart are in the utmost firmness and steadfastness, and are in truth believers and assured ones, for they are luminous candles to the Baha'i gathering and fruit-bearing trees to the Abha Paradise."
- 3 I supplicate and beseech endlessly at the Divine Threshold, and I beg heavenly confirmations for that luminous gathering. And upon you and upon you and upon you be the Most Glorious Glory.

BBBD.248

1 ای احبّاء و اماء رحمن

2 نامه شما رسید از مضامینش تأثیرات شدیده حاصل شد لهذا بملکوت عظیم ترتیل آیات شکر گردید که الحمد لله دوستان استتگارت در نهایت ثبوت و استقامتند و فی الحقیقه مؤمن و موقن زیرا انجن بهائیان را شمع روشنند و جنت ابهی را درختان بارور

3 من بدرگاه الهی تضرّع و ابتهال نامتناهی نمایم و آن انجن نورانی را تأییدات آسمانی طلبم و علیکم و علیکن البهاء الابهی

BBBD.247

ABU3164*Words spoken on 1913-Jul-28 in Ramleh*

Up to the time I was 32 years I never slept in bed, preferring always a piece of mat and as cushion I chose one or two books. I went to sleep without changing my dress fearing that it will take me some time to dress in the morning. But now I cannot do these things.

When I lived in Acca generally I kept busy six to ten Secretaries; often dictating important letters to three at the same time.

DAS.1913-07-28, ABIE.123, BLO_PN#007

ABU2536*Words spoken on 1913-Jul-29 in Ramleh*

Glad tidings of the Kingdom of Abha! We announce to you glad tidings of great joy! Similar words were spoken almost two thousand years ago. Reflect and be not of the heedless. This is the great day of God. This is the day of universal peace, of universal brotherhood, of a universal language and of the union of all religions. This is the day wherein the prophecies of the Holy Books of every tongue have been or are being fulfilled. This is the cycle of Baha'u'llah.

We announce to you Baha'u'llah, "He whom God shall manifest," the one who has broken the seals of both the creational and collective books.

(Words of the editor of a Minneapolis newspaper, as corrected by Abdul-Baha.)

DAS.1913-07-29, SW_v08#13 p.157-158, ABIE.125, BLO_PN#007

AB08448*Date: 1913-Jul ca.*

The long journey over sea and land, the innumerable difficulties in the morn and eve, the lack of rest and sleeplessness, the delivery of detailed addresses in public congregations, the meeting of the people from sunrise to midnight in America, answering countless questions and withstanding the hardship of the trip, the different kinds of weather etc have put their impressions on this earthly constitution and the result is great weakness. It is now a few days that I am in Ramleh and feeling somewhat better I am engaged in writing to you.

Convey infinite longing and love on behalf of 'Abdu'l-Baha to all the believers of God. Day and night I am remembering the friends. Kneeling before the Threshold and begging for them the Confirmation of the Kingdom of Abha.

I hope that from now on the broken chain of correspondence will be taken up and through the protection and preservation of the Blessed Beauty the pen will be set in motion.

DAS.1913-08-01, ABIE.138, BLO_PN#007

AB10768*Date: 1913-Jul ca.*

The Glances of Divine Providence are always vouchsafed; the infinite Bestowals are continually descending. These are clear evidences that in the service of the Cause of God you are confirmed.

Know ye the value of this most great Favor and render ye thanksgiving unto the Threshold of God by day and by night; because you have adorned your heads with such Glorious Crowns and have illumined such a light-giving candle in the Assemblage of the world.

Now the value and greatness of this station is hidden and invisible but ere long it will become evident and manifest.

DAS.1913-08-01, ABIE.139, BLO_PN#007

AB11087*Date: 1913-Jul ca.*

Thank thou God that thou art assisted in serving the believers of God. Thou art the enkindled brazier of the Fire of Love and a lamp in the utmost purity, through which the Light of God's attraction shines forth.

Appreciate thou the value of this Divine Favor. Be thou self-sacrificing and give thou exhilaration and rejoicing to the friends of God and engage thou in the adoration and thanksgiving of the Most Glorious Lord with infinite gladness and happiness.

DAS.1913-08-01, ABIE.139, BLO_PN#007

ABU3727*Words spoken in Ramleh, 1913*

- 1 Following the [Persian Constitutional] revolution up to the present time, the people of Persia have made repeated attempts to elect people and form consulative assemblies, but these efforts have borne no fruit. They have only thrown the nations affairs into greater disarray and further agitated the tumult of the masses. This time is no different from the past. In such a case as this, however much the Baha'is keep their distance from this unrest, busying themselves instead with serving the Cause of God and spreading His sweet savours, it will leave them that much more untroubled.
- 2 One must devote one's precious time to matters that will yield a result. One must render a service to the world of humanity and be the means through which the various peoples make progress and become united, rather than the cause of disordered affairs and the promoter of the interests of others.

MHMD2.494-495

1 بعد از انقلاب تا حال مکرر اهل ایران بانقلاب
نفوس و تشکیل دارالشّری پرداخته‌اند و
نتیجه‌ای حاصل نشده جز آنکه اختلال امور
و انقلاب نفوس بیشتر گشته نفعات الله
آسوده‌ترند

2 انسان باید در امور وقتی اوقات عزیز را صرف
نماید که منتج نتیجه‌ای گردد و خدمتی بعالم
انسانی نماید و سبب ترقی و اتحاد ملت شود نه
باعث اختلال امور و ترویج اغراض نفوس

BDA2.370

AB03704

To: *Abu'l-Qasim Khan et al., in Iran*

Date: 1913-Jul-30

- 1 O two precious souls! The region of Batha was a valley without cultivation and rocky ground, as is stated in the Qur'an from the tongue of Abraham: "O Lord! I have settled some of my offspring in a valley without cultivation." It was a waterless, plantless desert and mountains of black rock. Nevertheless, because it became the homeland of the Messenger of God, it became the qiblih of the horizons. Observe how that soil, due to that association, became the point of circumambulation for those possessed of understanding. Now the region of Nur is the homeland of the Interlocutor of the Burning Bush. Consider then what glorious effulgence it will manifest throughout the ages and cycles. It will become the nest of the birds of the Kingdom and the jungle of the lions of the Lord of Forgiveness, the point of circumambulation for those drawn nigh and the shelter of the exalted angels, for the flame of the Burning Bush shone forth in the region of Nur and the Most Great Light rose from that manifest horizon. But alas, the people of that land are still heedless and unaware. Soon they will awaken, become conscious, and express pride and glory. Therefore give thanks to God that you are in the homeland of the Manifestation of the Cause and seize the prize in this arena. I beseech God that you may render thanks for this most great bounty. And upon you be the Most Glorious Glory.

- 2 'Abdu'l-Baha 'Abbas

- 3 When the light of the lamp shines through glass, its surroundings become illumined. And upon you be the Most Glorious Glory.

1 ای دو نفس نفیس خطّه بطحا وادی غیر ذی زرع و سنگلاخ بود چنانچه نصّ قرآن است از لسان حضرت ابراهیم میفرماید ربّ اتّی اسکنت من ذریّتی بواد غیر ذی زرع ریگستان بی آب و گیاه و کوهستان سنگ سیاه بود با وجود این چون موطن رسول الله شد قبله آفاق گشت ملاحظه کنید که خاک بسبب آن انتساب مطاف اولوا الألباب شد حال اقلیم نور موطن مکّم طور است دیگر ملاحظه کنید که در مّر اعصار و دهور چه جلوه پرشکوه خواهد کرد آشیان طیور ملکوت گردد و بیشه شیران رب غفور مطاف مقربین شود و پناه ملائکه عالین شود زیرا شعله طور در اقلیم نور تجلّی کرد و نور اعظم از آن افق مبین طلوع نمود ولی افسوس که اهالی آنکشور هنوز غافل و پیخبر عنقریب بیدار شوند هوشیار گردند و مباحات و افتخار نمایند پس شکر کنید خدا را که در موطن مظهر ظهور هستید و گوی سبقت در این میدان بر بایید از خدا خواهم که بشکرانه این موهبت کبری پردازید و علیکم البهاء الأبهی

- 2 عبدالبهاء عباس

- 3 شعاع سراج چون در زجاج بتابد اطراف روشن گردد و علیکم البهاء الأبهی

MMK6#231x, IQN.020

DAS.1913-08-02, ABIE.144, BLO_PN#007

AB01139

To: *Mirza Qurban-Ali (Urumiyyih) et al., in Ridaiyyih*

Date: 1913-Jul-30

- 1 O luminous friends of 'Abdu'l-Baha! For three years I have been wandering like the desert wind through vast wilderness, and in the mountains like birds without nest or shelter, journeying day and night. At times I traverse stormy seas, and at times witness the expanse of the desert plains. Not for a moment have I rested, nor sought repose for an instant. In all the cities of the West, I gave glad tidings of the appearance of the Sun of the East. In all churches I raised the cry of "Ya Baha'u'l-Abha," and in all great gatherings I proclaimed "Ya 'Aliyyu'l-A'la."
- 2 Yet the hardship and difficulty were such that this earthly frame could not endure such constant weariness and exhaustion, and this physical body could not withstand the rigors of days and nights. Therefore, it is now in utmost weakness and feebleness. Despite this, 'Abdu'l-Baha did not falter. As soon as the illness slightly subsided, He remembered the friends and spread His wings in this endless zenith, and His heart and soul were refreshed by their remembrance.
- 3 Praise be to God that His Holiness Vahid is confirmed by the bounties of the Glorious Lord. He is the cup-bearer of the Salsabil to the thirsty ones and the bearer of new glad tidings. Thanks be to God, the lights of the Sun of Truth have shone upon East and West, transforming dark nights into luminous days. From every direction rises the cry of "Ya Baha'u'l-Abha," and from every quarter the call of "Ya 'Aliyyu'l-A'la" reaches to heaven's zenith. Were it not for certain self-seeking souls, you would now witness East and West embracing each other, all intoxicated and overcome by the wine of the love of God.
- 4 The foul odor of violation has spread a stench in the atmosphere, attempting to mask the sweet fragrance of the musk of life from the Merciful Breath. But it shall not be so - these offensive odors are destined to fade away, while the divine breath shall remain musk-diffusing throughout centuries and ages.
- 5 After great hardships, I have returned from West to East. Now I am settled for a time in the region of Egypt to gain some rest, that these scattered limbs and members might find healing and strength. God willing, some service may be rendered at the

1 ای یاران نورانی عبدالهآ سه سالست که در بادیهای وسیع مانند باد بادیه‌ها هستم و در کوهسار مانند مرغان بی لانه و آشیانه شب و روز رهسپار گهی در دریا سیر طوفان نمایم و گهی در صحرا وسعت بیابان مشاهده کنم دمی نیاسودم و آنی راحت نجستم در جمیع شهرهای باختر بشارت بظهور آفتاب خاور دادم در جمیع کائس نعره یابهای آبهی بلند نمودم و در جمیع مجامع عظمی فریاد یاعلی‌الأعلی زدم

2 لکن زحمت و مشقت بدرجه‌ئی بود که قالب ترابی تحمل آن خستگی و ماندگی متوالی ننمود و بنیه جسمانی تاب مشقات ایام و لیالی نکرد لهذا در نهایت ضعف و ناتوانی است یاوجود این عبدالهآ فتور نیاورد بجز خفت علت بیاد یاران افتاد و در این اوج بی‌پایان بال و پر گشود و بذکرشان دل و جان تر و تازه کرد

3 الحمد لله که حضرت وحید مؤید بعنایات رب مجید است تشنگانرا ساقی سلسبیل است و مرده‌دهنده جدید المنه الله انوار شمس حقیقت بر شرق و غرب تابیده و لیالی ظلمانی را ایام نورانی فرموده از هر کنار نعره یابهای آبهی بلند است و از هر ناحیه فریاد یاعلی‌الأعلی بعنان آسمان میرسد اگر نفوسی هواپرست نبودند حال ملاحظه مینمودید که شرق و غرب دست در آغوشند و جمیع از باده محبت الله مست و مدهوش

4 رائحه کریمه نقض عفونتی در آفاق انداخت تا رائحه طیبیه مشک جان از نفس رحمن مفقود گردد ولی نچنانست این روائح کریمه رو بزوال و نفس رحمانی بر قرون و اعصار مشک‌بار باری

5 بعد از مشقات عظیمه از باختر رجوع بخاور گشت حال در اقلیم مصر ایامی استقرار یافتم تا اندک راحتی حاصل گردد و این اعضاء و اجزاء تلاشی التیام و قوتی یابد بلکه انشاءالله

Divine Threshold, and in the court of the Abha Beauty, I may be assisted in servitude.

بآستان الهی خدمتی شود و در بارگاه جمال ابی
مؤید بعبودیتی گردد

- 6 Should the friends loose their tongues in teaching, without doubt in a brief time the world will become another world, the lights of the Most Great Luminary will shine forth, and darkness will be transformed into the illumination of East and West.

6 اگر یاران زبان تبلیغ گشایند شبهه نیست در
اندک زمانی جهان جهان دیگر شود و انوار نیر
اعظم بتابد و ظلمت بدل بنورانیت شرق و غرب
گردد

- 7 And upon you be the Most Glorious Glory.

7 و علیکم البهاء الأبهی

DAS.1913-08-02, ABIE.145, BLO_PN#007

INBA17:149, YHA1.257 (2.995),
MJDF.101, NJB_v04#15 p.001

AB03992

To: Awrangi, Zahra mother of Mirza Fadhullah et al.

Date: 1913-Jul-30

- 1 O family of the honored Uncle! That illustrious Uncle is seated upon the throne of truth in the presence of the Mighty Sovereign and gazes upon those left behind, his pure soul being present. Therefore strive so that that illustrious person may attain the utmost joy and delight in the Kingdom of the Beautiful Lord. That embodied spirit was very kind to 'Abdu'l-Baha, and in childhood in Nur would shower affection day and night and embrace him. His kindness will not be forgotten and 'Abdu'l-Baha will not be silent in mentioning him. He will always remember and mention him and seek infinite bounty and success from the divine favors.

1 ای خاندان حضرت عمّ بزرگوار عمّ جلیل بر
سریر مقعد صدق عند ملیک مقتدر جالس
و بازماندگان ناظر و جان پاکش حاضر پس
بکوشید تا آنشخص جلیل در ملکوت رب
جلیل نهایت فرح و سرور حاصل نماید آن روح
مصور به عبدالهّاء بسیار مهربان بود و در صغر
سن در نور شب و روز بنوازش می پرداخت و
در آغوش میگرفت مهربانی او فراموش نگردد و
عبدالهّاء از ذکر او خاموش نشود همواره به یاد
و ذکر او پردازد و از الطاف الهی فیض و فوز
نامتناهی طلبد

- 2 The handmaiden of God Zahra is remembered from childhood in that radiant village, how she would come with her late father Aqa Mirza Khudavirdi morning and evening, and being a child would speak sweetly with endearing words. My hope is that now in old age she will engage in remembrance of the Most Great, Most Glorious One even more sweetly and delightfully and better and more charmingly. And upon all be the Most Glorious Glory.

2 امة الله زهرا در صغر سنّ در آن قریه نوراء
بخاطر میآید که با پدر مرحومش آقا میرزا
خداوردی در هر صبح و مساء حاضر میشد و
چون طفل بود صحبت شیرین مینمود و کلماتش
دلنشین بود امیدم چنانست که حال در کبر
سنّ خوشتر و شیرین تر و بهتر و دلکشتر بذکر
جلیل اکبر پردازد و علی کلّ البهاء الأبهی

MKT5.078, IQN.219

AB07677*To: Mirza Haji Aqa Shishavani**Date: 1913-Jul-30*

O spiritual friend! The clouds of divine favors have showered the rain of guidance upon both East and West, and the lights of the Sun of Truth have shone upon all who dwell on earth. Yet from barren soil nothing but thorns and thistles spring forth, and the rays of the Orb of Truth leave no trace upon the black stone.

Therefore, give thanks unto God that thy pure heart was a polished mirror that became illumined with the lights of guidance, and thy soul was good and fertile soil that, through the outpourings of the clouds of grace, brought forth the flowers and sweet herbs of guidance. Be thou grateful, then, for this supreme triumph, for thou art indeed among the triumphant ones.

And upon thee be the most glorious Glory.

DAS.1913-08-03, ABIE.146, BLO_PN#007

AB07410*To: Shayan, Abbas Aqa son of Shamsiyyih et al.**Date: 1913-Jul-30*

¹ O two who are related to the Blessed Tree! Praise God that you have sprouted from this Sacred Tree, and beseech God that you remain firm. Through firmness every tree puts forth leaves and blossoms and appears with the utmost freshness and grace. Every leaf that continuously draws sustenance from the tree remains forever green and verdant, and fresh and tender from the dew of grace.

¹ ای دو منتسین شجره مبارکه حمد کنید خدا را که از این دوحه مقدسه نابت شدید و از خدا بخواهید که ثابت مانید از ثبوت هر شجر برگ و شکوفه نماید و بنهایت طراوت و لطافت جلوه کند هر برگی که استمداد مستمر از شجر دارد همیشه سبز و خرم است و از شبنم عنایت تر و تازه

² My hope is that you will know the value of this relation and find the heart's desire and soul's aspiration in both worlds. And upon you both be the Most Glorious Glory.

² امیدم چنانست که قدر این انتساب را بدانید و در دو جهان کام دل و آرزوی جان بیابید و علیکما البهاء الأبهی

IQN.209

AB08655*To: Anvari Yazdi, Siyyid Mihdi son of Muhammad Baqir Yazdi, in Nayriz**Date: 1913-Jul-30*

Thou hadst lamented and cried out because of not receiving letters from Abdul-Baha. For forty years Abdul-Baha was confined in prison and had infinite longing to proclaim the Word of God throughout all lands and to open his tongue in teaching. When he was freed from bonds and prison, he hastened involuntarily to every region, raised a cry in every quarter, conversed with every well-disposed person, burst into song and melody in every meadow, and like unto the nightingale raised high the anthem of Ya Baha'ul-Abha, and in every gathering struck the note of Ya Ali'ul-A'la. He traveled throughout all the Western lands and raised his call....

DAS.1913-08-03, ABIE.146, BLO_PN#007

نالہ و فغان از عدم ارسال مکاتیب عبدالہاء
نمودہ بودید چہل سال عبدالہاء در سجن متوقف
و بینہایت آرزوی آن داشت کہ در جمیع بلاد
فریاد زنان اعلاء کلمۃ اللہ نماید و زبان بہ تبلیغ
گشاید چون از بند و حصر آزاد شد بی اختیار
بہر دیار شتافت در ہر کوئی ہوئی زد و با ہر
خوشخوئی گفتگوئی نمود در ہر چمنی بہ نغمہ
و ترانہئی پرداخت و مانند مرغ سحر گلبانگ
یابہاء الہی بلند نمود و در ہر انجمنی آہنگ
یاعلیٰ الٰہی بناخت در جمیع بلاد غرب سیر
کرد و صیحہ...

YHA2.997x, NJB_v04#15 p.002x

AB10913*To: Rakhshandih**Date: 1913-Jul-30*

O Rakhshindih! By God, be radiant with the light of the love of God, and in the rose-garden of the knowledge of God become a composer and singer, that thou mayest be an adornment to the circle of the handmaidens of the All-Merciful and attain unto life everlasting. And upon thee be the Most Glorious Glory.

ای رخشندہ بنور محبت اللہ تابندہ باش و در
گلشن معرفت اللہ سازندہ و خوانندہ شو تا حلقہء
اماء رحمٰن را زیندہ گردی و بحیات ابدیہ پابندہ
شوی و علیک الہاء الہی

INBA87:117b, INBA52:116a, MKT7.222a

ABU3326*Words spoken on 1913-Jul-30 in Ramleh*

No one can image how many different issues must be met and conflicting issues harmonized. I am now advanced in age. The reaction of this long journey has had terrible effect upon my weakened constitution and I cannot work as vigorously as I used to in my youth.

When I read a letter my eyes grow weary; when I dictate a few Tablets my mind gets tired, when I walk a few thousand feet, I become exhausted.

DAS.1913-07-30, ABIE.128, BLO_PN#007

ABU3613*Words to two mullahs, spoken on 1913-Jul-30 in Ramleh*

Our field of activity is Europe and America. I have come here to rest for a few months.

DAS.1913-07-30, ABIE.130, BLO_PN#007

ABU0355*Words spoken on 1913-Jul-31 in Ramleh*

These Arab Sheikhs do not understand what fair discussion means. They love a good argument better than their lives. They do not mean to investigate a given subject, examine its minor and major and obtain the conclusion. They love to go on pro and con ad infinitum.

Then he spoke about Rasheed Pasha - this name he left out - a former governor of Syria who called on him many times in Paris this last time. He said in part:- "This man according to popular tradition must have been bad even before Adam and Eve. He extorted money by the flimsiest excuses from the

well-ordered citizens of Syria. For example he would send for a wealthy merchant and manufacturer to come to Beirut on urgent business. Then on his arrival he would tell him. 'I have received bad reports concerning your character and dealings. You must stay here till I send a committee to investigate these false reports and then let you free.' The man finding himself helpless in the face of such accusations stays one, two, three or four weeks. Meanwhile, there is no one at the head of his business and alarming reports come to him. Finally he feels himself constrained to give to the governor a few hundred pounds sterling and get away. As, on the other hand, he was a favored spy of the Sultan of Turkey, he would forward most dreadful reports about the law-abiding citizens: thus filling his pocket with bribery and extortion.

It so happened that at one time <that> the Secretary of the Turkish Embassy in Paris meets Madame Jackson at a reception. Madame Jackson pours out her heart to him about my incarceration in the town of Acca and says how cruel and unjust the Turkish authorities are! Well, this Secretary being a relative of Rasheed Pasha tells Madame Jackson that there must needs be at least 3000 Pound Sterling to give me freedom. Madame Jackson agrees to pay this sum if he succeeds in achieving my liberty and immediately he writes to Rasheed Pasha that there is a woman in Paris who is willing to pay such a sum if Abbas Effendi is freed. The governor who loves money better than his life cables back to Paris, very well it will be done.

Meanwhile I heard about it in this way: The Motosarrafi of Acca who was the husband of the sister of (Ahmad Ezz at Pasha) came running to me saying 'God be praised! All the means are prepared.' 'How!' I asked. 'What news has happened.' 'Oh! do you not know!' he said. 'Soon you will be free. You will go out of this prison. You will travel wherever you wish.' The he said the rest of the story. As soon as he left my abode I sent a cable to Madam Jackson! 'Beware! Beware! Lest you pay one cent for my freedom. In Prison I am feeling happy!' The governor heard in time about my instruction to Madam Jackson and got of course very furious. He was thinking it is so easy to get this sum of money.

Changing his tactics I received one day a letter from his Secretary in which he wrote, the governor is very anxious to see you enjoying the air of freedom. I did not answer. After a week I received another letter from the same gentleman saying the governor has instructed me to draw up the petition for His Imperial Majesty begging him to grant you the liberty. Again

I did not answer. Then he wrote: He has ordered the petitions to be put in the envelops. I did not answer. Again he wrote: the governor is going to sign the papers and mail them tomorrow. I did not answer. Then I received his last letter telling that the governor read the petitions and wrote over the envelop 'Not to be sent.' This also I did not answer.

When the governor realized that in this he failed too, he sent his own son to Acca to see me personally, perchance he may succeed. The son was of course lavishly entertained by Motosarraff. I was invited there too. Before and after dinner he intimated the subject from various angles of vision. I made to appear as though I know nothing about it. After dinner he came to my house, and spoke a great deal but to no avail. "I am sorry to see you in prison he would say. "Here, I am very happy." I answer. When he left in the morning, disappointed, he made another effort by saying. "I hope my Effandi, I shall see you next time in Haifa." I waved the matter aside. When the governor heard the unsuccessful report of his son he was crest-fallen and angry. At that time he was so powerful that all the inhabitants of Syria trembled through fear of him. His reports to the Sultan were laws. One word from him would bring down the ire of His Majesty on anybody's head, no matter how important and influential.

"When I realized that they are again on the track of their old tactics, trying to make me say the word "yes" to their extortionate demands, one day I called the Motosarraff to my house and told him defiantly. "Do not make any more struggle. You shall fail in all your secret machinations. There is a destined period for my imprisonment. Before the coming of that end, even the Kings of the earth cannot take me out of this prison and when the appointed time has passed, all the emperors of the world cannot hold me prisoner in Acca. I shall then go out. Rest thou assured of this!"

DAS.1913-07-31, ABIE.132, BLO_PN#007

ABU2531

Words spoken in Aug. 1913 in Ramleh

Sacrifice of life is of two kinds. To be killed for the Cause is not so difficult as to live for it in absolute obedience to the commands of God.

To attain to the condition of Mirza Abul Fazl who cares for nothing in this world save to write something for the Cause that will be of benefit, or like Mirza Haydar Ali who cares not for money, clothes, or even food, but only to teach someone something about the Kingdom—is real attainment to the plain of sacrifice!

And without attaining this condition all effort is without any final result. One who cares for love, for husband, wife or children more than for the Cause of God has not attained.

SW_v08#06 p.065, SW_v07#12 p.116

ABU3434

Words spoken in Aug. 1913 in Ramleh

When in America I repeatedly said that no one must believe one word said by another regarding any commands, teachings or statements made by me unless they can produce the same in writing over my signature.

SW_v11#14 p.243

AB11606*Cablegram sent from Ramleh to some believers in Tihran**To: Unknown, in Iran**Date: 1913-Aug ca.*

Wish for the good-pleasure of God, not membership in the parliament.

MHMD2.494

رضایت الهی خواهید نه عضویت پارلمان

BDA2.370

AB02524*To: Mulla Bahram Akhtar Khavari, in Tihran**Date: 1913-Aug-01*

¹ O you who are firm in the Covenant! Though much sorrow occurred at the flight of that confidant brother, that sweet-singing bird flew to the rose garden of the Self-Sufficient Lord and attained his desire, saw the faces of the friends, and drank from the cup of the Lord's favors. Therefore, do not be grief-stricken and do not heave heart-burning sighs.

² O dear friend! The light of God's bounty shone upon the Persian friends, and so day by day they were nurtured and through heavenly power surpassed others, until others became envious and shed tears. But alas, the Persians attributed this bounty to their own wisdom and efforts. This is why fortune's wheel turned. Despite this, some are still asleep and even strive to become more ruined. But praise be to the All-Knowing God that some others have become aware and awakened from sleep. It is hoped that all will become conscious, for the unfaithful priests have altered more or less the blessed book of Zand to remove the glad tidings of today. Know truly that the spirit of the great Zoroaster seeks refuge with the Lord from these sinful priests. See how faithless they are. And if the friends' hands are cut off from the work of the Master Jamshid, endless disorder will result. The Master should not accept this, for the friends strived in his work with heart and soul and with complete truthfulness and uprightness.

¹ ای ثابت بر پیمان از پرواز برادر آن همراز هر چند اندوه بسیار رخ داد ولی آتشی خوش آواز بگلشن خداوند بی نیاز پرید و بآرزوی خویش رسید و روی یاران دید و از ساغر الطاف پروردگار نوشید پس دلخون مباش و آه جگرسوز برمیاری

² ای یار عزیز پرتو بخشش خدا بر سریاران پارسی افتاد پس روز بروز پرورش یافتند و بنیروی آسمانی از دیگران پیشی گرفتند تا آنکه دیگران رشک میبردند و سرشک میریختند ولی افسوس که پارسیان این بخشش را از خردمندی و هوش و کوش خویش دانستند اینست که گردون گردان شد باوجود این برخی هنوز در خواب بلکه میکوشند که بیشتر ویران گردند ولی سپاس ایزد دانا را که برخی دیگر آگاه شدند و از خواب بیدار گشتند امید چنانست که همه هوشیار شوند زیرا نامهء همایون زند را دستور بی آئین بیش و کم نموده تا مژدهء امروز را از میان ببرد براستی بدان که شت زردشت بزرگوار پناه پروردگار از این دستوران گنه کار میرد ببینید که چگونه بی آئینند و اگر دست دوستان از کار ارباب جمشید کوتاه شود پریشانی بی پایانست ارباب نباید این را بپذیرد زیرا یاران به جان و دل و راستی و درستی در کار او میکوشیدند

3 Convey to his honor Aqa Mirza Siyavash the Most Wondrous, Most Glorious greetings from me and say that since the Yamutis have engaged in the Master's affairs, know that in the end it will be loss upon loss.

3 جناب آقا میرزا سیاوش را از قبل من تحیت
ابداً ای برسان و بگو چون یوموتیا بامور ارباب
پرداختند بدان که پایان زیان اندر زیانست

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

ALPA.039b, YARP2.047 p.094,
QUM.222.19x

AB03398

To: Mirza Ali Akbar Rafsanjani, in London

Date: 1913-Aug-01

Thy undated letter was received. As time is short, I write a brief reply. The meetings in London are very good, but do not readily admit persons of unknown character, for they come merely to confuse minds, not to seek illumination. Be not distressed by difficulties, for every great cause must needs have its difficulties. Taqizadeh has gone to America. He shall soon find himself in manifest loss. Convey my greetings to the honored handmaid of God Lady Blomfield and her esteemed daughters. Extend the warm greetings of this servant to Mr. John David. I have prayed for his praiseworthy progress, that he may plant in the world of existence a sapling which, nourished by the dewdrops of grace, may grow and yield goodly fruit forever. Show the utmost love and kindness to Jinab-i-Nayyir Effendi, correspond regularly with Jinab-i-Riyad Effendi, and likewise with the friends in Stuttgart. If possible, journey again to those regions sometime. If Lady Blomfield could also make the effort to travel with you, that would be even more delightful and sweet. The climate of Port Said did not agree with us, therefore we came to Ramleh....

نامه شما که بی تاریخ ارسال نموده بودید رسید
چون فرصت نیست مختصر جواب مرقوم میشود
مجلس لندن بسیار خوب ولی نفوس مجهول
الحال را چندان راه ندهید زیرا آنان محض
تخدیش اذهان می‌آیند نه استیضاح حقیقت
حال و از مشکلات آورده نگردید لابد هر امر
عظیمی مشکلات دارد تقی زاده به امریکا رفته
است سوف یری نفسه فی خسران مبین بامه‌الله
المقر به لیدی بلامفیلد و صبا یای محترمه او تحیت
برسان بحضرت یوحنا داود تحیت این عبد ودود
را برسان از برای او ترقی محمود خواستم که در
عالم وجود نهالی بنشانند که از شبنم عنایت نشو
و نما کند و الی الابد ثمره طیبه بخشد بجناب
نیرافندی نهایت محبت و مهربانی مجری دارید و
بجناب ریاض افندی مکاتبه مستمراً بنمائید و
همچنین باحبای استتگارت و اگر ممکن وقتی
بأنصیفحات باز سفر نمائید اگر لیدی بلامفیلد
نیز همت نماید و باهم سفر نمائید دیگر خوشتر و
شیرین تر است هوای پرت سعید موافق نیامد لهذا
به رمله آمدیم...

BLIB_Or.08117.059x

AB04031*To: Husayn Ali from Sihdih of Isfahan, in Sidih Lanjan**Date: 1913-Aug-01*

- 1 O seeker of truth! One day the Prince of Believers ('Ali) - peace be upon him - was on a rooftop when a hapless person called out: "O 'Ali! Are you certain of God's protection and that you are preserved and safeguarded in His sheltering care?" He replied "Yes." The man said "Then throw yourself down!" He responded: "The seeker does not test the Sought; rather the Sought tests the seeker."
- 2 Read the Qur'an: whenever someone opened their tongue to test, they ultimately fell into loss, for their scale could not bear the greatest weight and was shattered. They asked the Messenger (may my spirit be sacrificed for him) about the unseen. He replied: "If I knew the unseen, I would have secured more good and I know not what will be done with me or with you tomorrow." This is the text of the Qur'an, not a tradition. But observe the sign and yours is the glad-tidings.
- 3 "This Cause is mighty difficult, exceedingly difficult. None can bear it save a near angel or a prophet sent." And this is the text of the tradition. Then know that the star is piercing, the heart yearning, the sea surging, the tree blossoming, the House inhabited, the grave filled, and the striving appreciated. Hold fast to the firm handle that cannot be broken. And upon you be the Most Glorious Glory.
- 1 ای طالب حقیقت روزی حضرت امیرالمؤمنین علیه السلام بر بالای بام بود شخصی ناکام فریاد برآورد که یا علی یقین بحفظ الهی داری که در صون حمایت او محفوظ و مصونی فرمود بی عرض کرد پس خود را به پائین انداز فرمود طالب مطلوب را امتحان نماید بلکه مطلوب طالب را امتحان و آزمایش کند
- 2 قرآن را تلاوت کنید هر نفسی که زبان بامتحان گشود عاقبت بخسران افتاد زیرا کفه میزان او تحمل ثقل اعظم ننمود و میزان متلاشی شد از حضرت رسول روحی له الفدا از غیب سؤال کردند جواب فرمودند لو علمت الغیب لاستکثرت من الخیر و لا اعلم ماذا یفعل بی و بکم غذا این نص قرآنست روایت نیست ولكن انظر الى الاشارة و لك البشارة
- 3 ان الامر صعب مستصعب لا یحتمله الا ملک مقرب او نبي مرسل و هذا نص الحديث ثم اعلم ان النجم ثاقب و القلب راغب و البحر زخار و الشجر نوار البيت معمور و القبر مطمور و السعی مشكور تمسک بالعروة الوثقی الی لا انفصام لها و علیک البهاء الأبهی

MMK6#175, AHB_128BE #06-11 p.282,

MJDF.070, NJB_v05#07 p.003

AB04222*To: Prince Maharaj of Couch Bahar, through Rev. Promotho Loll Sen**Date: 1913-Aug-01*

O happy starred Prince and noble King!

The Gift you have forwarded was very acceptable, because it was from your Highness that it came; especially this exiled one over mountain and plain and this wanderer over land and sea

took that cup as a symbol, signifying:- “I am thirsty for the Water of Reality and longing for intoxication with the Wine of Knowledge.”

Therefore I upraised the hand of supplication toward the Kingdom of the Incomparable One, praying:- O Thou Almighty! Deign to fill this Divine Cup with the Wine of Thy Love and overflow this golden goblet with the Chalice of Thy Grace; so that the friends and the strangers may become exhilarated with the Wine of “Am I not your Lord” and the shareless Ones may become the adorers of the Ideal Wine.

In short, I offered the utmost of prayer and supplication at the Threshold of the Possessor of Glory that the leader of the Worthies, the Glorious Ameer, your kind father may be submerged in the Ocean of Divine Grace, become intoxicated with the Wine of Celestial Bestowal and Favor, obtain the Peace of the spirit in the Rose-garden of the Merciful;- in the midst of the Paradise of Knowledge and attain to the station of Transfiguration in the Delectable Heaven of God.

May the Almighty confer the happiness of both worlds upon thee - that happy-starred Prince, grant eternal happiness and joy never-ending, suffer thee to become the manifestation of Confirmation and inspire thee under all circumstances with a new spirit.

This is the prayer of this wanderer in behalf of that leader of freed men.

Upon thee be greeting and praise!

DAS.1913-08-03, ABIE.149, BLO_PN#007

AB06133

To: Ghulam Ali Davachi, in Tihiran

Date: 1913-Aug-01

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 Multiple letters were received from you. Regarding the election of the members of the Spiritual Assembly, it was previously written with utmost clarity - clearer than that is not possible. Let them proceed according to that. No explanation could be clearer than that.

2 مکاتیب متعدده از شما رسید در باب انتخاب
اعضاء محفل روحانی از پیش بنهایت وضوح
مرقوم گردید از آن واضحتر ممکن نیست بموجب
آن مجری دارند هر توضیحی از آن واضحتر نمیشود

3 And regarding the fifth of Jumada I, the Declaration of the Bab (may my spirit be sacrificed for Him), in the blessed days it was practiced thus, but the friends in America and Europe calculate it according to the solar calendar so that the Holy Days do not coincide with the days of the ascension and passing of the Blessed Beauty. I have neither promoted nor forbidden this, for this matter pertains to the Universal House of Justice. Whenever it is established, whatever the House of Justice decides will be put into practice. However, we carry on according to what was practiced in the blessed days.

3 و اما در خصوص پنجم جمادی الاول عید مبعث حضرت اعلی روحی له الفداء در ایام مبارک چنین معمول میشد ولی حضرات احبای امریک و اوروپ بحساب سنوی میگیرند تا ایام عید تصادف با ایام نقاهت و صعود جمال مبارک ننماید من نه ترویج نمودم و نه منع کردم زیرا این امر راجع به بیت العدل عمومست هر وقت تشکیل شود آنچه بیت العدل قرار دهد همان معمول به است اما ما بموجبی که در ایام مبارک معمول بود مجری میداریم

4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

INBA16:198, DBR.079

AB06580

To: *Spiritual Assembly of Tihiran, Unity Committee et al.*

Date: 1913-Aug-01

O members of the Assembly of Love! Your letter was received. Supplications and entreaties were made to the Abha Kingdom that He may bestow new assistance and grace so that those souls may ever walk upon the straight path and move along the mighty way, and day by day strive to give every wayfarer to drink from the cup of salsabil. May they be seekers of truth and speakers of truth. This is the ultimate desire of 'Abdu'l-Baha, for I have the utmost attachment to the Assembly of Love and I beseech divine confirmations for them. And upon you be the Most Glorious Glory of God.

DAS.1913-08-05, ABIE.159, BLO_PN#007

AB07966*To: Aqa Mirza Nasrullah Tanbaku Furush**Date: 1913-Aug-01*

O servant of the threshold of the Blessed Beauty! Praise God that the luminous morn of the Most Great Guidance has dawned from the dayspring of the heart and soul, and the musk-laden breeze from the rose-garden of truth has reached thy nostrils. Divine confirmations have rent asunder the veil, and both outer and inner vision have witnessed the greatest signs. The dove of the love of God has returned to the garden of the Covenant, and the moth of attraction has circled back around the divine lamp. Blessed art thou, and excellent is thy final abode. I beseech God to assist thee in all conditions and circumstances. Verily my Lord assists whomsoever He willeth to whatsoever He willeth. And upon thee be the Most Glorious Glory.

DAS.1913-08-05, ABIE.159, BLO_PN#007

AB08565*To: Aqa Ali Asghar Rashti, in Ishqabad**Date: 1913-Aug-01*

- 1 For some period 'Abdu'l-Baha had been debarred from writing by speaking, inasmuch as he was continually engaged in delivering talks. Each morning he raised a cry, and each night he was deprived of rest. At dawn and eventide, in the sanctuaries of friend and stranger, he announced the glad-tidings of the appearance of the Kingdom of Mysteries.
- 2 Wherefore, if there hath been some tardiness in the dispatch of this reply, it is on account of the lack of opportunity and leisure in which to do so; for otherwise thou art ever the object of my regard.
- 3 I entertain the firm hope that, through the bountiful favor of the Ever-Living, the All-Powerful, this long wait of thine will culminate in a new effulgence: that is, that thou wilt discover

1 چندی بود که عبدالبهاء بسبب تفریر از تحریر باز مانده بود زیرا متصلاً صحبت میداشت هر بامدادی فریاد میزد و در هر شامی آرام نداشت و در شبانگاه و صبحگاه در عبادتگاه یار و اغیار بشارت بظهور ملکوت اسرار میداد

2 پس اگر مسامحه در جواب شده از عدم فرصت و مهلت بوده والا همیشه در نظرید

3 از الطاف حیّ قدیر امید و طید که این مدّت مدیدهء شما منتهی بجلوهء جدید شود یعنی شوق و ولهی تازه بیایی و شعلهء بی اندازه زنی تا آوازهء محبت تو بجمع آفاق رسد

YHA2.998x, NJB_v04#15 p.002x

a fresh ardor and devotion, and wilt kindle such a spark that the fame of thy love shall reach all quarters of the globe.

DAS.1913-08-05, ABIE.157, BLO_PN#007

AB08233

To: Hishmatullah (London and Bombay)

Date: 1913-Aug-01

- 1 O thou who art attracted to the divine fragrances! 1 ای منجذب نفحات الله
- 2 Every human being is like a farmer: the crop of one is industry, the crop of another is a trade, the crop of yet another is in the political arena, and so forth. But though these crops each have their blessings, yet their result is not eternal, and these cultivated plants will not bring forth an everlasting harvest. 2 هر انسان دهقانست یکی کشتش صنعت است و دیگری کشتش تجارتست و دیگری کشتش سیاست است و امثال ذلک ولی هرچه این کشتها برکت یابد ولی ریع ابدی ندارد و توده و توده خرمن سرمدی تشکیل ننماید
- 3 But the friends of God, when they sow their seeds in the field of reality, bring forth eternal bounties and blessings and gather in abundant harvests in the ages and cycles to come. Praise be to God, thou hast sown thy seeds in the field of reality and art become a farmer of God! 3 ولی اولیای الهی چون در کشتزار حقیقت تخم افشانند فیض و برکت ابدی یابند و در اعصار و دهور خرمنهای موفور تشکیل نمایند الحمد لله تو در خطه حقیقت تخم افشانی و دهقان حضرت یزدانی و علیک البهآء الأبھی

DAS.1913-08-05, ABIE.158, BLO_PN#007

MMK3#077 p.051, PYB#169 p.04

AB09530

To: Aqa Muhammad Ali Uf Shirvani, in Ishqabad

Date: 1913-Aug-01

O thou who art guided by the light of guidance! Thy letter was received. Praise be to God that such a light of guidance hath shone forth in the court of thy heart and soul. Thou wast athirst and didst attain unto the fountain of the water of life. Thou wast sick and didst find the supreme remedy of the All-Glorious Lord. Praise be to God that thou didst also deliver thy partner from the abyss of perplexity. My hope is that thou mayest become the cause of guidance to stranger and kin alike.

God willing, whenever I return to the Holy Land, thou shalt have permission to attain My presence.

And upon thee be the Most Glorious Glory.

DAS.1913-08-05, ABIE.158, BLO_PN#007

AB09509

To: Florence George

Date: 1913-Aug-01

O thou who art drawn near to the Divine Threshold!

The gatherings that thou dost arrange in thine own home are a source of strength to the hearts of the spiritually-minded, of guidance to the seekers, and of awakening to those who slumber. That gathering is illumined by the light of divine favors and, like a garden of mystical knowledge, is adorned with the flowers of inner meanings and realities.

It is hoped that this gathering will progress day by day, and that thy honored daughter will become, through the light of the love of God, a candle of that gathering.

And upon thee be the Most Glorious Glory.

DAS.1913-08-05, ABIE.158, BLO_PN#007

AB11276

Date: 1913-Aug-01

I desire every Bahai to be severed and detached. If he passes between two mountains of gold, he must not look to either side. These souls who have entered under the shade of the Blessed Perfection must show such independence as to astonish the people of the world. If men come to them with money and supplicate to them to accept it, they must reject it.

DAS.1913-08-01, SW_v07#10 p.099, ABIE.141, BLO_PN#007

AB05114*To: Roy C Wilhelm, in New York**Date: 1913-Aug-02*

O thou my spiritual son!

Thy letter written on the 6th of the last month, 1913, was duly received. Thank ye God that thou art firm and steadfast in the Cause. Today the magnetic power that attracts the divine confirmations is firmness and steadfastness. The tree whose root is firm will yield luscious fruits. The building whose foundation is solid will stand the rush of torrent and hurricane. The steamer, which is built strongly, will resist the battling waves. Therefore thank thou God that thou art aided in firmness and steadfastness. Likewise thy kind father and mother. I beg from the divine Favors that each one of you may be in the utmost state of firmness and steadfastness like unto a mountain and withstand the attack of all the people of the earth. Then ye shall observe how the divine Confirmations shall descend uninterruptedly. Convey on behalf of 'Abdu'l-Baha respectful greeting to all the believers and the maidservants of the Merciful who are firm in the Covenant and the Testament.

Upon thee be Baha El Abha!

SW_v04#10 p.176

ABU3442*Words spoken on 1913-Aug-02 in Ramleh*

This is the day of teaching. This is the day of service. This is the day of the illumination of the world of humanity. Nothing else will give permanent result. This is our work.

DAS.1913-08-02, ABIE.143, BLO_PN#007

AB10292*Date: 1913-Aug-02 ca.*

Every son who does not become a cause of glory for his parents is a manifest loss. How many children turn out to be fruitless and unfaithful! Therefore render thanksgiving unto the Lord for thou hast such a kind and skilful son.

He is a servant of the Cause and very efficient. He is favored at the Threshold of the Most Glorious King. His heart and soul are vivified through the Breaths of the Merciful. His eyes are turned toward the horizon of His Highness, the Unconstrained. His tongue is fluent with divine proofs and evidences and his nostril is perfumed with the sweet Fragrance of the Clement One.

DAS.1913-08-02, ABIE.144, BLO_PN#007

AB12204*To: Lotfullah S Hakim, in London**Date: 1913-Aug-04*

- ¹ O servant of the Divine Threshold! Your letter dated August 4, 1913 arrived. You had greatly praised the teaching work of Mirza Ali Akbar. Indeed, Mirza Ali Akbar shows extraordinary effort in every undertaking. Since his intention is sincere, he is successful in every matter. I hope that both of you will be successful and assisted, and joyous and triumphant in every respect.

¹ ای بنده آستان الهی نامه بتاریخ چهارم اگست ۱۹۱۳ رسید ستایش بسیار از تدریس امیرزا علی اکبر نموده بودید فی الحقیقه امیرزا علی اکبر در هر موردی همت فوق العاده دارد چون نیت صادق دارد در هر امری موفق است امیدوارم که هر دو شما موفق و مؤید باشید و از هر جهت مسرور و مظفر

- ² As for the matter of the public meeting, it is approved but must conform to my talks. All discussions should be about the oneness of the human world, the removal of religious and sectarian prejudices, and efforts toward fellowship and elimination of misunderstandings between religions - just as I spoke in the Jewish synagogue in America. And you should speak of the teachings of Baha'u'llah as I do: first, the independent investigation of truth; second, the oneness of humanity; third, that religion must be the cause of fellowship and love - otherwise it is not religion but rather a calamity for humanity, and

² اما مسئله مجلس عمومی موافق ولی باید مطابق نطقهای من باشد جمیع صحبتها از وحدت عالم انسانی باشد و رفع تعصبات دینی و مذهبی و سعی در الفت و ازاله سوء تفاهمی که بین ادیانست چنانکه من در کلیسای یهود در امریکا صحبت داشتم و از تعالیم حضرت بهاء الله صحبت دارید چنانکه من میگویم اول تحرّی حقیقت ثانی وحدت عالم انسانی ثالث اینکه دین باید سبب الفت و محبت باشد والا دین دین نیست بلکه

irreligion is better than such religion - and so forth through the teachings which are detailed in my talks.

مصیبت عالم انسانی و پیدینی بهتر از آن دین است
تا آخر تعلیم که در نطقهای من مفصل است

- 3 However, mention of political matters in public meetings is absolutely not permitted, as it is harmful to the Cause of God, for we are completely forbidden from involvement in political affairs. It appears that in this public meeting everything is discussed, even political matters - this is contrary [to our principles]. Likewise [it is appropriate to] mention that the teachings of Baha'u'llah have become the cause of fellowship between all religions and sects in the East, and also the cause of unity between different races.

3 الا ذکر امور سیاسی در مجلس عمومی ابدأً جائز نیست بلکه مضرت بامر الله دارد زیرا ما از مداخله در امور سیاسی بکلی ممنوعیم از قرار معلوم که در این مجلس عمومی هر ذکرى هست حتی امور سیاسی هست این مخالف است بهمچنین ذکر اینکه تعالیم بهاءالله در شرق سبب الفت بین جمیع ادیان و مذاهب شده است و بهمچنین سبب اتحاد اجناس مختلفه

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

- 5 According to Mirza Jalal, Mirza Ali Akbar is experiencing poor health. If possible, he should go to the hospital in Paris to rest for a while.

5 جناب آقا میرزا علی اکبر از قرار قول آقا میرزا جلال تکسر مزاج دارند اگر ممکن به خسته خانه پاریس بروند تا راحت کنند چندی

BRL_DAK#1099

ABU1255

Words spoken on 1913-Aug-04 in Ramleh

Last Friday I went to the Mosque of Sidi Jabar. There were many Mullahs. One of them started to pray while another began to chant the verses of the Koran. I could hear neither, so I addressed the one who was reading the prayer in a loud voice. 'What art thou doing? Hast thou not heard the saying of Mohamad that when El Koran is read every one must listen?' The man turned red and was ashamed and all the other Mullahs looked at each other wonderingly.

During the early years of our arrival in Acca one night I was invited to a Feast wherein for the edification of the guests El Koran is chanted by very great singers. Mohamadans having forgotten their reverence for the Holy things and overlooking the injunction of Mohamad smoke and talk on such occasions. When I arrived there was a hubbub of confusion, people chatting, smoking, talking and drinking coffee and tea; and in the corner of the room there were two singers who chanted the Koran very beautifully but no one listened to them. I looked around and there sat beside me a very fanatical man, Mullah

Sadek. I asked whether this is right and whether according to the text of the Koran these people should not remain quiet, listening. He said "yes". 'Then enjoin the law of God upon them' I told him'. Mullah Sadek got up from his seat and with a loud cry cowered them into silence. 'Shut up' he hurled at them with a tremendous fury and went for their hubble-bubbles, pipes, glasses, cups, breaking them all in his religious zeal. He broke the hubble-bubble of the Judge. He harangued them for their lack of religious spirit, their forgetfulness of the laws of God and their awful disobedience. The people were astonished and thought he has turned a lunatic; but from that time on at all the Feasts while Koran was chanted nothing was served and everybody was ear [sic].

DAS.1913-08-04, ABIE.155, BLO_PN#007

AB04275

To: Asadullah nephew of Ali Akbar Mimar, in Ishqabad

Date: 1913-Aug-04

1 O servant of the Sacred Threshold! You had complained about the stagnation of trade. In this year, calamities and the blow of economic depression and corruption have encompassed all horizons, for the proof has been completed for all: 'Abdu'l-Baha, in churches and gatherings throughout Europe and America, in most great cities, proclaimed the Cause of Baha'u'llah with raised voice and called to the Abha Kingdom. He established brilliant proofs and manifested clear and evident demonstrations and conclusive arguments, leaving no excuse for anyone. Indeed, many addresses were announced to the world through newspapers.

2 Despite this, people are still captive in the sleep of heedlessness, clinging to the metaphorical and averse to reality, and still so immersed in carnal desires that even the trumpet of Israfil would not awaken them. Surely this heedlessness, ingratitude for blessings, and lack of awakening will cause grief and hardship, war and strife, and bring about loss and calamity. And if the people of the world do not turn to the Most Great Name, there is great danger ahead.

1 ای بنده آستان مقدس شکایت از کساد تجارت نموده بودید در این سنه آفات و صدمه کساد و فساد جمیع آفاق را احاطه نموده زیرا بر کل حجت بالغ شد عبدالهآ در کائس و محافل اروپا و امریکا در اکثر مدائن کبری نعره زنان اعلان امر حضرت بهاء الله نمود و ندا بملکوت ابدی کرد و براهین لامعه اقامه نمود و دلائل ظاهره ساطعه و حجت بالغه اظهار کرد و ابداً از برای نفسی عذری نماند بلکه بسیار خطابه ها در روزنامه ها اعلان بافاق شد

2 باوجود این هنوز ناس در خواب غفلت گرفتار و متمسک بجاز و از حقیقت بیزار و هنوز ناس در شهوات نفسانیه منہمک بدرجہائی که صور اسرافیل بیدار نماید البتہ این غفلت و کفران نعمت و عدم انتباه سبب حسرت و مشقت و جنگ و جدال و حصول خسران و وبال است و اگر اهل عالم توجہ باسم اعظم ننمایند خطری عظیم در استقبال

- 3 However, regarding the friends, my hope is that the signs of divine favor will become manifest and their affairs will be distinguished from the generality of people. And upon you be the Most Glorious Glory.

3 ولی در حقّ یاران امیدم چنانست که آثار لطف
الهی ظاهر گردد و امورشان از جمهور استثنا یابد
و علیک البهاء الأبهی

MHMD2s.320x

MMK5#090 p.071, AVK4.465x,
NJB_v05#08 p.001x

ABU1269

Words spoken on 1913-Aug-05 in Ramleh

“Today I am very well” he said while sitting “For the last two nights I have very well slept” We could see the corresponding effect of these two above statement on his animating face. It had not any of its former weariness. Then he spoke about fasting and how it is necessary for the rich to think of the poor during the month of Ramadan.

“Those souls who prefer themselves to others are tied with selfish iron-bonds but those who prefer others to themselves are the benefactors of human race. Such was the conduct and the life of Baha’u’llah.

“When we were imprisoned in the Military barrack of Acca there was a small, primitive bath in which the Blessed Perfection took occasional bath. When the time arrived for our departure from the barrack we rented a very small house in the town. It was a two story house, having two rooms on the lower and four rooms on the upper floor but they were very small indeed. On the other hand or party was composed of many people and we wondered how could all these souls be accommodated in this small house. Finally 13 of us agreed to live in one room. they lived and slept and worked in this one small room. We lived in this house well-nigh for 20 years.

“It so happened that although the house was small yet it contained some sort of bath and so the Blessed Perfection could use it as often as he wished. At the end of 20 years we rented a much larger house but it had no bath. I went to Baha’u’llah and asked permission to build one. The more I begged the stronger was his refusal. I said only with fifty pounds a little, comfortable bath can be build but he did not give his consent. Finally a month passed and I was quite worried.

“At last I went to an Arab friend of mine and borrowed from him £2[0] at 2 per cent. This money I took to a merchant who was in former time a grain-dealer but now out of work. I told him We will enter into a partnership, the Capital from me, the labor from you. With this fund you will deal four months in grain. After paying off all the expenses of rent etc; and receiving your monthly salary, we will divide the net profit; one third for you and two third for me. We entered into this agreement and he engaged in business. After four months we cleared our accounts. I payed the debt with its two per cent; the merchant received his one third of the net profit, all the other expenses defrayed and 80 pounds left in the balance for me. With that sum, then I built a bath in the house which is kept intact up to the present day.”

DAS.1913-08-05, SW_v08#13 p.174, ABIE.160, BLO_PN#007

ABU1591

Words spoken on 1913-Aug-05 in Ramleh

It is said that at one time a King went out travelling incognito. He put on a humble suite of cloth[es] and started on his way. After a few days journey he lost his way in the scorching desert and finally reached at the door of an Arab tent. The Arab finding the man exhausted from heat and hunger dragged him under the shade. When the King was revived he asked the Arab what he has to eat and drink. “I have a goat-skin of wine and a little goat” the Arab answered. “Very well. Bring the wine and kill the goat to be cooked.” he said. The wine was brought. When the King drank one cup he looked at the Arab and said: “Do you know who I am?” “No.” “Then you must know that I am a soldier in the King’s Army.” The Arab was glad to entertain a brave man.

He drank another cup. “Do you know who I am?” “Who are you?” “I am a Minster in the King’s Council Chamber.” “I am delighted to receive such a distinguished statesman.”

A third cup was taken. “Do you know who I am?” “Well?” “I am the King himself.”

The Arab could not stand it any longer. He arose from his place and took from him the goat-skin of wine. “Why do you do this?” the guest asked astonished. “Because I believe if you

drink another cup you will declare yourself to be the prophet of God and a fifth cup may raise you to the station of God, so it is better for you to cool down a little, to cool down a little.”

DAS.1913-08-05, SW_v09#18 p.211-212, ABIE.161, BLO_PN#007, STAB#146

ABU3338

Words spoken on 1913-Aug-05 in Ramleh

It is necessary for the rich to think of the poor during the month of Ramadan. Those souls who prefer themselves to others are tied with selfish iron bands, while those who prefer others to themselves are the benefactors of the human race. Such was the conduct and the life of Baha-Ullah.

DAS.1913-08-05, ABIE.159, BLO_PN#007

ABU3545

Words spoken on 1913-Aug-05 in Ramleh

The duty of the believers of God is to be the servants to each other and attend to each other's wants. I am the Servant of the friends of God.

DAS.1913-08-05, SW_v08#12 p.143-144, ABIE.163, BLO_PN#007

ABU2820*Words spoken on 1913-Aug-06 in Ramleh*

This is one of the wonders of this age, that an oriental and an occidental can meet each other on a common ground. Although there exists among them no racial, no patriotic, or political relations, yet they love each other as though they belonged to the same race. This is spiritual relationship.

Often two brothers, reared in the same family, are antagonistic toward each other, but you two are remote from each other, are in reality as brother and sister. Happy are you because you have drunk from this spiritual fountain and attained to the reality of existence.

DAS.1913-08-06, SW_v08#10 p.136, ABIE.164, BLO_PN#007

ABU2099*Words spoken on 1913-Aug-08 in Ramleh*

When we left Bagdad a Darvish came to me and begged to be a member of the party. I told him the trip will be most difficult. He was willing to accept all manners of hardships. He came with us as far as Constantinople and when we left for Adrianople he stayed behind. After a while he joined us. Having been accustomed with our association he could not live alone.

In Adrianople he rented a room in an adjoining Mosque with another friend and for sometime they lived together peacefully. One day the Darvish came to Baha'u'llah saying that "my friend this morning attacked me furiously and gave me a sound beating, but I did not say anything. I was in the state of the utmost resignation. After half an hour he returned, kissed my hands and said 'Verily you have attained the stage of great merit, you are now a saint.'"

Baha'u'llah listening with interest to this story said laughing:- 'If he beats you another time and you demonstrate such resignation he may believe that you have attained to the station of Prophethood.'

DAS.1913-08-08, ABIE.169, BLO_PN#007, STAB#084

AB01275

To: Muallim, Hasan et al., in Iran

Date: 1913-Aug-10

- 1 O friends of 'Abdu'l-Baha! Jinab-i-Aqa Siyyid Asadu'llah arrived in Alexandria and we met. When he was given permission to return, he wrote down your names and requested a letter. However, 'Abdu'l-Baha was like a bird that had flown continuously for several days and nights without a moment's rest, and is utterly exhausted and weary to the degree that He cannot bear to write even one word. Nevertheless, moved by the surge of the love of God and the waves of affection for the loved ones of God, I took up writing so that you may know how attracted this heart is to those blessed souls and how this heart and soul are captive to the remembrance of the friends.

ای دوستان عبداله‌آقا سید اسدالله به اسکندریه وارد و ملاقات حاصل و چون مأذون بمراجعت گشتند نام شما نگاشتند و نامه خواستند اما عبداله‌آقا مانند طیری بود که چند شبانه‌روز متمادی و مستمراً پرواز نموده و دقیقه‌ای آرام نیافته در نهایت خستگی و ماندگی است بدرجه‌ای که تحمّل تحریر یک کلمه ندارد باوجود این از هیجان محبت الله و امواج بحر الفت احبّاء الله بتحریر پرداختم تا بدانید که این قلب چه قدر منجذب آن نفوس مبارکه است و این دل و جان چگونه اسیر یاد یاران
- 2 For some time I was in the Western countries, passing like a breeze each day over a different region. In all places and occasions, I remembered the friends of the East, and every moment my soul was stirred with longing and constant yearning, wondering how I had become separated from those longtime friends. I found refuge nowhere - one night in the mountains, another day in plains and tulip fields, sometimes at the pole of the seas, other times on distant shores. Night and day I raised my voice and cry in remembrance of the Lord.

باری مدّتی بود که در ممالک غرب مانند نسیم هرروزی بر اقلیمی مرور نمودم و در جمیع موارد و مواقع یاد یاران شرق کردم و جانرا هر دم هیجانی حاصل بود و حسرتی دائم که چگونه بهجر آن یاران قدیم افتادم و هیچ جائی را ملجأ و پناه نمودم شبی در کوهسار بودم و روزی در دشت و لاله‌زار وقتی در قطب بحار و روزی در سواحل دیار و شب و روز فریاد و نعره بذكر حضرت پروردگار می‌زدم
- 3 Now I have come to Alexandria and seen the faces of Eastern friends. Praise be to God, I observed travelers in complete devotion and supplication, and I remembered you. My hope is that the lights of the Sun of Truth will so shine upon the East that with just one of its manifestations the West will be illumined. May the friends in Iran become the cause of joy to other regions and arise to guide all who dwell on earth.

حال به اسکندریه آمدم و روی یاران شرق دیدم الحمد لله مسافرائی در نهایت تبّتل و تضرّع مشاهده کردم و بیاد شما پرداختم و امیدم چنانست که انوار شمس حقیقت چنان بر خاور بتابد که از یک تجلّیش باختر روشن گردد یاران ایران سبب سرور اقالیم ساثره گردند و بهدایت جمیع روی زمین پردازند
- 4 Praise be to God, the confirmations of the Blessed Beauty are pouring down like autumn rain and divine assistance is arriving. Therefore, O divine friends, consider time as precious and engage in educating souls. Think of your own boundless illumination. Illumine the East, perfume the West, make all nostrils fragrant with musk. And upon you be the most glorious Glory.

الحمد لله تأییدات جمال مبارک مانند باران آذری میبارد و توفیقات صدانیه میرسد پس ای احبّای الهی وقت را غنیمت شنید و بتزیت نفوس پردازید و فکر نورانیت بی‌نهایت خویش باشید شرق را منور نمائید غرب را معطر فرمائید جمیع مشامها را معنبر کنید و علیکم الهباء الاهی

DAS.1913-08-09, ABIE.173, BLO_PN#007

MMK5#044 p.042, MJDF.117

AB01933

To: M G Skinner, in Washington, DC

Date: 1913-Aug-10

- 1 O my doctor! Your letter was received. You had written about your intentions - how blessed these intentions are, especially the abstention from backbiting! I hope you will be successful in this, for backbiting souls is the worst human trait and the greatest sin, especially when it comes from the divine friends. If only it were possible that the doors of backbiting would be closed and each of the divine friends would praise others - then the teachings of Baha'u'llah would spread, hearts would become illumined, spirits would become divine, and the human world would attain eternal happiness.
- 2 I hope that the divine friends will become completely averse to backbiting and each will praise the other, and know backbiting to be the cause of divine retribution, reaching such a degree that if anyone speaks a word of backbiting they become disgraced among all the friends. For fault-finding is the most detestable characteristic. One must seek to discover the praises of souls, not investigate people's faults. As much as possible, one must overlook faults and discuss people's perfections, not their deficiencies.
- 3 It is said that Christ (may my spirit be sacrificed for Him) one day passed by a dead animal with the disciples. One said, "How putrid this animal is!" Another said, "What an ugly appearance it has!" Another said, "How repulsive it is!" Christ said, "Look at its teeth, how white they are!" Observe that Christ did not see any of that animal's faults, but searched until He noticed that its teeth were white. He saw only the whiteness of its teeth, overlooking its decay, putrefaction and ugly appearance.
- 4 This is the character of the people of the Kingdom. This is the way and conduct of true Baha'is. I hope the friends will be successful in this. And upon you and upon them be the Glory of God, the Most Glorious.
- ای دکتر من نامه تو رسید نوایای خویش را مرقوم نموده بودی چه قدر این نوایا مبارک است علی الخصوص عدم غیبت امیدم چنان است که بآن موفق شوی زیرا بدترین خلق انسانی و نگاه اعظم غیبت نفوس است علی الخصوص صدور از احبای الهی اگر نوعی می شد که ابواب غیبت مسدود می شد و هر یکی از احبای الهی ستایش دیگران را می نمود آنوقت تعالیم حضرت بهاء الله نشر می یافت قلوب نورانی می گشت روحها ربانی می شد عالم انسانی سعادت ابدی می یافت
- امیدم چنان است که احبای الهی بکلی از غیبت بیزار شوند و هر یک ستایش یکدیگر نمایند و غیبت را سبب نعمت الهی بدانند تا بدرجهائی رسد که هر نفسی اگر کلهائی غیبت نماید در بین جمیع احبای رسوا شود زیرا مبغوض ترین اخلاق عیب جوئی است باید تخری مدائح نفوس نمود نه تجسس عیوب ناس بقدر امکان باید از عیوب چشم پوشید و از کمال نفوس بحث کنید نه از نقائص آنها
- گویند حضرت مسیح روحی له الفداء روزی با حواریون بر حیوان مردهئی گذشتند یکی گفت این حیوان چه قدر متعفن است دیگری گفت چگونه صورت قبیح یافته است دیگری گفت چه قدر مکره است حضرت مسیح فرمودند ملاحظه بدنهای او نمائید چه قدر سفید است ملاحظه کنید که هیچ عیوب آن حیوان را حضرت مسیح ندید بلکه تفتیش فرمود تا ملاحظه کرد که دندان سفید است همان سفیدی دندان را دید دیگر از پوسیدگی و تعفن و قبح منظر او چشم پوشید
- این است صفت ابناء ملکوت این است روش و سلوک بهائیان حقیقی امیدوارم که احبای بآن موفق گردند و علیک و علیهم بهاء الله الأبهی

LOG#0312x, LOG#0305x, DAS.1913-08-11, SW_v04#11 p.192, SW_v07#19 p.196, ABIE.179, BLO_PN#007

BRL_DAK#1147, AVK3.181.13x, GH.304bx, NJB_v04#11 p.004

AB02924

To: *Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Tabriz*

Date: 1913-Aug-10

- 1 O esteemed Vahid, a letter was written a few days ago. Now your letter written to Aqa Siyyid Asadu'llah has been read. Due to weakness and frailty resulting from the hardships of three years of travel, therefore a brief reply is being written. Buyuk Aqa Ahmadzadih has permission to circumambulate the gathering place of the Supreme Concourse.
- 2 Praise be to God, in Shishvan, Bonab, Maraghih and Miyan-duab you became the cause of solace to the hearts of the friends and the cause of two blessed Jewish souls believing in the Manifestation of the All-Merciful. I hope the belief of these two souls will yield great results. Regarding your selfless sacrifice you had written that whatever you had has been lost - my hope is that it will be compensated. Verily your Lord is the Generous Giver.
- 3 Convey spiritual greetings to the friends in Urmia. That land was illumined from the beginning of the dawn of guidance, but circumstances developed such that it remained in one condition. Now the desire of 'Abdu'l-Baha's heart is that it make extraordinary progress, like a planted field that has been watered and received the sun's heat and reached springtime - in a short time it gains strength and suddenly grows and develops. Such is the hope for the region of Urmia as well.
- 4 Regarding permission for general visitation that you had written about - each soul should, as before, come with permission and, having donned the pilgrim's garb of the Ka'bah of the intended goal, attain the blessing of visiting the Holy Threshold. Your honor should remain in those regions during these days. However, 'Abdu'l-Baha's presence in the eastern regions is not possible or feasible at this time.
- 5 And upon you be the Most Glorious Glory.

1 ای حضرت وحید چند روز پیش نامه‌ای مرقوم گردید حال مکتوبی که به آقا سید اسدالله مرقوم نموده بودی ملاحظه گردید چون از مشقات سفر سه ساله ضعف و نفاقت حاصل لهذا مختصر جواب مرقوم میشود بیوک آقا احمدزاده اجازه طواف مطاف ملاً اعلی دارند

2 الحمد لله در شیشوان و بناب و مراغه و میاندوآب سبب تسلی قلوب احباب گشتی و سبب ایمان دو نفس مبارک کلیمی بظهور رحمن شدی امیدوارم ایمان این دو نفس نتایج عظیمه بخشد از پاک‌بازی خویش مرقوم نموده بودی که آنچه داشته از دست رفته امیدم چنانست که تلافی گردد آن ربّک هو المعطی الکریم

3 پیاران ارومیه تحیات روحیه برسانید آنکشور از بدایت طلوع صبح هدی منور گشت ولی اسباب چنین فراهم آمد که بر حالت واحده باقی ماند حال آرزوی قلب عبداله‌آ اینست که ترقی فوق‌العاده نماید مانند کشتی که آبیاری گشته و حرارت آفتاب دیده و موسم بهار رسیده در اندک مدتی قوت یافته و بغتة نشو و نما نموده امید چنین است که اقلیم ارومیه نیز چنین شود

4 در خصوص اجازه حضور عمومی مرقوم نموده بودی باید هر نفسی مثل سابق مأذوناً حضور یابد و احرام کعبه مقصود بسته زیارت عتبه مبارکه فائز شود آنحضرت باید این ایام در آنصفحات باشند اما حضور عبداله‌آ بصفحات خاور حال ممکن و میسر نیست

5 و علیک البهاء الابهی

INBA17:151

AB03159

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

Date: 1913-Aug-10

- 1 O dear friends of 'Abdu'l-Baha! For three years, like a bird without nest or shelter, I have wandered through mountains and deserts, lost in plains and wilderness. Not for a moment did I rest, nor tarry in any place. I was constantly traveling and in motion. The call to the Abha Kingdom was raised, and the great glad tidings reached those vast regions. The banner of the mention of God's Cause was raised on every height and surged in every depth.

۱ ای دوستان عزیز عبدالبهاء سه ۳ سالست که مانند مرغ بی لانه و آشیانه سرگشته کوه و بیابان و گمگشته دشت و صحرا هستم دمی نیاسودم و در جائی توقف ننوادم دائماً در سیر و حرکت بودم ندا بملکوت ابهی شد و بشارت کبری بآن اقالیم وسیعه رسید علم ذکر امر الله بر هر فرازی بلند شد و در هر حضیضی موج زد
- 2 Due to day and night occupation and world-consuming cries and calls, I was compelled to fall short - I could not write letters nor correspond with those heart and soul friends. Now that I have reached the East, immediately upon arrival, despite weakness and fatigue, I hastened to write, for my heart and soul's ultimate desire is remembrance of the friends and mention of the loved ones, especially those friends who have always been the target of tests and immersed in the sea of trials.

۲ از مشغولیت شبانه روز و نعره و فریاد جهانسوز مجبور بر قصور بودم تحریر نامهائی نتوانستم و بخایره با آن یاران دل و جان ننوادم حال که بشرق رسیدم بجزد وصول باوجود ضعف و نقاهت فوراً بخایره پرداختم زیرا دل و جان را نهایت آرزویاد یاران و ذکر دوستان است علی الخصوص آن دوستان که همیشه مورد امتحان بوده اند و مستغرق در بحر افتتان
- 3 Despite this, with utmost steadfastness and firmness they resisted the waves and endured the storm and brought the ship to the shore of salvation. Therefore I derive the utmost joy and satisfaction from the friends of Khurasan, especially Bishrawiyyih, Khayrulqura and Faran. I hope that henceforth there will be even more flame and fervor in Bishrawiyyih and Faran.

۳ باوجود این در نهایت متانت و استقامت مقاومت امواج کردند و تجمل طوفان نمودند و سفینه را بساحل نجات رساندند لهذا از احبای خراسان علی الخصوص بشرویه و خیرالقری و فاران نهایت سرور و رضا حاصل امیدوارم که من بعد بیش از پیش شعله و فوران در بشرویه و فاران حاصل گردد
- 4 And upon you and upon the handmaidens of the All-Merciful be the Most Glorious Glory.

۴ و علیکم و علی اماء الرحمن البهاء الأبهی

MMK5#082 p.066, MJDF.111

DAS.1913-08-08, ABIE.170, BLO_PN#007, BSTW#460, MHMD2s.327bx

AB03150

To: Khanum Sahib daughter of Hajiyyih, in Kashan

Date: 1913-Aug-10

- 1 O heavenly daughter! Your letter was received. In truth it was a shell containing pearls of meaning. The utmost devotion and supplication was evident from its contents. It brought great joy that praise be to God, that bewildered and enraptured one, that enthralled and enchanted one, is engaged with utmost attraction in teaching and diffusing the divine fragrances.

1 ای دختر ملکوتی نامه شما رسید فی الحقیقه صدف لای معانی بود نهایت تبّتل و تضرّع از مضامین واضح بسیار سبب سرور گردید که الحمد لله آن سرگشته سودائی و آن مفتون و شیدائی در نهایت انجذاب مشغول به تبلیغ و نشر نفحات است
- 2 Especially the part indicating the gathering of Jewish and Muslim women in one assembly, chanting verses of unity and glorifying and praising the Glorious Lord - 'Abdu'l-Baha praises that luminous gathering in every tongue, where believing women gather together in a meeting and associate with each other in utmost love. My hope is that the maidservants of the All-Merciful in that city will manifest such a radiance that all souls will loose their tongues in praise.

2 علی الخصوص فقره‌ای که دلالت بر اجتماع اماء کلیمی و اماء فرقانی در محفل واحد و ترتیل آیات توحید و تسبیح و تهلیل ربّ مجید داشت عبداله‌آ به هر زبانی تحسین آن انجن نورانی مینماید که ورقات موقنات در محفل اجتماع و بایکدیگر در نهایت محبت الفت مینمایند امیدم چنانست که اماء رحمان در آن شهر چنان جلوه‌ئی نمایند که جمیع نفوس زبان بستایش گشایند
- 3 And also my hope is that that attracted leaf will sometime attain to visiting the Sacred Threshold. But now engage in service and teaching.

3 و نیز امیدم چنانست که آن ورقه منجذبه وقتی زیارت عتبه مقدّسه فائز گردد اما حال به خدمت و تبلیغ پرداز
- 4 Convey wonderful Most Glorious greetings to the maidservant of God Khanum Malik and the maidservant of God Fatimih Sultan and the maidservant of God Khatun Jan and the maidservant of God Fatimih Bigum and the maidservant of God Malik Sultan and the honored wife of Jenab-i-Khajih and the honored wife of Jenab-i-Ishaq Khan.

4 بامه‌الله خانم ملک و امه‌الله فاطمه سلطان و امه‌الله خاتون‌جان و امه‌الله فاطمه بیگم و امه‌الله ملک سلطان و حرم جناب خواجه و حرم محترمه جناب اسحق خان تحیت ابدع ابری برسان
- 5 These days I have remained in Alexandria to obtain some rest from the fatigue of travel. And upon you be the Most Glorious Glory.

5 این ایام بجهت حصول اندک راحتی از زحمت سفر در اسکندریه مانده‌ام و علیک اله‌آ الاهی

NJB_v04#12 p.004

AB03820*To: Muhammad Taqi et al., in Qahqaha**Date: 1913-Aug-10*

- 1 O loving friends of 'Abdu'l-Baha! Qahqahih is, praise be to God, perfumed with the fragrance of the Divine Garden, and the blessed souls of that land have illumined faces and dispositions. A sweet fragrance is wafted from that region. Truly the friends of God have arisen to serve and have raised high the tent of servitude, and to the extent possible they do not fall short in service to the Threshold. This is why they are assisted and confirmed.
- 2 Through the favors of the Incomparable Lord, it is hoped that day by day they will increase in progress, that they will adorn gatherings of sanctification and holiness, and that they will find rest in the shadow of the Blessed Beauty, may my spirit be a sacrifice for His loved ones.
- 3 They have shown extraordinary effort in establishing the school. I hope that school will become complete in every respect so that its fame and renown may reach to all horizons.
- 4 'Abdu'l-Baha's limbs are exhausted from the fatigue of this Western journey. In these few days some improvement has occurred, therefore He has undertaken to write this letter, but an extensive and detailed one is not possible. I long for all the friends with heart and soul.
- 5 And upon you be the Most Glorious Splendor.

1 ای یاران مهربان عبدالبهاء قهقهه از رائحه گلشن ابهی الحمد لله معطر است و نفوس مبارک آنکشور را روی و خوی منور رائحه خوشی از آن اقلیم استشمام میشود فی الحقیقه یاران الهی بخدمت پرداختند و خیمه عبودیت برافراختند و بقدر امکان در بندگی آستان قصور نمینمایند اینست که مؤید و موفّقند

2 از الطاف حضرت بیچون امید چنانست که روز بروز بر ترقی افزایش و محافل تقدیس و تنزیه بیارایند و در ظلّ جمال مبارک روحی لاجبائۀ الفداء پیاسایند

3 در تشکیل مدرسه همت فوق العاده نمودند امیدوارم که آن مدرسه از هر جهت مکمل گردد تا صیت و صوتش بافاق رسد

4 عبدالبهاء از خستگی این سفر باختر اعضایش متلاشی در این چند روز قدری بهبودی حاصل لهذا بتحریر این نامه پرداخت ولی مفصل و مطول ممکن نه جمیع یارانرا از دل و جان در اشتیاق بنیپایانم

5 و علیکم البهاء الابهی

NJB_v04#15 p.004

AB04950*To: Wife of Mirza Haji Aqa**Date: 1913-Aug-10*

- 1 O my Lord! Praise be to Thee for having caused the sun of beneficence to shine forth from the horizon of pardon and forgiveness, illuminating and dispelling the darkness of sins and transgressions, and for causing the seas of Thy grace to

1 ربّ لك الحمد بما اشرق نیر الاحسان من افق العفو والغفران و اضاء و ازال ظلام الذنوب و العصیان و تموج بحور عنایتك على العباد و الاماء و هاج نسیم الطافك على اهل البهاء

surge upon the men and women servants, and the breezes of Thy favors to waft upon the people of Baha.

- 2 My Lord! Verily, Thy truthful handmaiden has cast off the tattered garments and donned the robe of ascension to Thy mighty Kingdom. رَبِّ اِنَّ اَمَّتِكَ الصَّادِقَةُ قَدْ تَرَكْتُ الثِّيَابَ الرَّثِثَ وَتَقَمَّصْتُ بِقَمِيصِ الصُّعُودِ اِلَى مَلَكُوتِكَ الْعَظِيمِ
- 3 My Lord! Strip from her the garment of error and clothe her with the raiment of bounty and bestowal, and grant her an exalted seat of truth. رَبِّ اِخْلَعْ عَنْهَا ثَوْبَ الْخَطَاةِ وَابْسُهَا رِدَاءَ الْفَضْلِ وَالْعَطَاءِ وَاجْعَلْ لَهَا مَقْعَدَ صَدَقٍ عَلِيًّا
- 4 My Lord! She believed in Thee and in Thy verses, was firm in Thy proofs and clear signs, walked in the path of Thy guidance, and arrived at the gate of Thy grace. Therefore immerse her in the seas of Thy pardon and forgiveness, shade her beneath the tree of Thy mercy, give her to drink from the chalices of Thy gift, and illumine her face with the light of Thy grace so that her countenance may beam in the midst of Paradise and her tongue may be loosed in praise of Thee in the Garden of Ridvan. رَبِّ اِنَّهَا اٰمَنَتْ بِكَ وَبَايَاتِكَ وَتَمَكَّنَتْ مِنْ دَلَائِلِكَ وَبَيِّنَاتِكَ وَسَلَكَتْ فِي سَبِيلِ هِدَايَتِكَ وَوَفَدَتْ عَلَى بَابِ عَنَائِكَ فَاغْرَقَهَا فِي بَحْرِ عَفْوِكَ وَغَفْرَانِكَ وَظَلَّلَ عَلَيْهَا شَجَرَةُ رَحْمَانِكَ وَجَرَعَهَا مِنْ اِقْدَاحِ مُوَهِّبَتِكَ وَنُورِ وَجْهِهَا بِنُورِ فَضْلِكَ حَتَّى يَتَهَلَّلَ وَجْهَهَا فِي بَحْبُوحَةِ الْجَنَانِ وَ يَتَهَلَّلَ لِسَانُهَا بِالثَّنَاءِ عَلَيْكَ فِي جَنَّةِ الرِّضْوَانِ
- 5 Verily, Thou art the Generous, verily, Thou art the Merciful, the Compassionate. اَنْتَ اَنْتَ الْكَرِيمُ اَنْتَ اَنْتَ الرَّحْمَنُ الرَّحِيمُ

INBA87:123, INBA52:121

AB05060

To: Adolf Ekstein, in Stuttgart

Date: 1913-Aug-10

O thou radiant soul!

I shall never forget the days I passed in Stuttgart in thy company, for the whole time was given to the diffusion of the reviving breaths of the Holy Spirit. Those wonderful meetings were charged with the surging spirit of divine confirmation which radiated from the presence of Baha'u'llah. The light of the Kingdom was shining forth from the Realm of Glory, His invisible assistance was unceasingly vouchsafed, the hearts were filled with gladness, the spirits rejoiced through the revelation of heavenly glad-tidings, and each of the beloved friends was radiant like a candle. Therefore those days shall never be forgotten. Now I fervently hope that following my departure the fire of the love of God may burst into flame more intensely than ever, and that thou mayest raise a heavenly melody at

every meeting. I am well pleased with and deeply grateful to the loved ones of God in Stuttgart. They are blessed souls indeed. I will never forget them. Remembrance of them is always a source of joy to me. Convey on my behalf warmest Abha greetings to all the friends there.

BBBD.249-250, DAS.1913-08-12, ABIE.182, BLO_PN#007

AB12854

To: Mrs Wieland, in Stuttgart

Date: 1913-Aug-10

O thou who gazest toward the Kingdom of God! Thy letter was received. Thou hadst inquired about Abdul-Baha's health. From this three-year journey and endless hardships and difficulties, Abdul-Baha's physical powers have been completely depleted - it is as if the limbs have fallen apart from each other. However, the assistance and favor of Baha'u'llah gives strength to the heart and glad-tidings to the spirit. These divine glad-tidings are the cause of Abdul-Baha's revival and life. Praise be to God, from this perspective all is complete. As for the body, whatever state it is in is fine - no attention is paid to its condition. Praise be to God, these days the body is also better....

MHMD2s.324bx

ای ناظر بملکوت الله نامه تو رسید از صحت عبدالبهاء استفسار نموده بودی از این سفر سه ساله و زحمات و مشقات بی پایان قوای جسمانیّه عبدالبهاء بکلی تحلیل رفته مثل آن است که اعضا از هم متلاشی شده است ولی عون و عنایت حضرت بهاء الله قوت بقلب و بشارت بروح میدهد این بشارات الهی سبب انتعاش و حیات عبدالبهاء است الحمد لله از این جهت مکمل است دیگر جسد هرچه باشد خوب است اعتنائی بشأن آن نیست الحمد لله این روزها جسد نیز بهتر است...

MMK5#083 p.067x

AB06828

To: Abbasally Butt, in Rangoon

Date: 1913-Aug-10

O 'Abbas of 'Abdu'l-Baha! O namesake of 'Abdu'l-Baha!

That dear soul Mr. Honan sent me the letter you had written to him. If you knew what state came over me upon reading that letter, you would surely blaze like a candle, burn your wings like a moth, and sing like a nightingale of the rose garden in

utmost joy. I love you, my heart and soul are in ultimate joy and delight remembering you.

I hope you will be successful in rendering outstanding services, and any assistance you provide to the Tarbiyat School is most acceptable in the presence of 'Abdu'l-Baha. I hope you will be confirmed and assisted in diffusing the divine fragrances and spreading the Tablets and divine utterances.

Convey the Most Glorious and Most Wondrous greetings to all the friends. And upon you be the Most Glorious Glory.

DAS.1913-08-16, ABIE.197, BLO_PN#007

AB07592

To: Aqa Ahmad Ali, in Tihiran

Date: 1913-Aug-10

- 1 O you who are firm and steadfast in faith! Although these are cruel times and you have been unemployed for some days, yet be hopeful, for this is in the path of the Lord. Be not sorrowful, for hardship does not endure. But that which is lasting and enduring, with consequences following one upon another through the passage of centuries and ages, is, praise be to God, already achieved.

1 ای مؤمن ثابت راسخ هرچند روزگار ستمکار است و ایامی چند شما بیکار ولی امیدوار باش زیرا در سبیل پروردگار است محزون مباش چه که سختی پایدار نه ولی آنچه باقی و برقرار و نتایجش متتابع در مرور قرون و اعصار الحمد لله حاصل است
- 2 In this tumultuous sea, at times the ship rides the crest of the waves, and at times it plunges to the depths. But the captain must place his trust in God. Your ship will assuredly reach the shore at last and find ultimate comfort and stability.

2 در این دریای پرنقلاب گاهی کشتی در اوج امواج و گاهی در نهایت انحطاط ولی ناخدا باید متوکل بر خدا باشد یقین است که عاقبت کشتی شما بساحل رسد و نهایت راحت و استقرار یابد
- 3 Convey my most glorious and wondrous greetings to Jinab-i-Mirza Haji Aqa. And upon you be the Most Glorious Glory.

3 بجناب میرزا حاجی آقا تحیت ابدع ابهی برسان و علیک البهاء الابهی

INBA84:389, MKT9.197a

ABU3278*Words spoken on 1913-Aug-10 in Ramleh*

If these Tablets do not move and stir the hearts out of their sleep and do not spur them into insatiable activity they are harder than stones; because in this condition of weakness I am writing to them with such love and devotion.

DAS.1913-08-10, ABIE.177, BLO_PN#007

AB01391*To: George Jacob Augur, in Honolulu**Date: 1913-Aug-11*

- 1 O thou who art firm in the Covenant! Thy eloquent and fluent letter was received. Mr. Remey is indeed a believer and assured. His face is illumined with the light of guidance and his heart is in utmost vibration through the glad-tidings of God. Therefore, to whatever city he journeyeth, he becometh the cause of joy and gladness and diffuseth the breath of life. He will surely grant thy request and will tarry for some days there, but he must also journey to other countries so that in every city he may raise the call to the Kingdom of God.
- 2 As for thee, be thou not grieved because of hardships and calamities. A tree whose roots are firm will withstand every tempest. A ship that is staunch and strong will not fear the surging of waves. A building whose foundation is solid will not be anxious about incidents and revolutions. Since thou art firm in the Covenant, rest thou assured that these darksome trials shall ultimately be transformed into the light of bounty and the utmost joy and gladness shall be attained.
- 3 Now concerning the question of the Divine Reality, it is as I stated before and thou hast well understood: The Divine Reality is sanctified from the comprehension of the knowing ones and is beyond the grasp of human minds. Man hath no access to that station; he is powerless. For example, this tree which belongeth to the vegetable kingdom, no matter how much it may progress and acquire freshness and delicacy, can never become aware of the human realm - this is beyond its

1 ای ثابت بر پیمان نامهء فصیح و بلیغ تو رسید جناب مستر ریمی فی الحقیقه مؤمن و موقن است رویش بنور هدی روشن و از بشارت الهیه قلبش در نهایت اهتزاز لهذا بهر شهری که سفر کند سبب وجد و سرور گردد و نفعه حیات بدمد البتّه خواهش شما را ملحوظ خواهد داشت و ایامی چند در آنجا اقامت خواهد کرد ولی بممالک دیگر نیز سفر کند تا در هر شهری ندا بملکوت الهی نماید

2 اما تو از مصائب و بلايا محزون مباش درختی که ریشهء او ثابت مقاومت هر بادی نماید هر کشتیئی که محکم و متین است از مصادمهء امواج نترسد هر بنیانی که اساسش محکم است از حوادث و انقلاب بیی ندارد چون تو ثابت بر پیمانی لهذا مطمئن باش که این ظلمات بلايا عاقبت بنور عنایت مبدل شود و نهایت وجد و سرور حاصل گردد

3 و اما مسئلهء حقیقت الوهیت چنانست که از پیش گفتم و تو خوب فهمیدی حقیقت الوهیت مقدّس از ادراک عارفین است و منزّه از احاطهء عقول انسانی بشر بآن مقام راهی ندارد عاجز است مثلاً این درخت که از عالم نبات است هرچه ترقی نماید و طراوت و لطافت حاصل کند از عالم انسان خبری نیابد این فوق ادراک

comprehension. Thus when in the realm of creation differences of station prevent the lower degree from comprehending the higher degree and this is impossible and unattainable, how then can human minds comprehend that Reality which is sanctified from all attributes?

اوست پس چون در عالم خلق تفاوت مراتب مانع از ادراک است که هر رتبهء مادونی ادراک رتبهء مافوق ننماید و مستحیل و محال است پس چگونه عقول انسانی ادراک آن حقیقتی که مقدس از جمیع اوصاف است تواند نمود

- 4 Therefore, for souls there is no recourse except to the Holy Realities. They must turn to the Holy Manifestations of God, else they are worshippers of imagination, for the Divine Reality cannot enter human conception and whatever man conceiveth is mere imagination. Thus it became evident that souls who have no orientation to the Holy Manifestations are worshippers of imagination. Therefore all must turn to the Blessed Beauty, become enkindled with His fire of love, be immersed in His ocean of guidance. And 'Abdu'l-Baha is His servant and the herald of His Kingdom. And upon thee be the Most Glorious Glory.

4 اینست که از برای نفوس مرجعی جز حقائق مقدسه نیست باید توجه بمظاهر مقدسهء الهی نمایند و الا عبدهء اوhamند زیرا حقیقت الوهیت بتصور انسان نیاید و هر الوهیتی که انسان تصور کند آن اوham است پس واضح شد که نفوسیکه توجه بمظاهر مقدسه ندارند عبدهء اوhamند لهذا باید که جمیع توجه به جمال مبارک کنند و بنار محبت او برافروزند و در دریای هدایت او مستغرق گردند و عبدالبهاء بندهء او و منادی بملکوت اوست و علیک البهء الابهی عبدالبهاء
abdul Baha abbas عباس

NJB_v12#09 p.160

AB03659

To: Munir Nabilzadih, in Ishqabad

Date: 1913-Aug-11

- 1 O thou who art firm in the Covenant!
- 2 The family of His Holiness Nabil is associated with His Holiness the Glorious One, for in truth for sixty years that family has been serving the Threshold with the utmost faith and certitude. In every instance they were firm and in every station they were steadfast. This family, nay this lineage, possess eternal glory and heavenly bounty. Though not evident now, it will become clear and manifest later.
- 3 Your service in the House of Learning, your endeavors in the Teaching Company, and in chanting and translating the Book of God, and in presenting rational and traditional proofs are most timely. This is evidence of divine confirmation that you are successful and assisted in such services.

1 ای ثابت بر پیمان

2 خاندان حضرت نبیل منسوب بحضرت جلیل است زیرا فی الحقیقه شصت سال است که آنخاندان در نهایت ایمان و ایقان خدمت باستان مینمایند در هر موردی ثابت بودند و در هر مقامی راسخ این خاندان بلکه این دودمان عزت جاودانی دارند و موهبت آسمانی حال معلوم نیست بعد واضح و آشکار میگردد

3 خدمت در دار التعلیم و همت در شرکت تبلیغیه و در ترتیل و ترجمهء کتاب الهی و بیان استدلالات عقلیه و نقلیه بسیار بموقع این دلیل تأیید است که بچنین خدماتی موفق و مؤیدی

4 و همچنین درس تبلیغ بنساء و رفات عائله و سائر ورفات آن نیز بسیار بجاست چه که نساء را

- 4 Likewise, teaching the Faith to the female members of the family and other women is also very appropriate, for it is permissible for women to benefit from men in sciences and perfections and to receive truths and meanings, but with perfect dignity and all that modesty and chastity require. Now praise be to God that you observe and maintain all aspects of this.
- 5 Convey my most wondrous and glorious greetings to the honored handmaiden of God, your respected mother. Likewise the Most Exalted Leaf sends her respectful greetings to them. And upon thee be the Most Glorious Glory.

استفاده در علوم و کمالات و استفاضه حقائق
و معانی از رجال جائز ولی در کمال وقار و لوازم
و مقتضای عصمت و عفت حال شما الحمد لله از
هر جهت محافظه و ملاحظه دارید

5 بامه‌الله المقربہ والده محترمه تحیت ابدع ابھی
برسان و همچنین حضرت ورقہ علیا تحیت
محترمانہ بایشان میرسانند و علیک البہاء الأبھی

AYBY.442 #178

AB06678

To: Charles Mason Remey, in Hawaii

Date: 1913-Aug-11

O my dear heavenly son! Truly, self-sacrifice and service to the Kingdom of God are involuntarily mingled in your nature through the love of God. Therefore, in every city you reached, the melody of the love of God was raised and mention of the Kingdom of God became widely known. If you knew how much I love you, you would surely soar with joy and delight.

O my Remy, may Baha'u'llah be your helper and supporter. May the ray of the Sun of Truth be the light of your path. May the sea of divine confirmation surge over you. May the cloud of divine mercy pour abundantly upon you. May the breeze of providence be the cause of your spiritual fragrance. May the treasure of the Kingdom be your wealth. This is the prayer of 'Abdu'l-Baha for you.

And upon you be the Most Glorious Glory.

DAS.1913-08-10x, ABIE.176x, BLO_PN#007

AB07533*To: Jamshid Khudadad Farsi, in Bombay**Date: 1913-Aug-11*

- 1 O thou who places thy trust in God! Thy detailed letter was received but due to lack of time a brief yet useful response is written, which is this: Praise be to God that thy truthfulness, honesty and integrity have become established before all, both friends and strangers, and all have become aware of the reality of the situation.
- 2 This matter was the most essential of affairs and praise be to God it was accomplished through divine assistance and favor. Therefore be assured that this very truthfulness and integrity of thine will be the cause of deliverance from all difficulties and the resolution of all problems.
- 3 And regarding Kaykhusraw's claims against Sardar, it will be written to Jinab-i-Baqiroff. Be assured. And upon thee be the Most Glorious Glory.

1 ای متوکل بر خدا نامه مفصل شما رسید ولی از عدم فرصت جواب مختصر مفید مرقوم میگردد و آن اینست که الحمد لله صدق و راستی و درستکاری تو در نزد جمیع از آشنا و بیگانه مسلم گشت و کل بر حقیقت واقع مطلع شدند

2 این مسئله الزم امور بود الحمد لله بعون و عنایت الهیه میسر گشت لهذا مطمئن باش که همین راستی و درستی تو سبب نجات از جمیع مصاعب و انحلال جمیع مشاکل است

3 و در خصوص مطالبات کیخسرو از سردار بجناب باقراف مرقوم میشود مطمئن باش و علیک البهاء الأبهی

YARP2.445 p.324

AB10672*To: Emma G Foster, in Chicago**Date: 1913-Aug-11*

O seeker after truth! I beseech God to make thee steadfast in the love of Baha and firm in the Covenant, for the test is very, very severe. Remember that Judas Iscariot was the chief of the Apostles and their exemplar, yet how his feet slipped and he fell from the straight path until he participated in the blood of Christ. Verily in this there is a lesson for those who possess understanding.

And upon thee be the Most Glorious Glory.

BSTW#073gx

AB09108*To: Baha'is in Rangoon**Date: 1913-Aug-12 ca.*

Whatever contribution you may send to the school of Tarbiat is in the estimation of Abdul Baha, most acceptable. In this we observe the aim of God working for the advancement of public education in Persia. The Western friends have rendered a worthy service to the Tarbiat School through the instrumentality of the Orient-Occident Unity in Washington.

It is hoped that this channel of philanthropy will be continually widened, its various interests solidified, its annual scholarships kept up and increased in number, and its wholesome, disinterested influence expanded. Inasmuch as it is a universal undertaking, and every universal undertaking is divine in origin, its activities will continue. God has confirmed this work in many ways and will confirm those who are serving it.

DAS.1913-08-14, ABIE.189, BLO_PN#007

ABU0864*Words spoken on 1913-Aug-13 in Ramleh*

At another time there were 15 celebrated thieves in Baghdad. They raided many houses during the night. The government and the police were unable to find their whereabouts. One night they robbed the stores of several Persian merchants and according to the law of capitulation the Persian Consul did his best to catch them. This said Consul was very greedy and avaricious and he was more after his personal profit than finding the robbers and giving back to the merchants what was stolen from them. One early morning I got up and came out of the house. I saw there are 15 uncouth men waiting in a row. Their spokesman told me that they are the band of thieves and in order to escape the wrath of the Consul and his rapacity, they have come to take refuge under the Shelter of Baha'u'llah and become Baha'is. I inquired their whereabouts and gave them a few advices and sent them away. Knowing that if these objects are taken by the Consul, they will never be returned to their owners I sent one of the believers to the

chief of the band, requiring him to return everything which he did with satisfaction. The merchants in turn received quietly all their stolen goods without the mediumship of the Consul. But when he heard my part in this affair he was very wroth, because I have taken out of his jurisdiction this matter. He expected to fatten his pocket and not succeeding he tried ever afterward to injure us on every occasion.

Amongst these robbers there was one whose name was Heydar. As a punishment to his former raid the government had cut off his both hands. He was notwithstanding this handicap the cleverest of them all. One morning one of the believers came to me and said last night my money which was sewn in a special pocket in [my] vest [was] stolen last night. I do not know how and who has done it? I told him to go and bring his vest. Having brought, I observed that pocket is not ripped with a knife but chewed to pieces with teeth. I did not say anything but sent for Heydar. When he arrived I told him "thou hast stolen the money of this poor man. Give it back to him." He tried to deny. I said "Look at this vest. Thou hast chewed the pock[et] with thy teeth; it is not torn with a knife as any other man would have done, was he in possession of his hands." No, he would not confess that he has stolen it. Then I ordered bastinado to be brought in. After having a few lashes on the sole of his feet, he took out of his pocket the small bundle and gave it to its owner. Then he was released.

DAS.1913-08-13, ABIE.184-186, BLO_PN#007

AB12344

To: Alma Knobloch, in Stuttgart

Date: 1913-Aug-13

O herald of the Kingdom of God! I was thinking of you and praying for you, that God may increase His confirmations and assistance to you day by day, for truly you are a maidservant of the Kingdom and near to the Sacred Threshold of Baha'u'llah. At this moment Mirza Ahmad arrived bearing your letter. I had said "I want to write a letter to Miss Knobloch" and he said "A new letter has just arrived from her." So he read it and I began writing this reply. Consider how much you are in my thoughts, that before your letter arrived I was thinking of you and intended to write to you. Give thanks to God.

You had written about the attraction of the hearts of the believers and handmaidens of the All-Merciful, which brought great joy. I beseech Baha'u'llah that He may assist and confirm you in every instance so that you may become the cause of guidance to a great multitude. I am writing a letter to your dear sister for you to send to her.

And upon you be the Most Glorious Glory.

BBBD.252

ABU1981

Words spoken on 1913-Aug-13 in Ramleh

It is very strange that up to this time not one Persian has come here, just to pay a social call or express a welcome greeting. Every one of them wants money and help. During the period of unjust persecutions and sufferings no one comes near, except the tested and tried friends, those who wish for nothing else save the Love of God and the Knowledge of the Merciful.

Before my departure for America the poor of all nationalities came to me, Persians and Turks, Arabs and Syrians, Greeks and Europeans etc. belonging to all religions and faiths. I helped gladly every one without any distinction of race or color; but this year I cannot do to the same extent, because our American and European expenses totalled a great sum, beyond our endurance; even now I am under a heavy debt.

However you see that although these difficulties exist I do not send away one man without satisfying in some way his immediate want. The worst condition of life is, when one is in urgent need of the means of livelihood. It is indeed very sad if a person begs assistance and one is unable to relieve him from the burden or contribute something toward his relief.

DAS.1913-08-13, ABIE.186, BLO_PN#007

AB12391*To: Fanny A Knobloch, in Washington, DC**Date: 1913-Aug-13*

O thou daughter of the Kingdom!

Thy letter was received. It imparted exceeding joy, because thy respected sister is engaged day and night in the service of the Kingdom. Now thou hast formed a firm resolution to go first to Switzerland with thy beloved sister and in that country call the people to the Kingdom of God. This intention is very holy and undoubtedly you shall be confirmed and the Confirmation of the Kingdom of Abha shall descend. Consider how thy sister has been confirmed in Germany. This is purely through heavenly Confirmations, otherwise how could an American girl go to Germany and become the means of the guidance of many people. This is self-evident that it is through Confirmation. If the greatest philosopher of the world went there assuredly he would not have been so confirmed and would not have gained such an influence. Therefore, know this that all successes are made possible through Divine Confirmation and assistance.

Upon thee be Baha'u'l-Abha!

BBBD.253-254

ABU2737*Words spoken on 1913-Aug-13 in Ramleh*

When we were in Bagdad there was a very prominent man who used to come often to see Baha'u'llah. He sat in his Presence with the greatest respect and listened to the utterances of the Blessed Perfection attentively. One day he tried to express his faith and belief in this Cause with all apparent sincerity and devotion. "Yes, my Lord! Yes my Lord" he concluded his talk "I thoroughly believe in this Cause. In the year 1830 one of the great teachers of this Movement passed by our city. I met him and he talked with me for several days which convinced me of the validity of this revelation. From that time on I have been a believer."

Then the Master laughed and said:- This man did not know that the beginning of this Cause was in 1844 and so in order to convince us of the genuineness of his belief he would set the time of his acceptance 14 years before the appearance of the Bab.

DAS.1913-08-13, ABIE.184, BLO_PN#007, STAB#083

ABU3002

Words spoken on 1913-Aug-13 in Ramleh

One day a layman went to a Mullah and asked several questions. The Mullah did not answer him. The man told him then "Have you not read in the Koran 'you must not turn away a questioner'?"

The Mullah in turn rejoined:- "hast thou not read also in the same holy book the injunction, 'Give thou not thy possessions to the fool'? Now my possessions are the ideals and knowledge of Truth. I must protect them from the intruders."

DAS.1913-08-13, ABIE.186, BLO_PN#007

AB00453

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

Date: 1913-Aug-14

¹ O thou who art firm in the Covenant! Your letter dated the 24th of Sha'ban of this year, which you had written to Aqa Siyyid Asadu'llah, was reviewed....

¹ ای ثابت بر پیمان نامه بیست و چهارم شعبان این سنه که به آقا سید اسدالله مرقوم نموده بودید ملاحظه گردید....

² untrustworthiness is a poisonous arrow which mortally wounds the heart, the soul and the spirit of Abdul-Baha. Certainly, hearing such news is worse than death, for upon hearing it one wishes for death. As the poet says: "The worst of deaths is to be mere wishes."

² عدم دیانت امانت و دیانت تیر پرزهریست که به جگرگاه و دل و جان عبدالهآء میخورد البته استماع چنین اخبار اعظم از موتست زیرا حین استماع انسان تمنی موت مینماید بقول شاعر و حسب المنایا ان تكون امانیا

3 As for the matter of Yamutis, God in the Qur'an likens the word of truth to a goodly tree: "A goodly word is as a goodly tree, whose root is firmly fixed and its branches reach to heaven, giving its fruit at all times." But He likens the matter of the Yamutis to an evil tree: "And the parable of an evil word is as an evil tree, uprooted from the earth, having no stability..."

4 Despite 'Abdu'l-Baha having three chronic illnesses, with the doctors of Haifa saying he needs a period of mental rest and relaxation, must not associate with anyone, must not write anything, must not occupy his mind with any thoughts, but rather should spend time in seclusion in utmost comfort in an elevated place with pleasant air, delightful views and sweet water - otherwise there is fear and danger from these three illnesses. At such a time, it was observed that before death and passing occur, a sacrificial movement must be made. Until now, general teaching had not been done in Western lands. So despite that illness and affliction, suddenly departing from Haifa to sea and heading to desert and mountain and wilderness, he went to all the Western countries. And in a state of severe nervous illness and chest ailments in cold weather, from morning until midnight in gatherings and assemblies he called out and delivered the call of the Kingdom to all ears. Now 'Abdu'l-Baha has returned to the East in utmost weakness and convalescence, waiting to hear good news that would bring healing to his breast and comfort to his heart. It is obvious how much these incidents of discord have affected him and how they have caused anguish to heart and soul. I hope that the divine friends will forget all these words and follow the way and conduct of 'Abdu'l-Baha....

5 In Baghdad a mystic came into the blessed presence and requested a private audience. When granted this, he submitted: "I beseech you to impart to me one of the divine secrets." He replied: "We are not people of secrets. We have proclaimed the divine secrets with drum and banner throughout the world. We have no secrets."

DAS.1913-08-20x, ABIE.211x, BLO_PN#007x, MHMD2s.324ax

3 و اما قضیه یموتیا خدا در قرآن کلمه حق را بشجره طیبه تعبیر میفرماید مثل کلمه طیبه کشجره طیبه اصلها ثابت و فرعها فی السماء و توتی اکلهای فی کل حین و اما امر یموتیا را بشجره خبیثه تشبیه میفرماید و مثل کلمه خبیثه کشجره خبیثه اجتنبت فوق الارض ما لها من قرار...

4 عبدالهآء باوجود آنکه سه ناخوشی مزمن داشت و اطباء حیفاء گفتند که چندی آسایش فکر و راحت از برای او لازمست و باید با کسی معاشرت نکند و چیزی ننگارد و بفکری مشغول نشود بلکه در جائی خلوت در نهایت راحت محل مرتفعی که لطافت هوا و حلاوت منظر و عنوبت ماء دارد بگذراند و الا از این امراض ثلاثه خوف و خطر است در چنین وقتی ملاحظه شد که پیش از حصول موت و فوت باید حرکتی مذبحخانه نمود تا بحال تبلیغ عمومی در بلاد غرب نشده است با آن کسالت و علت بغتة از حیفاء رو بدریا و سر به صحرا و کوه و بیابان نهاد بجمع ممالک غرب رفت و در حالت شدت مرض عصبی و نوازل صدری در هواهای سرد از صبح تا نصف شب در محافل و مجامع فریاد زد و ندای ملکوت بجمع مسامع رساند حال عبدالهآء در کمال ضعف و نقاهت مراجعت بشرق نموده منتظر آنست که حوادث خوشی بشنود تا شفای صدر و راحت قلب حصول یابد دیگر معلومست این حوادث اختلاف چه قدر تأثیر نمود و چگونه سبب حسرت دل و جان شد امیدوارم که احباب الهی جمیع این اقوال را فراموش نمایند و روش و سلوک عبدالهآء گیرند...

5 در بغداد شخصی از عرفا بحضور مبارک آمد و خلوت خواست که مشرف شود و چون فائز شد عرض کرد استدعا دارم سری از اسرار الهی بمن القا کنید فرمودند ما اهل سر نیستیم ما اسرار الهی را با طبل و علم در قطب عالم کویدیم سری نداریم

MMK4#022 p.022x, MMK5#080 p.065x,
MMK6#229x, MSHR1.096x

AB11631*To: Spiritual Assembly of Mashhad**Date: 1913-Aug-14*

- 1 O loving friends of 'Abdu'l-Baha! The congratulations on arriving at the East of meanings was most joyful, for it was a true interpreter of the conscious feelings of the divine friends. But true congratulation is when one is congratulated on martyrdom in the path of God - that is heavenly congratulation and divine grace and blessing. The divine friends must supplicate and implore until such spiritual congratulation and blessing shines forth like a brilliant star from the horizon of the hearts of the loved ones of God. 'Abdu'l-Baha has raised his hands in supplication to the Self-Sufficient Lord and asked for continuous confirmation and success for the friends in Khurasan, so they may continuously arrange feasts and establish celebrations out of intense joy and delight.
- 2 Praise be to God, all are successful and under the protection and grace of the Divine Unity. Jinab-i-Haji Musa and his descendants are, praise be to God, successful in serving the Glorious Lord. His Honor Mustowfi is, praise be to God, a mine of faithfulness and serves the Abha Kingdom with utmost strength. Jinab-i-Aqa Siyyid Aqa is among the righteous and among the sincere ones of the people of Baha. Jinab-i-Qavamu'l-Atibba rises to servitude as he should. Jinab-i-Maliku'l-Hukama is the king of the kingdom of faithfulness. That precious soul Jinab-i-Shaykhu'r-Ra'is is the companion of 'Abdu'l-Baha's heart.
- 3 Praise be to God, those two Western souls are each a divine star in the horizon of the love of God. Jinab-i-Diya'u'l-Atibba has become illumined like a candle in the glass of the higher world and is in the shelter of forgiveness and pardon in utmost joy and fragrance. Jinab-i-Shah Khalil Jalil and Jinab-i-Aqa Mir Vali Aqa are always before 'Abdu'l-Baha's sight and ever in the thoughts of these yearning ones. Jinab-i-Aqa Muhammad Rida is, praise be to God, a manifestation of contentment. Jinab-i-Mirza 'Ali Akbar Khan is the object of the Merciful Lord's gaze. Jinab-i-Aqa Muhammad Hashim is encompassed by the favors of the Lord. His Honor Furughi surely has a radiance every day and a dawning every morning so that hearts become illumined and nostrils become perfumed by the sweet fragrance of the holy gardens.
- 4 Jinab-i-Lutf'ali Khan is a manifestation of Baha'u'llah's grace and surely is in utmost joy. Jinab-i-Nasru'llah surely raises
- ای یاران مهربان عبداله‌آء تهنیت ورود بشرق معانی پرمسرت داشت زیرا احساسات وجدانیه یاران الهی را ترجمان حقیقت بود ولی تهنیت حقیقی وفتیست که تبریک شهادت در سبیل الهی شود آن تهنیت تبریک آسمانیست و عنایت و موهبت ربانی یاران الهی باید تضرع و زاری نمایند تا چنین تهنیت و تبریک روحانی مانند نجم ساطع از افق قلوب احبای الهی ساطع و لامع گردد عبداله‌آء دست نیاز بیارگاه بی نیاز برافراخت و احبای خراسان را تأیید و توفیق پیاپی خواست تا دائماً بزمی بیارایند و از شدت سرور و جهور جشنی برپا نمایند
- 2 الحمد لله جميع موفقتند و در صون حمایت و عنایت حضرت احدیت جناب حاجی موسی و سلیلان الحمد لله بمخدمت رب جلیل موفقتند حضرت مستوفی الحمد لله معدن وفاست و بکمال قوت خادم ملکوت ابهی جناب آقا سید آقا سید ابرار و از خلصین اهل بهاء جناب قوام الاطباء چنانچه باید قیام بر عبودیت دارد جناب ملک الحکما ملوک ملک وفاست حضرت نفس نفیس جناب شیخ الرئیس انیس قلب عبداله‌آء
- 3 الحمد لله آن دو نفس باختری هر یک در افق محبت الله اختری الهیست جناب ضیاء الاطباء در زجاجه عالم بالا مانند شمع برافروخت و در پناه عفو و غفران در نهایت روح و ریحان جناب شاه خلیل جلیل و جناب آقا میر ولی آقا همیشه در نظر عبداله‌آء هستند و همواره در خاطر این مشتاقان جناب آقا محمد رضا الحمد لله مظهر رضا هستند جناب میرزا علی اکبر خان منظور نظر حضرت رحمن جناب آقا محمد هاشم مشمول الطاف حضرت یزدان حضرت فروغی البته هر روز فروغی دارند و هر بامداد شروق تا قلوب میور گردد و از رائحه طیبه حدائق قدس مشامها معطر شود
- 4 جناب لطفعلی خان مظهر لطف بهاء الله و البته در نهایت سرورند جناب نصرالله البته در

spiritual melodies in the divine meadow like a nightingale. Jinab-i-Karbila'i Qasim stands firm in victory in Nasrabad. Jinab-i-Khwajih Adakim and Jinab-i-Aqa Mirza Muhammad Khan are surely like lamps shining with the light of guidance in Quchan. Jinab-i-Aqa Mir Kalim Khan will receive a portion and share from the blessed verse "And God spoke to Moses with direct speech" due to intense attraction. I hope Jinab-i-Muluk Aqa will be owned by the King of existence. I hope Jinab-i-Aqa Mirza Hidayatu'llah Khan will shine like the lamp of guidance. May Jinab-i-Aqa Mirza Baba Khan become the spiritual father of the friends. May Jinab-i-Aqa Muhammad Ibrahim Beg, like Abraham, become a manifestation of "O fire, be coolness and peace" from the fire of opposition of objecting souls. May Jinab-i-Aqa Ramadan'ali fast from all else but God and stand firm in service. I hope Jinab-i-Aqa Mirza 'Azizu'llah Khan and Aqa Mirza Husayn will cause the earth to become a verdant isle through the falling of the rain of mercy. May Jinab-i-Aqa Muhammad Ja'far and Jinab-i-Aqa Mirza Karim Khan, two loving friends, become the cause of joy and happiness for the friends. May Jinab-i-Aqa Mirza Jalal Khan rest in the shadow of the grace of the Glorious Lord.

مرغزار الهی مانند مرغ زار گلبانگ معنوی
زند جناب کربلائی قاسم در نصرآباد بنصرت
قائم جناب خواجه اداکیم و جناب آقا میرزا
محمد خان البته در قوچان مانند چراغ نور هدی
روشن و تابان جناب آقا میر کلیم خان از فرط
انجذاب بهره و نصیب از آیه مبارکه و کلم
الله موسی تکلیما خواهند برد جناب ملوک آقا
امیدوارم که مملوک ملوک وجود باشد جناب
آقا میرزا هدایت الله خان امیدوارم که مانند
شع هدایت برافروزد جناب آقا میرزا بابا خان
پدر روحانی یاران گردد جناب آقا محمد ابراهیم
بیک مانند حضرت خلیل از آتش عناد نفوس
معترضه مظهر یا نار کونی بردا و سلاما باشند
جناب آقا رمضانعلی از ما سوی الله صائم و
بخدمت قائم جناب آقا میرزا عزیزالله خان و آقا
میرزا حسین امیدوارم سبب شوند تا از ریش
باران رحمت ارض خضراء جزیره الخضرآء
گردد جناب آقا محمد جعفر و جناب آقا میرزا
کریم خان دویار مهربان سبب سرور و شادمانی
یاران شوند جناب آقا میرزا جلال خان در ظل
عنایت رب جلیل بیاسایند

- 5 O my Lord and my Aim! These are servants who have cast off restraint in Thy love and have held fast to the cord of the Covenant and have been illumined by the light of the Dawning-Place of effulgence in all regions. O Lord! Give them to drink from the brimming cup and ordain for them a truthful tongue in the Supreme Concourse and decree for them a cup filled with the wine of faithfulness and assist them in every good among all creatures. Verily Thou art powerful over what Thou wilt and Thou art, verily, powerful over all things.

5 رب و منائی ان هؤلاء عباد قد خلعوا فی حبک
العدار و تمسکوا بعروة الميثاق و استضاءوا بنور نیر
الاشراق فی الآفاق رب اسقهم الکأس الذهاق
واجعل لهم لسان صدق فی الملأ الاعلی و قدر
لهم کأساً ممثلة بصہباء الوفاء و ایدهم علی کل
خیر بین الوری انک انت المقتدر علی ما تشاء و
انک انت لعلی کلشیء قدیر

FRH.114-115

ABU0963*Words spoken on 1913-Aug-14 in Ramleh*

I have brought thee with myself so that I may educate thee according to my own standard. As soon as I observe that thou hast attained to that standard I shall send thee away. Daily thou must prepare thyself for the services of the Cause before thee. Thou must live in such a manner that wherever thou goest thou mayst attract from the Kingdom of Abha the divine Confirmations of the Blessed Perfection.

Like unto the nightingale thou must sing, like unto the bird thou must soar, like unto the tree thou must bear fruit, like unto the breeze thou must waft over mountains and deserts and similar unto the artist thou must paint. Sanctified and holy thou must occupy thy time with the diffusion of the Lights of the Kingdom, strive in the enkindlement of the hearts and the regeneration of the souls. Thou must be the servant of the Blessed Beauty and create a great reverberation in the spheres of thoughts and ideals. Thou must desire for the protection of thine eyes in order to behold His beauty and thine ears in order to hear his music.

My wish for thee is to be trained in accord with my nature and walk in my footsteps; so that when I send thee away, I may ever receive as in former times glad-news from thee, that I may declare that my son, my Ahmad is the spreader of the Cause of His Holiness Baha'u'llah, that he is the conqueror of the cities of the hearts, that he is the torch-bearer in the highway of guidance and the radiant star in the heaven of the Supreme Concourse.

There is much work to be done. Gird up the loin of endeavor. Be on the alert. Be wakeful and pray. Little by little I shall send thee away. The time is coming soon. Now daily I am watching thee; just as the gardener watches the growth of the plant with solicitude and care. Like unto the magnet thou must draw the Confirmations of the Kingdom of Abha unto thyself and be connected with the most Great sea. Thou must not rest one moment. Thou must not seek any comfort; yea, yea, walk thou in my footsteps.

I declare by the Blessed Beauty that there is no other ideal in my mind except the ideal of servitude at the Threshold of Baha'u'llah. Thou must live eternally in this condition. All other conditions are non-existent when compared with this supreme state - the guidance of God. Thou must spread this

ideal amongst the people. Baha'u'llah alone is thy faithful helper and supporter. The time of thy services have come. Be thou confident. Rest thou assured. The Blessed Perfection is with thee...

DAS.1913-08-14, ABIE.190-191, BLO_PN#007

AB03206

To: Spiritual Assembly of Bandar-i-Jaz et al., in Bandar Jaz
Date: 1913-Aug-14

- 1 O blessed souls! Your congratulations on my arrival were received and brought utmost joy from the conscientious feelings of the divine friends. However, 'Abdu'l-Baha's congratulations and felicitations will come when he succeeds in servitude at the Sacred Threshold and fulfills the conditions of service. Until now, he has not received a portion or share of this great bounty, but through the prayers of the friends in future days, I may make some feeble movement - that will be the time for congratulations and felicitations.
- 2 However, from the homeland of the Intended One, the region of Mazandaran, good news is arriving that, praise be to God, the lights of the Sun of Truth are shining in that land and the breeze of providence is wafting and the hearts of the friends are in motion. This is cause for joy, for it was 'Abdu'l-Baha's utmost desire that that realm become musk-scented and that climate become the niche for the lamp of the love of God, for it is the homeland of Baha'u'llah.
- 3 My Lord and my Hope! I beseech Thee with the beseeching of one who is evanescent before the Exalted King, and I implore Thee with my inner tongue to send down every blessing upon the homeland of the Manifestation of Thyself, so that its earth may be illumined by the lights of Thy oneness and its reaches be perfumed by the fragrant breezes wafting from the garden of Thy mercifulness, and that cries of praise and glorification may rise to Thy most exalted Kingdom. Glory be to my Most Glorious Lord! Lord, illuminate their sight with the witnessing of the lights and perfume their souls with the outpourings of the Kingdom of Mysteries, and expand their breasts in the

ای نفوس مبارکه تهنیت ورود رسید و نهایت سرور از احساسات وجدانیه یاران الهی حاصل ولی تهنیت و تبریک عبدالبهاء وقتی است که بعودیت آستان مقدس موفق گردد و شرط خدمت بجا آرد تا بحال از این موهبت کبری بهره و نصیب نیافت بلکه بدعای یاران در مستقبل ایام حرکت مذبوحی نمایم آنوقت جای تهنیت و تبریک است

2 ولی از موطن حضرت مقصود اقلیم مازندران خبرهای خوش میرسد که الحمد لله انوار شمس حقیقت در آن کشور درخشیده و نسیم عنایت وزیده و قلوب یاران در اهتزاز است این سبب سرور است زیرا عبدالبهاء را نهایت آرزو چنین بود که آن دیار مشکار گردد و آن اقلیم مشکوة سراج محبت الله شود زیرا موطن حضرت بهاء الله است

3 ربّ و رجائی آنّی ابتهل ابتهال القانی الی الملیک المتعالی و ادعوک بلسان حالی ان تنزل کلّ برکة علی موطن مظهر نفسک حتّی تستشرق ارضه بأنوار احدیتک و يتعطر ارجائه بأنفاث طیب عبقت من حدیقة رحمانیتک و يرتفع الضجیج بالتهلیل و التکبیر الی ملکوتک الأعلى سبحان ربّی الأبهی ربّ نور ابصارهم بمشاهدة الأنوار و طیب نفوسهم بفیوضات ملکوت الأسرار و اشرح صدورهم فی العشیّ و الابکار انک انت الربّ الجلیل و انک انت الرحمن الرحیم

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evening and the dawn. Verily Thou art the Glorious Lord and verily Thou art the All-Merciful, the Compassionate.

AB03207

To: Banna, Ustad Abu'l-Qasim et al., in Ishqabad

Date: 1913-Aug-14

- 1 O blessed souls! In the world of existence no gift remains permanent and enduring, and no bounty lasts forever, except divine guidance. This is the eternal gift. Praise be to God that you have attained it! If you were to live for thousands of years and open thousands of tongues in thanksgiving for this supreme gift, you would certainly fall short of adequate gratitude, for gratitude has an end while this bounty is endless.

1 ای نفوس مبارکه در عالم وجود هیچ موهبتی باقی و برقرار نه و هیچ نعمتی پایدار نیست مگر هدایت الهی اینست موهبت ابدی الحمد لله بآن فائز شدید اگر هزاران سال زندگانی نمائید و هزاران زبان بگشائید و بشکرانه این موهبت عظیمه پردازید البته از عهده شکر برنمائید زیرا شکر پایان دارد و این موهبت بی پایانست
- 2 How many souls longed for this promised day but did not find it, and how many thousands underwent extreme austerities yet remained deprived in the promised day. Consider what a bounty God has bestowed upon you: without toil you reached the goal, without crossing deserts you drank from the sweet Euphrates, without austerities you tasted from the fountain of guidance.

2 چه بسیار نفوس آرزوی این یوم موعود داشتند ولی نیافتند و چه هزاران نفوس که نهایت ریاضت کشیدند و در یوم موعود محروم ماندند ملاحظه کنید که چه عنایتی خدا در حق شما نمود بدون تعب بمقصد رسیدید بدون قطع صحرا از دریای عذب فرات نوشیدید بدون ریاضت از چشمه هدایت چشیدید
- 3 This is a supreme gift if one knows its value. Otherwise, to the foolish, guidance or misguidance are the same. One who is not thirsty cannot know the sweetness of pure water, and likewise what benefit can saline soil derive from spring clouds, or what portion can a withered tree receive from April showers?

3 این موهبتی است عظیم اگر انسان قدر آن بداند والا در نزد بیخردان چه هدایت چه ضلالت هر دو یکسانست کسیکه تشنگی ندارد حلاوت عذب فرات نداند و همچنین خاک شوره زار را از فیض ابر بهاری چه بهره ای و شجره یابسه را از باران نیسانی چه نصیبی
- 4 Praise God that you have received your portion and become intimates of the Kingdom of Mysteries. And upon you be the most glorious glory.

4 حمد کنید خدا را که شما بهره یافتید و محرم ملکوت اسرار گشتید و علیکم البهاء الأبهی

NJB_v04#12 p.004

DAS.1913-08-20, ABIE.210, BLO_PN#007

AB05185*To: Fakhkhar, Ustad Hasan et al., in Shiraz**Date: 1913-Aug-14*

- 1 O two companion and confidant doves! Praise be to God that you have taken flight in the divine rose garden and discovered the mysteries of the Kingdom and become the manifestation of the favors of the Self-Sufficing Lord.
- 2 However, you heard the taunts and reproaches of the malevolent ones and endured much persecution and tasted the venom of the oppressor's snake. But since it was in the path of the Glorious Lord, this poison was honey and this pain was healing. Look to the end result - these tribulations result in divine bestowals, and these taunts and reproaches will be followed by praise, glorification and worship. The outcome will become clear and evident.
- 3 Convey the Most Glorious and Wondrous greetings to the noble son Qanbar-Ali - those verses were fluent and like pure water. And likewise convey utmost kindness to the illustrious son Haji Muhammad-Ali and his wife, and Abbas-Ali and his wife, and Nusratullah and Morteza with the spiritual maidens.
- 4 And upon you both be the Most Glorious Splendor.

1 ای دو حمامهء همدم و همراز الحمد لله در گلشن الهی پرواز نمودید و بملکوت رازی بردید و مظهر الطاف حضرت بی نیاز گشتید

2 اما شتمات و ملامت بدخواهان شنیدید و اذیت زیاد کشیدید و سم مار ستمکار چشیدید ولی چون در سبیل ربّ جلیل بود این زهر شهد بود و این درد درمان نظر پریان حال نمائید این بلایا را نتیجه عطایای الهی است و این ملامت و شتمات را ستایش و نیایش و پرستش در پی عاقبت واضح و آشکار گردد

3 و بنجل مجید قنبر علی تحیت ابدع ابهی ابلاغ دارید آن اشعار آبدار بود و مانند آب زلال و همچنین سلیل جلیل حاجی محمد علی را مع ضجیع و عباسعلی را مع ضجیع و نصره الله و مرتضی را با صبایای روحانی نهایت مهربانی برسانید

4 و علیکما البهاء الأبهی

DAS.1913-08-20, ABIE.211, BLO_PN#007

INBA87:260b, INBA52:264, NJB_v04#12

p.005

AB05555*To: Siyyid Asadullah Qumi, in Tiflis**Date: 1913-Aug-14*

- 1 O servant of the Sacred Threshold! Your letter from the great city arrived, and although its receipt was delayed, after its arrival it brought comfort to the heart that, praise be to God, you are safe and well.
- 2 Therefore I make supplication and entreaty at the Threshold of the Blessed Beauty, and I beseech boundless assistance and favor for the divine friends, that they may be confirmed in faithfulness to the Sacred Threshold, and may ever remember

1 ای بندهء آستان مقدّس نامهء شما از مدینهء کبری رسید و چون وصول تحریر طول کشید بعد از ورود سبب تسلی خاطر گردید که الحمد لله صحیح و سالمید

2 پس باستان جمال مبارک عجز و زاری مینمایم و یاران الهی را عون و عنایت نامتناهی میطلبم که موفق یوفا در آستان مقدّس گردند و همیشه عنایات و الطاف او را بخاطر آرند و جانفشانی

His bestowals and favors, and sacrifice themselves, freely offering up their very being in the path of the All-Merciful. I beseech God for your confirmation and seek your success.

کنند و هستی خویش را رایگان در سبیل رحمن
مبذول دارند از خدا تأیید ترا میطلبم و توفیق ترا
میجویم

- 3 'Abdu'l-Baha is helpless in servitude to the Sacred Threshold and infinitely abashed and ashamed. Perhaps the divine friends will make amends and be confirmed in service.

3 عبدالبهاء در عبودیت آستان مقدس عاجز و
بی نهایت نجل و شرمسار است شاید یاران الهی
تلافی نمایند و بخدمت موفق گردند

- 4 Convey to all the friends the Most Wondrous, Most Glorious greetings. Jinab-i-Aqa Mirza 'Ali-Akbar Sidqani has permission to visit the Sacred Threshold.

4 جمیع یاران را تحیت ابدع ابهی برسان جناب آقا
میرزا علی اکبر صدقانی اجازه زیارت عتبه
مقدسه دارد

- 5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الابهی

INBA17:221, MKT8.016a

AB06684

To: Binish Haqju

Date: 1913-Aug-14

- 1 O thou who art firm in the Covenant! Be thou in the utmost joy and delight, and render thanks to the All-Forgiving Lord that, praise be to God, thou art victorious and triumphant, speaking in praise of the All-Forgiving Lord, and art commended and appreciated in teaching.

1 ای ثابت بر پیمان در نهایت وجد و سرور باش
و بشکرانه رب غفور پرداز که الحمد لله مظفری
و منصور و ناطق استایش حضرت رب غفور و
در تبلیغ مدوح و مشکور

- 2 Know thou that today a most eloquent decree hath been issued from the Abha Kingdom in the name of the teachers. I hope that thou wilt be assisted and become the cause of guidance to a great multitude. This is the divine bounty! This is eternal glory! This is everlasting life! Blessed art thou, and again blessed!

2 و بدان که امروز بلیغ از ملکوت ابهی بنام
اهل تبلیغ صادر امید چنانست که موفق شوی و
سبب هدایت جم غفیری گردی اینست موهبت
الهی اینست عزت ابدی اینست حیات سرمدی
طوبی لک ثم طوبی

- 3 Convey to the handmaiden of God, the suppliant one, the near leaf, the honored mother, my most wonderful, most glorious greetings. I hope that through the favors of the Beloved she will be immersed in the sea of mercy and forgiveness.

3 امة الله المبتله ورقه مقربه والده محترمه را از
قبل من تحیت ابدع ابهی ابلاغ دار از الطاف
حضرت دوست امیدوارم که در بحر رحمت و
غفران مستغرق گردد

- 4 And upon thee and upon her be the Most Glorious Glory.

4 و علیک و علیها البهاء الابهی

INBA84:515a, NJB_v04#12 p.005

ABU2348*Words spoken on 1913-Aug-14 in Ramleh*

The difference between me and the rest is that I wish the welfare of the people for their own sakes and without any ulterior motive. I desire every one of the friends may shine like unto a sun. Others may love you but it may be for some ulterior purpose. They may love you because they expect some day or some time to receive some reward from you; but I expect reward from no one.

There are some people who desire to wallow in the mud but they believe they are the world-illuminating Suns. I want to release them from this water and clay, clear their wings from these impediments but they cry out 'no, no we are suns and stars; we are not in need of thy education.' Notwithstanding this, I must open the way for their freedom.

DAS.1913-08-14, ABIE.192-193, BLO_PN#007, BSTW#194

AB08965*To: Abu'l Hasan Ansaf, in Sarvistan**Date: 1913-Aug-14*

- 1 O thou who stirrest up enthusiasm! Praise be to God that thou art filled to overflowing with the wine of the love of God, and thy nostrils are perfumed with the sweet fragrances of the Abha Paradise. 1 ای یار شورانگیز الحمد لله از بادهء محبت الله جام لبریزی و مشام بنفحات جنت ابری مشکبیز
- 2 Thy letter indicated the joy, gladness and spiritual victories of the friends in Sarvistan - that goodly city with its forgiving Lord. 2 نامهات دلالت بر سرور و جبر و فتوح قلوب یاران سروستان مینمود بلدة طيبة و رب غفور
- 3 Convey to all the friends the Most Glorious and Wondrous greetings, and express to them 'Abdu'l-Baha's intense longing. If they but knew how this heart surges and yearns in remembrance and mention of the divine friends, they would surely experience the utmost joy. 3 بجمع یاران تحیت ابدع ابری ابلاغ دار و فرط اشتیاق عبدالهء را برسان اگر بدانند که این قلب چگونه به یاد و ذکر یاران الهی در جوش و خروش است البته نهایت سرور حاصل نمایند
- 4 And upon them be the most glorious Glory! 4 و علیهم البهاء الابهی

INBA87:052a, INBA52:051

AB08802*To: Mirza Ali Ashraf Lahijani Andalib**Date: 1913-Aug-14*

- 1 O spiritual nightingale! You are ever engaged in melody and song, and in the rose-garden of inner meanings you raise your voice in hymns. The eloquence and fluency of your verses are clear and evident. ۱ ای عندلیب معنوی همواره در نغمه و ترانه‌ئی و در گلشن معانی گلپانگ میزنی فصاحت و بلاغت اشعار واضح و آشکار است
- 2 However, the wish of 'Abdu'l-Baha is self-effacement at the threshold of Baha'u'llah. This is the ultimate goal of my hopes, the end of my desires, the light of my countenance, my manifest morn, and my flowing spring. ۲ اما آرزوی عبدالبهاء خاکساری در عتبه بهاء الله است هذه نهاية آمالي و غاية منائی و نور جبیني و صبح مبینی و ماء معینی
- 3 Therefore, as much as you can, sing melodies in this rose-garden, and about the true servitude of 'Abdu'l-Baha—without interpretation or explanation—play a song. ۳ پس تا توانی در این گلستان نغمه سرائی کن و از عبودیت حقیقی عبدالبهاء بدون تأویل و تفسیر ترانه‌ئی بنواز
- 4 And upon you be the Most Glorious Glory. ۴ و علیک البهاء الأبهی

INBA87:579a, INBA52:616a, MKT5.209b

AB10083*To: Hadrat-i-Ahmad**Date: 1913-Aug-14*

- 1 O thou who art the object of divine favoring glance! Praise be to God that Ahmad's pure soul is the manifestation of the confirmations of the One Lord. And in the words of Mulla: "That smile remains eternally his." Be thou the manifestation of everlasting confirmations and victorious and triumphant through the hosts of the Kingdom. ۱ ای مشمول نظر عنایت الهی الحمد لله جان پاک احمد مظهر تأییدات رب احد است و بقول ملا ماند آن خنده بر او وقف اید مظهر تأییدات سرمدی باش و منصور و مظفر بجنود ملکوتی
- 2 As much as thou art able, serve at the Divine Court so that thou mayest enter the eternal divine palace. And upon thee be the Most Glorious Glory. ۲ تا توانی خدمت بدیوان الهی کن تا بایوان ابدی الهی درائی و علیک البهاء الأبهی

MSHR5.050-051

AB10240

To: *Ibn-i-Abhar et al., in Tihran*

Date: 1913-Aug-15

- 1 Your letter dated 27 Rajab of the current year was received. It conveyed congratulations on my return to the East and brought good news from Tehran, stating that praise be to God, all the friends of God are engaged in service and are inviting 'Abdu'l-Baha to the East. This letter truly brought joy, for it told of the pure intentions of all and the servitude of everyone at the Sacred Threshold. 'Abdu'l-Baha had not yet fully tasted the sweetness of this news when deeply grieving letters arrived about discord among the friends of God in Tehran over a minor issue, which made everything so bitter that all sweetness was forgotten.

1 نامه بتاریخ ۲۷ رجب سنهء حالیه رسید تهتیت رجوع بشرق بود و خبرهای خوش از طهران میداد که الحمد لله جمیع احبابی الهی بخدمت قائمند و عبدالهء را دعوت بشرق مینمایند این نامه فی الحقیقه سبب سرور گردید زیرا حکایت خلوص نیت کل و عبودیت جمیع باستان مقدس میکرد عبدالهء هنوز حلاوت این خبر درست بمذاقش نچشیده که مکاتیب شدیدهء محزنه از اختلاف احبابی الهی در طهران بسبب مسئلهء جزئیة رسید چنان کامرا تلخ نمود که هر شیرینی فراموش شد
- 2 Glory be to God! Poor 'Abdu'l-Baha has been wandering through mountains, seas and deserts for three years, raising the cry of "O Glory of the Most Glorious!" to the Supreme Kingdom. The friends of God must likewise forget every thought and remembrance, become intimate companions with 'Abdu'l-Baha, arise to sacrifice themselves and engage in teaching the Cause of God. My hope was that after returning from this journey, I would hear much good news. Now that this heart is infinitely saddened and distressed, praise be to God that the confirmations of the Abha Kingdom shine like the sun and through His blessed grace we are all the envy of the people of the world in the eyes of humanity.

2 سبحان الله عبدالهء بیچاره سه سال است که آوارهء کوه و دریا و صحراست و نعرهء یاباهء الاهی بملکوت اعلی میرساند احبابی الهی نیز باید هر فکری و هر ذکر فراموش کنند و با عبدالهء همدم و همراز گردند و بجانشانی برخیزند و به تبلیغ امر الله پردازند مرا امید چنان بود که بعد از مراجعت از این سفر حوادث بسیار خوشی بسمع رسد حال که این قلب بینهایت محزون و دلتنگ است الحمد لله تأییدات ملکوت ابی مثل آفتاب درخشنده و جمیع ما بفضل مبارک در انظار عموم اهل عالم غبطهء جهانیانیم
- 3 In gratitude for these favors of the Blessed Beauty, we must not rest for a moment but teach the Cause of God day and night, for teaching is the foundation. While the foundation is not yet complete, we must not engage in any decorative designs that lead to discord and conflict. There is no doubt that every conflict will result only in regret and waste. In any case, there is now no solution to this discord except to maintain the previous Spiritual Assembly. Therefore a telegram was sent regarding this matter, and surely the Hands of the Cause of God, upon them be the Glory of God, will sacrifice themselves to remove this conflict, for discord ultimately causes the extinction of all.

3 باید بشکرانهء این الطاف جمال مبارک دمی آرام نگیریم و شب و روز به تبلیغ امر الله پردازیم زیرا اساس بنیان تبلیغ است هنوز اساس تمام نشده بهر نقش و نگار اختلاف و نزاع نباید نمائیم و هیچ شبههائی نیست که هر نزاعی جز پشیمانی و تضییع نتیجهائی نخواهد داشت باری حال این اختلاف را چاره جز ابقای محفل روحانی سابق نیست لهذا در اینخصوص تلغراف شد و یقین است که حضرات ابادی امر الله علیهم بهاء الله در رفع نزاع جانشانی مینمایند زیرا اختلاف بالنسبه سبب نحوودت جمیع میگردد
- 4 The publication of Jinab-i-Na'im's book is timely. As for the photograph of Jinab-i-Sulayman Khan - this photograph is

4 کتاب جناب نعیم طبع و نشرش بموقع است و اما عکس جناب سلیمان خان این عکس تصویری

imaginary, not real, for Hadrat-i-Sulayman Khan had a beautiful countenance and a stately figure. When they inserted burning candles into his flesh, they pierced both sides of his chest between skin and bone with bayonets and inserted two candles, and likewise inserted two candles in his shoulders. This is what actually happened. Therefore this photograph is not of Sulayman Khan but is imaginary.

است نه تحقیقی زیرا حضرت سلیمانخان شمایل
جمیل و قامت برازنده‌ئی داشت و وقتی که او را
شمع‌اجین کردند با سرنیزه دو طرف سینه را
یعنی میان جلد و استخوان سوراخ کردند و دو
شمع زدند و همچنین در دو کتف دو شمع زدند
این حقیقت واقع است لهذا این عکس عکس
سلیمانخان نیست تصویری است

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الاهی

BRL_DAK#1006, MAS2.026x, YIA.343-

344

AB03247

To: Farsi, Aqa Mihraban et al.

Date: 1913-Aug-15

1 O beloved friends of 'Abdu'l-Baha! For one thousand three hundred years, the star of the Zoroastrians' existence had vanished in the west of non-existence. They had completely disappeared from sight, living scattered and disorganized, captive to the oppression of tyrants, until the world-illuminating Sun of Truth rose from the horizon of Iran. The ray of divine favor shone upon the Zoroastrians. That withered group became alive and fresh, and that lowly people attained the glory of leadership. Day by day they progressed, and the doors of success and prosperity opened from all directions.

1 ای یاران مهربان عبداله‌آ هزار و سیصد
سال بود که اختر هستی پارسیان در مغرب
نیستی متواری گشته بود از انظار بکلی افتاده
بودند پریشان و بیسر و سامان و اسیر دست
تطاؤل ستمکاران زندگانی میکردند تا آنکه آفتاب
جهان‌افروز حقیقت از افق ایران طلوع نمود
پرتو عنایت بر پارسیان انداخت آن گروه پژمرده
زنده و تر و تازه شدند و آن قوم حقیر عزت
امیر یافتند و روز بروز در ترقی بودند و ابواب
فلاح و نجاح از جمیع جهات باز

2 But now some have shown ingratitude and become heedless of the favors of the Blessed Beauty. They attributed this progress and glory to their own good management. Therefore, in these days a great trembling has fallen upon the pillars of the Zoroastrians in Tehran. Affairs have been reversed. I hope they will awaken again so that the ray of divine favor will shine once more and endless bounties will encompass them. Otherwise, the situation is dire.

2 ولی حال بعضی کفران نعمت نمودند و از الطاف
جمال مبارک غافل گشتند این ترقی و عزت را از
حسن تدبیر خویش شمردند لهذا این ایام تزلزل
عظیمی بر ارکان پارسیان در طهران افتاد کار
برعکس گشت امیدوارم که باز بیدار شوند تا
دوباره پرتو عنایت بدرخشد و الطاف بی‌پایان
شامل گردد و آلا کار پست است

3 For Haji Muhammad-Ibrahim and Haji 'Abdu'l-Ghaffar, I beseech the favors of the Lord that they may enter the realm of lights, become leaders among the righteous ones, and be immersed in the ocean of forgiveness.

3 جناب حاجی محمد ابراهیم و جناب حاجی
عبدالغفار را الطاف حضرت پروردگار خواهم

تا در جهان انوار درآیند و سروران گروه ابرار
شوند و غریق در بحر غفران گردند

PYB#112-113 p.000 ?, YARP2.118 p.141,

NJB_v04#12 p.005

AB03406

To: Haydar Ali Kamali Sarvistani

Date: 1913-Aug-15

1 O thou who art firm in the Covenant! The effect of thy musk-scented pen had the sweetness of honey and nectar, therefore the spiritual taste became sweet. You had lamented about the hardship and high prices in Iran. But do you have any idea what the Iranians have done and are still heedless about? In the farthest regions of America souls have awakened while the people of Iran are still caught in the sleep of negligence. The hardship and high prices come from being spiritually heavy, which is the cause of every affliction and the source of every trial. You should pray that souls become awakened and find their way to the threshold of the Lord. All these wounds will find healing and all these pains will find remedy.

1 ای ثابت نابت اثر خامه مشکین حلاوت شهد و انگبین داشت لهذا مذاق روحانی شیرین گشت از سختی و گرانی ایران ناله و فغان نموده بودید اما هیچ میدانی که ایرانیان چه کرده‌اند و هنوز غافلند در اقصی بلاد امریکا نفوس بیدار شده‌اند و اهل ایران هنوز در خواب غفلت گرفتار سختی و گرانی از گران‌جان‌بست که مورث هر بلایی و سبب هر ابتلائی شما دعا کنید که نفوس بیدار گردند و بدرگاه پروردگار راه یابند همه این زنجرها مرهم یابد و جمیع این دردها درمان جوید

2 Convey the most wondrous and glorious greetings to his honor Haji Aqa Rida and Baqa'u'llah. Send congratulations and consideration on behalf of 'Abdu'l-Baha to his honor 'Ali-Asghar. His honor Aqa Mirza Muhammad-Baqir Khan is truly firm in the Covenant and a helper of the oppressed and a succorer of the helpless. In whatever he can do he shows no shortcoming. Convey spiritual greetings to his honor Ustad Hasan Fakhkhar and his honor Ustad 'Abdu'llah Salmani. This weak pen must correspond with all the loved ones of God. Consider that if it were to write names individually, surely it could not fulfill this. Therefore ask forgiveness from the friends that there is no opportunity for separate letters. And upon thee be the Most Glorious Glory.

2 جناب حاجی آقا رضا و بقاء الله را تحیت ابدع ابهی برسان جناب علی اصغر را از قبل عبداله‌آء تهنیت و رعایت ابلاغ نما حضرت آقا میرزا محمد باقر خان فی الحقیقه ثابت بر پیمان و معین مظلومان و فریادرس بیچارگانست در آنچه میتواند قصور نمینماید جناب استاد حسن فخر و جناب استاد عبدالله سلمانی را تحیت روحانی برسانید این قلم ضعیف باید با جمیع احبای الهی مخیره نماید ملاحظه کنید اگر اسم تنها بنگارد البته از عهده برنیايد لهذا از حضرات عذر بخواهید که فرصت مکاتیب علیحده نیست و علیک اله‌آء الابهی

INBA87:451, INBA52:466, NJB_v05#06

p.004x

AB04803*To: Mirza Muhammad Baqir Khan Shirazi**Date: 1913-Aug-15*

- 1 O intimate companion and confidant of 'Abdu'l-Baha! O precious fellow-traveler of 'Abdu'l-Baha! Praise be to God that this second journey has also been completed and the return to the East accomplished. However, this second journey cannot be compared to the first journey, for America cannot be compared to Europe. It is another world, with different people and different capacities. Therefore, 'Abdu'l-Baha found a vast arena and saw an expansive field. In all gatherings and meetings He raised the cry of "Ya Baha'u'l-Abha" and elevated the call of "Ya 'Aliyu'l-A'la" to the highest heaven.

1 ای قرین و ندیم عبدالبهاء ای همسفر نازنین عبدالبهاء الحمد لله این سفر ثانی نیز انجام یافت و بشرق مراجعت گردید لکن این سفر دویم قیاس بسفر اول نمیشد زیرا امریکا قیاس به اروپا نگردد جهانی دیگر است و خلقتی دیگر و استعدادی دیگر لهذا عبدالبهاء میدانی وسیع یافت و جولانگاهی فسیح دید در جمیع مجامع و محافل ضحیح یابهاء الابهی بلند نمود و صریح یاعلی الاعلی باوج اعلی رساند

- 2 Through the endless favors of the Blessed Beauty, I await the appearance of the results of this journey. I hope that this way of 'Abdu'l-Baha will become a model of conduct for the friends, that all may teach in this manner and become wanderers through plains, mountains and deserts, seeking no rest and taking no repose, and with heart and soul in hand sacrifice themselves for the Blessed Beauty.

2 از الطاف بی پایان جمال مبارک منتظر ظهور نتایج این سفرم امیدوارم که این روش عبدالبهاء دستور العمل احباً گردد تا کلّ باین نحو تبلیغ نمایند و آوارهء دشت و کوه و صحرا شوند نفسی راحت نجویند و دمی نیاسایند و جان و دل بکف گرفته فدای جمال مبارک نمایند

- 3 Surely you know how much the arrival of your news causes joy. Convey the most wondrous and glorious greetings to all the friends. And upon you be the Most Glorious Glory.

3 البته میدانی که ورود اخبار شما چه قدر سبب سرور است جمیع یاران را تحیت ابدع ابهی برسان و علیک البهاء الابهی

DAS.1913-08-17x, ABIE.203x, BLO_PN#007, MHMD2s.326x

INBA84:346,

BLIB_Or.08117.041,

MMK5#091 p.072x

AB05020*To: Unknown, in Najafabad**Date: 1913-Aug-15*

- 1 O my God, my God! Death's uncertainty has overtaken these souls who have turned to Thy gate of mercy thronged with visitors. They have longed for Thy forgiveness and found peace in Thy pardon from Thy wrath on the Promised Day.

1 الهی الهی قد ادرک ریب المنون هؤلاء الذین قصدوا باب رحمتک المزدحم بالوفود قد تمنوا مغفرتک و اطمئنوا بعفوک من سختک يوم الموعود

- 2 O Lord! Thou art the Generous One, Thou art the Ever-Forgiving, the Merciful. Do not hold us to account for grievous

sin, but treat us according to Thy mighty grace. Forgive these souls who have appeared at Thy spacious gate, who have placed their trust in Thee and turned to Thee, yearning for grace and forgiveness before Thee.

3 O Lord, O Lord! Make them drunk with the wine of divine favors, and hold them not to account, O Lord of succor.

4 O Lord! These are souls who have believed in Thee and in Thy signs, found peace in Thy remembrance, remained firm in Thy Covenant, relied upon Thee, sought the threshold of Thy holiness. Verily Thou dost not disappoint any seeker, nor turn away any who takes refuge, nor deny any who seeks protection.

5 O Lord! Make them signs of Thy forgiveness in the Supreme Concourse, and words of Thy pardon in Thy most glorious Kingdom. Verily Thou art the Generous One, verily Thou art the Ever-Forgiving, the Merciful.

2 رَبِّ أَنْتَ الْكَرِيمُ وَأَنْتَ الْغَفُورُ الرَّحِيمُ فَلَا تُؤَاخِذْنَا
بِذَنْبٍ عَظِيمٍ وَعَامِلْنَا بِفَضْلِكَ الْقَدِيرِ وَاغْفِرْ لِهَؤُلَاءِ
الَّذِينَ وَفَدُوا عَلَى بَابِكَ الرَّحِيبِ وَتَوَكَّلُوا عَلَيْكَ وَ
تَوَجَّهُوا إِلَيْكَ يَتَمَتَّنُونَ الْفَضْلَ وَالْمَغْفِرَةَ بَيْنَ يَدَيْكَ

3 رَبِّ رَبِّ رَبِّ رَتِّهِمْ بِصَهْبَاءِ الْأَلْطَافِ وَلَا تُؤَاخِذْهُمْ
يَا رَبِّ الْأَسْعَافِ

4 رَبِّ أَنَّهُمْ نَفُوسٌ آمَنَتْ بِكَ وَبِآيَاتِكَ وَأَاطَمَتَتْ
بِذِكْرِكَ وَثَبَّتَتْ عَلَى مِيثَاقِكَ وَتَوَكَّلَتْ عَلَيْكَ وَ
قَصَدَتْ عَتَبَةَ قَدْسِكَ وَأَنَّكَ لَا تَخَيِّبُ كُلَّ قَاصِدٍ
وَلَا تَمْنَعُ كُلَّ لَائِذٍ وَلَا تَحْرُمُ كُلَّ عَائِذٍ

5 رَبِّ اجْعَلْهُمْ آيَاتٍ مَغْفِرَتِكَ فِي الْمَلَأِ الْأَعْلَى وَ
كَلِمَاتٍ عَفْوِكَ فِي مَلَكُوتِكَ الْأَبْهَى إِنَّكَ أَنْتَ
الْكَرِيمُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

TABN.282b

AB12744

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

Date: 1913-Aug-15

Your letter was received, but there is no time for a detailed reply. I write briefly. The needs of Andalib must be considered. If any funds arrive, assist him moderately according to what is possible on behalf of 'Abdu'l-Baha. And upon you be the Most Glorious Glory.

نامه آن جناب وصول یافت ولی فرصت جواب
مفصل نیست مختصر مرقوم میشود ملاحظه
جناب عندلیب لازم است اگر چنانچه وجوهی
برسد از قبل عبدالبهاء بقدر امکان معتدلانه
معاونت او نمائید و علیک البهاء الأبهی

INBA85:455a

AB00706

To: *Fadil, Asadullah et al., in Rasht*

Date: 1913-Aug-16

- 1 O herald of the Covenant! Your detailed letter written to his honor Aqa Siyyid Asadu'llah was noted, as he has departed for the Caucasus for teaching. The contents of the letter brought spiritual delight and fragrance. Praise be to God that that faithful servant of the Blessed Beauty is arising to serve with heart and soul and is diffusing the musk-laden fragrance in that region. 'Abdu'l-Baha hopes that the lights may shine upon that country and the rays of the Sun of Truth may illuminate it.
- 2 However, seeing the luminous photograph of the resting place of his honor Haji Nasir had a profound effect, as did the photograph of the wilderness where the mutilated and burned holy remains of his honor Ustad Muhammad Hashim were buried. Glory be to God! The oppressors in this illumined age committed crimes from which the tyrants of ancient dark ages would seek refuge in God. In the past, the ultimate was that they would kill someone. Now these cruel ones, after killing some bodies, out of extreme enmity cut them to pieces and set them on fire. But "blessed are the martyrs with this cup overflowing with martyrdom in the path of God, and congratulations to them for this exquisite wine in this elegant cup."
- 3 On behalf of 'Abdu'l-Baha, on the anniversary of the martyrdom of each of these two distinguished ones, if possible the friends should go to the luminous resting place of Haji and the perfumed wilderness of Hashim and recite this prayer of visitation on behalf of 'Abdu'l-Baha. The prayer of visitation is enclosed with this letter.
- 4 You wrote about the services of his honor Siyyid Ahmad and his honor Ibtihaj and other divine friends. Indeed these souls are the manifestation of "until I make all my remembrances and mentions into one remembrance, and my state in Your service eternal." 'Abdu'l-Baha is extremely pleased with these blessed souls. And if possible, it would be very beneficial to make a second winter journey to Mazandaran, especially to Nur, with perfect wisdom, for in Nur there are some souls who have not yet crossed the bridge - perhaps through your guidance and direction they may become firm and detach themselves from all else but Truth.

ای منادی میثاق نامه مفصل که بجناب آقا سید اسدالله مرقوم نموده بودی ملاحظه گردید زیرا او بجهت تبلیغ عازم قفقاز شد از مضمون نامه روح و ریحان حاصل گردید الحمد لله آن بنده صادق جمال مبارک به جان و دل بخدمت قائم و نافه مشکبار بان دیار نثار مینماید عبدالهآء امید آن دارد که انوار بر آن کشور بتابد و پرتو شمس حقیقت بدرخشد

اما مشاهده عکس نورانی مرقد حضرت حاجی نصیر بسیار تأثیر نمود و همچنین عکس صحرائی که جسد مطهر پاره پاره و سوخته جناب استاد محمد هاشم را در آنجا دفن نموده اند سبحان الله ستمکاران در این عصر نورانی مرتکب جرائمی شدند که ظالمان اعصار تاریک قدیم از آن پناه به خدا میبردند در سابق نهایت این بود که شخصی را میکشند حال این اهل جفا بعد از آنکه بعضی اجساد را کشتند از شدت عداوت پاره پاره نموده آتش زدند اما الشهدان هنیئاً لهما هذه الکأس الطاحفة بالشهادة فی سبیل الله و مرثیاً لهما هذا الرحیق فی هذه الکأس الأتیق

از قبل عبدالهآء در روز شهادت هریک از آن دو بزرگوار احباً اگر ممکن بمرقد انور حاجی و صحرای معطر هاشم بروند و از قبل عبدالهآء این زیارت را تلاوت کنند و زیارت در جوف نامه است

از خدمات جناب سید احمد و جناب ابتهاج و سائر احبای الهی مرقوم نموده بودید فی الحقیقه این نفوس مظهر حقّ اجعل اورادی و اذکاری کلّها ورداً واحداً و حالی فی خدمتک سرمدا هستند عبدالهآء نهایت رضا از این نفوس مبارکه دارد و اگر چنانچه ممکن باشد در زمستان سفر ثانی در کمال حکمت به مازندران علی الخصوص نور نمائید بسیار موافق است زیرا در نور بعضی نفوس هستند که هنوز از صراط نگذشته اند بلکه به دلالت و هدایت شما ثبوت یابند و از دون حق بیزار گردند

5 And upon you be the Most Glorious Glory.

6 May the pure, musk-laden, fragrant greeting from thy Lord, the Most High, perfume thy radiant and shining resting-place in this manifest morn; and may the gentle breeze, sweet of scent, which passeth from the Paradise of Abha, encompass this luminous spot.

7 O Lamp of the martyrs! Since thou didst believe in God, attest the words of God, chant the verses of God, and wast martyred in the path of God, I render thanks unto God that He hath enabled me to visit thy exalted tomb and to inhale therefrom the fragrance of faithfulness. By God! The houris of the chambers of the Concourse on high have drawn over it their mantles and trailing robes, and the dwellers beneath the canopies of holiness visit thy station, rejoice in thy remembrance, invoke blessings upon thee, and seek benediction from the sweet and radiant perfume diffused from thy sepulchre.

8 Lord, my Lord! Grant that I may be favored with this bounty for which the denizens of the Kingdom of Abha yearn, and strengthen me to partake of this cup overflowing with the Most Great bestowal. Lord! Sweeten my soul through the remembrance of this blessed martyr, and dilate my breast through the praise of this peerless and solitary one; gladden mine eyes through beholding the shining lights upon this glorious tomb; and ordain for me a portion of this surging, fresh, sweet, and all-encompassing sea. Verily, Thou art the Generous; verily, Thou art the Great; verily, Thou art the All-Merciful, the Compassionate.

5 و عليك البهاء الأبهى

6 التحيّة الرّكيّة المسكيّة الشّذاء من ربّك الأعلى
تعطر مرقدك السّاطع المنير في الصّبح المبين و
النّسيم الرّحيم الطّيب الشّميم الذي يمرّ من جنّة
الأبهى يحفّ هذه البقعة النّوراء

7 يا سراج الشّهداء بما آمنّت بالله و صدّقت بكلمات
الله و رتلت آيات الله و استشهدت في سبيل
الله انّي اشكر الله بما وفّقني على زيارة تربّتك
العليا و اشمّ منها رائحة الوفاء تالله انّ حوريات
غرفات الملاء الأعلى جرن عليها اردانا و اذبالا و
اهل رفارف القدس يزورون مقامك و يستبشرون
بذكرك و يصّلون عليك و يتبرّكون بالطّيب الطّيب
السّاطع الشّذاء من جدّتك

8 ربّ ربّ و فّقني على هذه الموهبة التي يتمنّاها
اهل ملكوت الأبهى و أيدني على التّجرّع من
هذه الكأس الطّافّة بالعطيّة العظمى ربّ طيب
نفسى بذكر هذا الشّهيد السّعيد و اشرح صدرى
بالثناء على هذا الوحيد الفريد و قرّ عيني بمشاهدة
الانوار الالامعة على هذا الرّمس المجيد و اجعل
لى نصيباً من هذا البحر المتلاطم العذب السّائغ
الحيط انك انت الكريم انك انت العظيم انك
انت الرّحمن الرّحيم

MUH1.216x, AADA.152-153x

AB01400

To: Baha'is of Tihiran

Date: 1913-Aug-16

1 O kind friends, the detailed letters which have arrived from Tehran, being harbingers of discord, consider what effect they had upon this wounded heart. All the true friends sacrificed their lives in the path of the Blessed Beauty - was there any trace of differing opinions among them? With pure souls, attracted hearts, and detachment from all else but God, they exalted the Word of God.

1 ای دوستان مهربان نامه‌های مفصّل که از
تهران رسیده چون منادی اختلافست ملاحظه
فرمائید که در این قلب مجروح چه تأثیر نمود
جميع ياران حقيقي در سبيل جمال مبارك
جانفشاني كردند آيا در ميان آنان هيچ بوئي از
اختلافات آراء بود آنها بنفس طاهره و قلب

منجذب و انقطاع از ما سوى الله اعلاء كلمة
الله نمودند

- 2 In any case, I write this out of love. Praise be to God, all of you intend to serve the Cause of God and sacrifice in the divine path, seeking the good-pleasure of the Blessed Beauty. Therefore, we must entirely forget all these fruitless discussions and conversations which cause discord and ultimately lead to enmity and hatred. We must engage in teaching the Cause of God, which is the spirit of life and the cause of salvation. The glory of all lies therein, and divine bounty is manifest and evident through it. Strangers would not accept such disputes and contentions, let alone us.

2 باری من از روی محبت مینگارم الحمد لله کل شما را مقصود خدمت بامر الله و جانفشانی در سبیل الهیست و طلب رضای جمال مبارک پس باید جمیع این مذاکرات و مکالمات بی نتیجه را که سبب اختلافست و نهایت منجر به عداوت و بغضا میگردد بکلی فراموش کنیم بتبلیغ امر الله پردازیم که روح حیاتست و سبب نجات عزت کل در آنست و موهبت الهی در آن آشکار و نمایان اینگونه منازعات و مجادلات پیگانگان قبول ننمایند تا چه رسد بما

- 3 Consider how many election meetings are held in the world, how many great assemblies are established - no outcry, no clamor, no conflict and no disputation. We must set an example for humanity and become the cause of unity and oneness. With the aid and favor of the Blessed Beauty, we must make enemies friends with each other and sacrifice our own blood for each one.

3 ملاحظه کنید چه قدر مجالس انتخاب میشود در عالم چه قدر محافل عظیمه تأسیس میگردد نه صدائی نه ندائی نه نزاعی و نه جدائی ما باید سر رشته بعالم انسانی بدهیم و سبب الفت و یگانگی شویم و به عون و عنایت جمال مبارک دشمنان را با یکدیگر دوست نمائیم و خون خود را در پای هریک نثار کنیم

- 4 Therefore it is not befitting that for the election of an assembly, which must be purely spiritual and has no connection to material things, there should arise all this tumult, confusion and whispering. A few souls are secretly causing these matters, and 'Abdu'l-Baha is aware of it. But it is observed that when conflict arises between the friends, there is fear that eventually some of the friends will deviate from the straight divine path. Now if this is acceptable to us who are servants of the Blessed Beauty, what objection can there be? 'Abdu'l-Baha has nothing to say - let him go again from East to West by himself, and crying and lamenting in the wilderness, hasten from this world to the next in some desert where no one will find any trace of him.

4 پس سزاوار نیست که برای یک انتخاب محفلی که صرف باید روحانی باشد و تعلق بجسمانی ندارد اینهمه همههمه و دمدمه و زمزمه حاصل شود و این امور را نفوسی معذوره خفیا سبب هستند و عبدالهآء واقفست ولی ملاحظه میشود که چون میانهء احبّ نزاع افتد از این نزاع بیم آنست که عاقبت جمعی از احبّ از صراط مستقیم الهی منحرف شوند حال اگر بر ما که بندگان جمال ابهائیم این گوارا چه عیب دارد عبدالهآء حرفی ندارد بحال خود دوباره از شرق به غرب رود و در آن بیابانها نعره و فریاد زنان در صحرائی از انجیهان بجهان دیگر شتابد که هیچکس خبری از او نیابد

- 5 Upon you be the Most Glorious Glory.

5 و علیکم البهاء الابهی

INBA16:053

AB03632

To: Mirza Yusuf Khan Shirazi (*Lisanul-Hudur*), in *Ridaiyyih*

Date: 1913-Aug-16

- 1 O servant of the Sacred Threshold! Your letter was received. Regarding what you wrote about the company - I told Mr. Clark in America that affairs are not yet organized and you should not go before things are organized and the work becomes firm. In any case, this foundation was laid weakly from the beginning, therefore difficulties arose. A month ago it was written to Baku that they should find a very skilled and experienced machinist and send him to Tabriz, and the salary of that machinist will be paid by 'Abdu'l-Baha, meaning it is my responsibility. Now it is being written again. But others will not take action, therefore it was not written to others.
- 2 Now you should hold fast to teaching. Teaching compensates for everything because divine confirmations arrive. Bring the friends into enthusiasm and ecstasy. In these days in those regions, people are occupied with themselves. Do not let the opportunity slip away. Much receptivity has developed - they listen, in fact many are seeking information but cannot find anyone, and they are being careful to protect themselves. If they find someone who will not make them known by this name and will keep it strictly confidential, there are many seekers.
- 3 In any case, I offer supplications and entreaties to the Abha Kingdom on your behalf and seek extraordinary confirmations and assistance. And upon you be the Most Glorious Glory.
- ای بنده آستان مقدس نامه شما رسید در خصوص کمپانی مرقوم نموده بودید من مستر کلارک را در امریکا گفتم که امور هنوز انتظامی ندارد شما پیش از آنکه انتظام یابد نروید تا کارها محکم گردد باری از ابتدا این بنیان سست نهاده شد لهذا مشکلات حاصل گشت یکماه پیش به بادکوبه مرقوم شد که ماکنست بسیار ماهر کار دیده پیدا کنند و به تبریز بفرستند و معاش آن ماکنست از قبل عبدالبهاء داده میشود یعنی بر من است حال مجدد مرقوم میگردد اما دیگران اقدامی نخواهند نمود لهذا بدیگران مرقوم نشد
- 2 حال شما تمسک بتبلیغ نمائید تبلیغ تلافی هر چیز مینماید زیرا تأییدات الهیه میرسد احباً را به شور و وله آرید این ایام در آنصفحات مردم مشغول بخوشند فرصت را از دست مدهید استعداد بسیار گشته گوش میدهند بلکه بسیاری طالب اطلاعند کسی را نمیبایند و ملاحظهء محافظهء خویش میکنند اگر نفسی را بیابند که آنان را مشهور باین اسم نکند و محکم مکتوم بدارد بسیار طالبان هستند
- 3 باری در حق تو تبتّل و تضرّع بملکوت ابدی مینمایم و تأییدات و توفیقات فوق العاده میطلبم و علیک البهاء الأبهی

INBA17:142

AB06766

To: Madame Marguerite and Monsieur Albert Chazalisl, in Paris

Date: 1913-Aug-16

O ye two heavenly ones! Your letter was received and from its contents the utmost joy and gladness was obtained, that praise be to God, you have not forgotten the days of meeting and your soul and heart are attracted to Baha'u'llah. My hope is that you will achieve complete attention until no thought or remembrance remains except Baha'u'llah. At that time you will make great progress and the confirmations of the divine Kingdom will reach you. You will gain seeing eyes and hearts filled with the love of God, and your breath will influence hearts and your tongue will become the interpreter of divine books. Therefore strive as much as you can until you reach this station. And upon you both be the Most Glorious Glory.

DAS.1913-08-16, ABIE.200, BLO_PN#007

AB09066

To: Agnes B Alexander, in Honolulu

Date: 1913-Aug-16

O maid-servant of God!

Thy letter was received. Thou hast written something about Mr. Remey. In reality that youth is the son of the Kingdom and the herald of the appearance of Baha'u'llah. All the believers of God and the maid-servants of the Merciful must summon the people to the Kingdom and be the means of the guidance of their souls. They must live and conduct themselves in such a manner so that they may become distinguished above other people in sanctity, prayerfulness and humility. I hope that thou mayest attain to this station and become the cause of the diffusion of the Manifest Light.

JWTA.011-012

AB08648*To: Qaini, Ahmad son of Nabil-i-Qain, in Mashhad**Date: 1913-Aug-16*

...Thou hadst greatly praised two friends from Germany and Austria. Come, go to Stuttgart and behold what is transpiring there. Those two blessed souls who are with you are examples of such people. Souls have entered beneath the shadow of divine favor in Germany who, like celestial angels, raise their song. Hearts are attracted to the love of God, and souls are gladdened by the glad-tidings of God. Show the utmost love and kindness to those blessed souls who are with you. Name the German "Husayn" and the Austrian "Hasan", and in these names there is a wisdom which you will later understand.

DAS.1913-08-16, ABIE.199, BLO_PN#007

بسیار ستایش از دو دوست آلمانی و اطریشی نموده
بودی بیا برو به استتگارت بین چه خبر است آن
دو نفس مبارکی که در نزد شما هستند نمونه
این نفوسند نفوسی در آلمان بظلال عنایت وارد که
مانند سروش غیبی سرود زنند قلوب منجذب
بمحبة الله جانها مستبشر ببشارات الله است در
حق آن نفوس مبارک که در نزد شما هستند
نهایت محبت و مهربانی را مجری بدارید آلمانی را
حسین اطریشی را حسن نام نهید و در این اسم
حکمتی است بعد ملتفت خواهید شد

NJB_v04#15 p.004x

AB10617*To: Mona De Bons**Date: 1913-Aug-16*

O My dear little Mona, your eloquent little letter arrived and your delicate little meanings were understood. Rest assured that I shall soon see your delicate little face and from your little mouth I shall hear a wondrous melody and song in praise and glorification of the Lord. And upon thee be the Most Glorious Glory.

DAS.1913-08-15, ABIE.196, BLO_PN#007

AB12889*To: Edith De Bons Mackaye, in Valais**Date: 1913-Aug-16*

- 1 O dear daughter! 1 ای دختر عزیز
- 2 Thy letter hath arrived, and from its contents it became clear and evident that, though in body thou art far away, yet in soul and heart thou art near; for thou art turning toward the Abha Kingdom and art enraptured by the love of Baha'u'llah. 2 نامه تو رسید از مضامین واضح و پدید گشت که هر چند بجسم دوری ولی به جان و دل نزدیکی زیرا توجه بملکوت ابری داری و منجذب محبت بهاءالله هستی
- 3 Now, since the means have thus been provided that thou shouldst be in Switzerland, and shouldst meet with that person, Mr. Sandoz, and since ere long Dr. de Bonne will likewise come thither, and ye have no other occupation, arise together, with one accord, to teach the Cause of God. For until now the call to the Abha Kingdom hath not been raised in Switzerland. Nay, do ye raise it, and illumine that land. 3 حال چون اسباب چنین فراهم آمد که در سوئسرا باشی و با آن شخص Mr. Sandoz ملاقات نمائی و عنقریب دکتور د بون هم بانجا خواهد آمد و مشغولیتی ندارید با هم بالاتفاق قیام بتبلیغ امر الله نمائید زیرا تا بحال در سوئسرا ندا بملکوت ابری بلند نشده است بلکه شماها بلند کنید و آن اقلیم را روشن کنید
- 4 In those pure and lovely mountains, strike up a divine melody, and bring the birds of the meadow of truth into rapture and ecstasy, that a breeze from the breaths of the Holy Spirit may waft, and hearts may find a new life. 4 در آن کوههای باصفا یک موسیقی الهی برزید و مرغان چمن حقیقت را به وجد و طرب آرید تا نسیمی از نفثات روح القدس بوزد و قلوب حیات تازه
- 5 Look not to your own capacity, but look to the power of the Spirit of Baha'u'llah, which giveth life to the stone, and causeth flowers and sweet herbs to spring forth from the black earth. 5 یابد نظر باستعداد خود منمائید بلکه نظر بقوت روح بهاءالله کنید که سنگ را حیات بخشد و از خاک سیاه گل و ریاحین برویاند
- 6 Convey to Mr. Sandoz the utmost love and longing. 6 و بمستر ساندوز نهایت محبت و اشتیاق ابلاغ نما

BRL_DAK#1256

AB09109*Date: 1913-Aug-16 ca.*

Consider how 'Abdu'l-Baha forgot all thoughts and mentions and turned His face toward the countries and empires, cities and villages, mountains and deserts of the West. Day and night He was engaged in teaching the Cause and conveying the Message. The principle upon which His journey was directed was this verse: "O God! Make all my ideals and thoughts one

ideal and one thought, and suffer me to attain to an eternal, unchangeable condition in Thy service.”

He sought no rest, neither did He breathe one breath of comfort. Notwithstanding the weakness of constitution, the infirmity of the body and the nervous fever, every night He was in a city and each day amongst a community. Although at times He could not speak one word, before large audiences He delivered lengthy addresses. Working in this manner shall bear fruits.

DAS.1913-08-17, ABIE.203, BLO_PN#007

AB11299

Date: 1913-Aug-16 ca.

All the believers of God and the maid servants of the Merciful must summon the people to the Kingdom and be the cause of guidance of the inhabitants of the world. They must live and conduct themselves in such manner that in sanctity, prayerfulness and devotion they may become distinguished from the rest of mankind.

DAS.1913-08-16, ABIE.200, BLO_PN#007

ABU2624

Words spoken on 1913-Aug-17 in Ramleh

“Some people” he said “are like unto the spiders. The more you [tear] to pieces their cobwebs of imagination and imitations the greater will it become their zeal to spin again. Once the French Ambassador at the Sublime Porte satirically asked Foad Pasha the Minister of Foreign Affairs: “How did Mohamad ascend to heaven according to your trustworthy tradition?” Foad Pasha realizing the scoffing tone of the Ambassador, cheerfully volunteered the answer by saying:- With the same ladder that our

Lord Christ ascended to heaven after his resurrection.' His Excellency could not say anything. This able answer seemed to silence him, putting him 'hors de combat'.

DAS.1913-08-17, ABIE.202, BLO_PN#007

AB11314

Cablegram dated 1913-Aug-17

To: Isabella Fraser, in New York

Date: 1913-Aug-17

If possible leave immediately for Port Sa'id. Wish send thee India for service. Cable Yazdi. 'Abbas.

DAS.1913-08-17, ABIE.202, BLO_PN#007

AB02479

To: Lua Getsinger, in Ramleh

Date: 1913-Aug-19

Thou must be firm and unshakable in thy purpose, and never, never let any outward circumstances worry thee. I am sending thee to India to accomplish certain definite results. Thou must enter that country with a never-failing spirituality, a radiant faith, an eternal enthusiasm, an inextinguishable fire, a solid conviction, in order that thou mayest achieve those services for which I am sending thee. Let not thy heart be troubled. If thou goest away with this unchanging condition of invariability of inner state, thou shall see the doors of confirmation open before thy face, thy life will be a crown of heavenly roses, and thou shalt find thyself in the highest station of triumph.

Strive day and night to attain to this exalted state. Look at me! Thou dost not know a thousandth part of the difficulties and seemingly unsurmountable passes that rise daily before my eyes. I do not heed them; I am walking in my chosen highway; I know the destination. Hundreds of storms and tempests may rage furiously around my head; hundreds of Titanics may sink

to the bottom of the sea, the mad waves may rise to the roof of heaven; all these will not change my purpose, will not disturb me in the least; I will not look either to the right or to the left; I am looking ahead, far, far. Piercing through the impenetrable darkness of the night, the howling winds, the raging storms, I see the glorious Light beckoning me forward, forward. The balmy weather is coming, and the voyager shall land safely.

Kurat-el-Ayn had attained to this supreme state. When they brought her the terrible news of the martyrdom of the Bahais, she did not waver; it did not make any difference to her; she also had chosen her path, she knew her goal, and when they imparted to her the news of her impending death, no one could see any trace of sorrow in her face; she was rather happier.

Although she never cared for dress, that day she wore her best white silk dress and jewelry and perfumed herself with the most fragrant attar of roses. She hailed the chamber of death as a happy bride entering the nuptial bower of the bridegroom.

To this lofty summit of unchanging purpose thou must attain; like Kurat-el-Ayn, nothing must shake thy firm faith.

DAS.1913-08-19, SW_v04#12 p.208+210, ABIE.208, PN_1913 p005, MAB.016, VLAB.127x, BLO_PN#007

ABU1179

Words spoken on 1913-Aug-20 in Ramleh

“In this day the greatness of the Cause is acknowledged by all the people, even the outsiders. This last time one of the Sardars of Persia came to call on me in Paris, he told me the following story:-

“When I was in London I was invited by one of the English Lords to his reception. There I met many members of English Nobility with their wives and daughters. I was introduced to all and when they heard I am a Persian, many came to me expressing the utmost delight in meeting a person who belongs to a race who has given to the world ‘Abdu'l-Baha. They asked me:- Do you know him? Have you met him? I saw the wife of my noble host instead of wearing on her fingers jewelleries like other Ladies wore a solitary, simple ring. I was a little surprised. I approached her asking:- “What is this stone?” She answered:- “This is agate. Do you not know?” I rejoined:- “Yes, but why

do you wear it?” “Oh! Upon this stone is impressed the Name of Baha’u’llah” she fairly cried out with happiness and serenity in her face.

“”I do not know the teachings of this Cause. I do not understand what revelation means. I cannot comprehend how a man communicates with God. These subjects are beyond my mental capacity; neither should you try to teach me these things because I have made up my mind not to understand them. However I know this, because I have witnessed it with my own eyes - that this Cause has become the means of the honor and glory of Persia throughout the Civilized world. To this I bear testimony to the end of my life.”’

“The teachings of the Blessed Perfection are so humanitarian” the Beloved continued “that even the enemies bear testimony that they are the spirit of this age. They cannot be compared with the teachings of other dispensations. For example Baha’u’llah says: ‘O ye people of the world! Ye are the fruits of one tree and the leaves of one branch.’ or ‘Consort with the devotees of all religions with joy and fragrance.’ Throughout many cities of America and Europe, in Churches and meetings with a loud voice I declared these Teachings and there was found not a single soul to contradict them.”

DAS.1913-08-20, ABIE.214, BLO_PN#007

ABU3453

Words spoken on 1913-Aug-20 in Ramleh

This Blessed Cause has such great power that shall ere long vanquish all oppositions. We must live and act in such a manner as not to lower the station of the Cause but rather try by day and by night as to raise its banner loftier and its standard higher. The Blessed Perfection has given us such wares that are eagerly sought on the market of the world.

DAS.1913-08-20, ABIE.215, BLO_PN#007

AB10293

Date: 1913-Aug-20 ca.

Be thou in the utmost joy and fragrance and render thanksgiving unto the Forgiving Lord that praise be to God, that thou art victorious and triumphant and art speaking in the glorification of His Highness the King of mankind and in conveying the message thou art striving and putting forth praiseworthy effort.

Know thou of a certainty that the authoritative Firman today is revealed from the Kingdom of Abha for those who Teach the Cause. I hope that thou mayst become assisted in this and become the means of the guidance of innumerable souls!

This is the Divine Bestowal! This is the Eternal Honor! This is the Everlasting Life!

DAS.1913-08-20, ABIE.212, BLO_PN#007

AB11300

Date: 1913-Aug-20 ca.

I supplicate and entreat at the Threshold of the Blessed Perfection and beg for the Divine Friends infinite Bestowal and Grace: – so that they may become confirmed in loyalty at the sanctified Threshold. May they remember His Bounties and Favors sacrifice their lives in His path and freely resign their possessions in the Highway of the Merciful One.

DAS.1913-08-20, ABIE.212, BLO_PN#007

ABU1582

Words to Lua Getsinger, Ramleh, 1913-Aug-21

In the election of the members of the House of Spirituality no political tactics should enter. They must be free from self nor anxious to further their own personal ambitions. The existence of the Spiritual Assembly is for no other purpose than to discuss those means which would further the promotion of the Cause; otherwise its non-existence is better than its existence. The members must not be opinionated but devote their attention to the service of the people. The spread of the principles of the Cause must be the uppermost idea in their minds. Nothing else will yield fruit. No secret canvassing will add to the lustre of any person. The people must be free and untrammelled to choose whomsoever they want. As soon as political plans are introduced in the Cause the spirit is killed.

The apostles of Christ never devised any political schemes whereby to win the majority votes. They went out into the world and taught the gospel of light to all mankind. The result is that whenever we mention the names of John, or Peter or Matthew a wonderful spirituality is obtained, the hearts are inspired and the souls rejoiced. These disciples were not politicians; they were the harbingers of the glad-tidings of the Kingdom. They did not know anything about election, votes, initiative and referendum. They were filled with Christ. They knew him only.

Similarly this Cause is pure Spirituality. It deals with the moral aspect of humankind. The hearts of the believers must be the fountains of the Love of Baha'u'llah. Freeing themselves from all withering restrictions they must occupy their times with the promulgation of the Word. They must love each other and banish all the phantasms of suspicion and doubt.

DAS.1913-08-21, ABIE.216, BLO_PN#007

AB04295*To: Mirza Muhammad Nuri, in Tihiran**Date: 1913-Aug-21*

- 1 O servant of the divine threshold! The previous letters did not arrive, but the latest letter was received. From reading it, it became known and understood that the veteran believers in the blessed village have ascended, but some newcomers are in the utmost spirit and fragrance. Surely these new saplings in the garden of light, if they remain protected from tests, will day by day increase in freshness and delicacy, and soon they will produce blossoms and leaves and will yield delicious fruit. Verily my Lord is the Generous Helper.
- 2 As for your first journey to 'Akka, no funds were given to you to distribute there. My intention was that although the blessed purse is empty, there should be a treasure in the sleeve - that you should distribute heavenly wealth so that hearts become enriched with divine riches.
- 3 In any case, I hope that you will be raised up with such virtues and qualities, and demonstrate such conduct and behavior, that you will become the cause of the progress of hearts, the sanctification of souls, and the eternal glory of the human world - so that the blind may gain sight and the deaf may hear.
- 4 And upon you be the Most Glorious Glory.

1 ای بنده درگاه الهی نامه‌های سابق نرسید ولی نامه لاحق واصل شد از تلاوتش معلوم و مفهوم گردید که قدمای احباً در قریه مبارکه عروج فرموده‌اند ولی بعضی نورسیدگان در کمال روح و ریحانند البتّه این نونهالان باغ نور اگر از امتحان محفوظ مانند روز بروز در طراوت و لطافتند و عنقریب شکوفه و برگ خواهند نمود و میوه گوارا ثمر خواهند داد آن ربی هو المؤید الکرم

2 اما در سفر اول که به عکا آمدید وجهی بشما تسلیم نشد که در آنجا تقسیم نمائید مرا مقصد آن بود که هرچند کیسه مبارک تهیست ولی گنج در آستین باشد ثروتی ملکوتی توزیع فرمائی تا قلوب بغنای الهی مستغنی شود

3 باری امیدوارم که توبه اخلاق و صفاتی مبعوث گردی و روش و سلوکی ثنائی که سبب ترقی قلوب و تقدیس نفوس و عزت ابدی عالم انسانی شوی تا کوران بینا گردند و کران شنوا شوند

4 و علیک البهاء الابهی

MKT5.065

ABU0611*Words spoken on 1913-Aug-22 in Ramleh*

In Adrianople vis-a-vis of our home there was a Café. Here sat every day a retired officer from the Turkish Army belonging to the Baktashi's sect. The Baktashis were always on good terms with us. They are a peaceful people. This retired soldier received a pension of 5 Piastres (25 cents) per day from the government. Every morning he would come and take a chair in front of the Café and ordered a cup of coffee. Then the

people would gather around him and listen with delight and laughter to his funs and stories till noon.

At that hour he would call the garcon and give him five cents to buy for him two loaves of bread, two rolls of roast meat and a dish of salad. Then he would ask for a clean table and use his neat handkerchief as table cloth. Every day he invited one of the habitués of the Cafe to lunch with him. 'Come here, my friend' putting a chair for him on the other side of the Table and leaving before him a loaf of bread with one of the roast meats. 'Come and be my guest today.' Then he commenced to eat. Every mouthful that was taken in was followed by the short sentences "O God! I thank thee"! 'How delicious is this lunch!' till he finished. Then again he would start his conversation always tempered with sharp with and the joy of living.

From time to time he would come to the Mosque of Sultan Suleiman where the governor and the officers gathered to pass a pleasant hour. He kept them roaring with his stories all the time. One day while these men had gathered together as usual and I was present also our Baktashi entered with a mat under his arm. Laughingly he saluted every one and said:- 'Today I am going to start on a long journey; therefore I beg you to forgive all my past shortcomings.' 'Art thou going to Bagdad?' some one inquired. 'Further.' he said. 'To Persia?' another chimed in. 'Further, much further.' 'Surely to Chine?' 'Very much further.' 'Then no doubt to Australia?' 'Still further.' All this time everybody laughs because they think he has a joke in his sleeve. 'Please, please,' he again pleaded I beg you to forgive me. Say that you do.' In order to humor him they said:- 'All right we forgive thee.' Then he said: 'I am now happy. I will also forgive you, my good friends! May God prosper you and bestow upon you his blessings!'

Then he walked out toward the Court of the Mosque. He spread on the ground half of his mat, laid himself down and covered his body with the other half. The spectators thinking that they have reached the climax of the joke laughed uproariously. Five minutes passed, no movement, ten, fifteen minutes, half an hour, no sign of life. The minutes grew heavy and strained. They looked at each other with wonder in their eyes. Then with another laughter and motion of the arms left the room and gathered around the mat. One of them on tip-toe neared and cautiously took away the mat. Wonder of wonder! the man was dead! Then these men carried him on their shoulders with laughter and singing, took him to the undertaker with laughter, washed his body while laughing and buried him

under the earth with the roar and thunder of laughter. It was a most phenomenal event!

This Baktashi used to call on me often. He had heard about Baha'u'llah and knew something about the Cause. The believers asked him several times to call on the Blessed Perfection but he would flatly refuse while saying:- 'How can I, the essence of sin stand in the Presence of the essence of Holiness! I am not worthy of this privilege! Whenever I find that I have attained to this merit I will go but not now, not now.' Thus this good man lived and died in happiness.

DAS.1913-08-22, ABIE.220, BLO_PN#007, STAB#002

ABU1292

Words spoken on 1913-Aug-22 in Ramleh

There was another Bahtashi who in his younger days was an officer in the Turkish service government. This man became also very sick and when I called on him the members of his family had summoned a Mullah at his bed to pray for him and ask him to pray so that God may forgive his past sins before his death. After the performance of many ceremonials the Mullah in his most solemn voice asked the patient to repeat the formula "Oh God! I have sinned much. Confer upon me thy forgiveness.' The sick man did not answer. The Mullah most thoroughly in his duties repeated again and again but to no use.

Finally the patient getting tired with this repetition turned his eyes to the Mullah and said with real earnestness:- "Man! For many years I have sinned against God and his servants. I have ransacked the houses, orphaned the children, burned the hearts and have committed all kinds of iniquities. Is the government of God so child-like as to forgive all my past sins with the repetition of a mere formula? Is his system of dispensing justice so loose? Be gone! Thou ignorant Mullah! Thou art telling me all these things to get ten Piastres as thy fee. Come, come, my friends, give him some money and let him depart quickly from my presence. He is a Satan and a tempter.'

When the Mullah left the room in haste, while I was alone in the room, he fell on his knees and out of the depth of his heart he cried out: 'O Lord! O Lord! I am a real sinner and

thou art the just God! I beg Thy Mercy! I have committed many sins. I have not done that which Thou hast commanded me and have practiced those things thou hast made unlawful. With humility and contrition I am standing in thy presence. Do with me whatever thou willest!' I was much affected at this outburst of earnestness and left the room, praying that his supplication may become accepted at the Threshold of the Almighty.

DAS.1913-08-22, ABIE.218, BLO_PN#007, STAB#124

ABU1352

Words spoken on 1913-Aug-22 in Ramleh

When we were living in Adrianople there was a Bahktashi who lived close by to us. Professionally he was a wood-chopper, socially he was a wit. Once he got severely sick and was on the eve of departure from this world. Becoming acquainted with this fact I called on him.

He was lying on a low, uncomfortable cot and his old wife sitting beside it with the marks of solicitude and care on her wrinkled face. Suddenly she started to speak addressing her husband: 'Thou art going to get well real soon. This sickness shall pass away soon and thou wilt be strong. Oh! my beloved! I am praying to Allah for thy speedy recovery. May Allah hear my prayers!'

The sick man as though pulling himself out of a heavy drowsiness half opened his eyes and said: 'What can I do even if I get well! I am tired of this world and I want to leave it my dear! Oh! I am so weary, so weary' and he closed his eyes.

The wife with much agitation in her mien declared:- Oh no, no! May Allah never bring that black day! My darling! Thou wilt gain back thy health! Together we will go into the garden and thee eat all kinds of fruits. Hand in hand we will walk through the woods and listen to the songs of the birds! Yes, yes, I will nurse thee with the apple of my eyes.'

The sick man without opening his eyes, and seemingly with much struggle answered her back. 'Oh my wife! Be silent! Nothing shall happen if I get well. Only this: I have to chop ten or twenty or thirty more loads of woods. That's all. Have I not cut enough wood? Oh! Let me die!'

In this world we are all more or less wood-choppers. If we are attacked with a sickness and survive it we have to work a little more, to chop a few more loads of woods and the world will go on perennially.

DAS.1913-08-22, ABIE.217, BLO_PN#007, STAB#033

ABU1889

Words spoken on 1913-Aug-23 in Ramleh

These stories of the prophets recorded in the Koran are not for the sake of writing history. They are a warning to the future generations after Mohamad, so that they may know what was done by former people to the Messengers of God. Although they opposed the Cause yet were they defeated in their purpose. Who can stand before the Will of the Almighty?

Let me give you a plain example. His holiness Christ after his crucifixion had only eleven disciples. One of his disciples betrayed him, another denied him thrice and the rest deserted him on the crucial night of his life. He was left all alone, friendless and helpless. Then afterward, the leaf was turned and the combined will of the Roman and Greek emperors and philosophers could not stamp out the Power of Christ. Like a mighty torrent everything was swept before it.

Now after the departure of Baha'u'llah to say the very least five hundred thousand men and women believed in him; thousands having already testified with their blood and the rest ready at every moment to give up their lives. If we reflect for one moment and compare the results of the two Movements we will logically conclude that no power on earth can stand in the path of the progress of the Baha'i Cause which is the Cause of Humanity.

DAS.1913-08-23, ABIE.225, BLO_PN#007

ABU1154*Words spoken on 1913-Aug-24 in Ramleh*

If we look upon creation from a general standpoint we see symmetry and harmony; and the apparent differences and anomalies blending into one harmonious whole; but if we study the world of genesis from a partial standpoint these freaks of nature come to our notice at every turn. All the parts and kinds and species of the creational Life are interrelated together. There is an invisible chain binding all into one mass of homogeneity. Those anomalies of creation which we call freaks are not freaks at all; but they are created by a definite Wisdom. As soon as we learn the purpose of their creation they are not freaks but parts of creation. For example we know the wisdom of the creation of the eyes, the ears, the teeth, the hands and the feet; but we may wonder why a simple hair is growing on the top of somebody's nose; this also has a purpose were we to become cognizant of it.

The law of composition and decomposition, amalgamation and dissolution, construction and destruction, protection and danger are two basal principles of creation. An organism - whether living or inanimate - must be decomposed at a stated time so that through its scattered atoms or elements other organisms may be composed and created. Creation therefore is based upon the activity of these two fundamental laws.

On the other hand there is the law of the eater and the eaten. The higher forms of life are fed upon the lower status of genesis. The grass takes its nourishment out of the soil and every day grows taller and taller like unto this (extending his hand toward the tall grass waving in the field.) The animal in turn (showing a cow grazing in the grass) eats this grass and is sustained by it. After awhile man comes around, kills the cow and feeds himself upon it. Thus we observe that these various Kingdoms of Life are fed upon each other; but they have no conscious knowledge about each other's existence. Hence the inferior degree is entirely out of touch with the superior degree, but the upper can look down upon the lower and help it. that is why while we are living in this world we are not informed of the existence of the Spiritual world but the dwellers of the Spiritual world know about us and can assist and help us.

DAS.1913-08-24, ABIE.232, BLO_PN#007

ABU3256*Words spoken on 1913-Aug-24 in Ramleh*

It has reached to such a point that if some of the friends want to cough or sneeze they write me to do for them; thinking it is too much trouble. I have repeatedly written that any realizable plan which has for its aim the spread of the Cause is favourable.

Everyone desires that I may free him out of his perplexities and lighten his work: but no one yet has written to me that I have heard you are too busy, may I be of some service to you; may I come and lighten your load?

DAS.1913-08-24, ABIE.231, BLO_PN#007

ABU3347*Words spoken on 1913-Aug-24 in Ramleh*

As regards free will. There are two kinds of affairs. The first controlled by man, the second beyond his control; the first voluntary; the second involuntary. I am a free man as far as walking is concerned, but I am not free to soar in the air, unless I build an aeroplane.

DAS.1913-08-24, ABIE.233, BLO_PN#007

ABU1204*Words spoken on 1913-Aug-25 in Ramleh*

While I was in Adrianople Khorsheed Pasha the Vali asked me one day about the future possibilities of the country. 'Do you want me to give you my frank opinion?' I asked him. 'Yes of course,' he answered. Then let me illustrate your position by a story.

‘During the war against a foreign nation one of the soldiers was stricken with a severe sickness. The Military Doctor observing his case recommended him to the watchman. ‘Do as I tell you’ he told him. ‘This man will not sleep tonight. It is the crucial night of his sickness but tomorrow morning he will feel much better. Nurse him very carefully and watch over him all night.’ The Doctor went and after sunset the watchman came around to take his position. After an hour or two he saw the sick man is getting worse, bemoaning and lamenting loudly. In order to alleviate his pain he gave him an opium pill. As a result of this he slept soundly all night. In the morning the doctor came and saw the condition of the patient is worse than yesterday. Not being able to explain this relapse he sent for the watchman, ‘What did you give him last night?’ ‘Oh! he was in such a frantic condition that I gave him only a pill of opium after which he slept quietly all night.’ ‘Did you not think, I who am a Doctor knew this remedy just as well but did not give it to him because it would have made him worse?’ ‘What do I care about this consideration? On my watch night I wanted to sleep and this patient disturbed my sleep. I gave him an opium pill and it served its purpose. Tonight there will be another watchman. If the patient is getting worse it does not trouble me in the least.’”

“Now” the Master telling to [sic] the Governor “it is your watch time. You are not doing anything to improve the condition of the sick country. You are putting him to sleep by giving him narcotics to put him to sleep and when you leave what do you care whether the patient will die or live. You have had your night sleep. Instead of watching the patient solicitously and pulling him through you prefer your own rest and comfort.”

DAS.1913-08-25, SW_v09#18 p.206, ABIE.239, BLO_PN#007, STAB#152

ABU1240

Words spoken on 1913-Aug-25 in Ramleh

The thoughts of the statesmen of the East are atrophied. Their hearts are devoid of the love of the progress of the nation. Their ideas are petty and not sublime; selfish and not disinterested, local and not general. They think more of the advancement of their own interests than that of the country. They are not

far-seeing patriots but inexperienced tyros. They sell the resources of their own country, if they realize they can fill their own pockets. Except in two instances the two Mohamadan countries of the East have not produced real statesmen for the last 200 years. The rest have been ordinary men with less than ordinary political sagacity.

When I was in Constantinople I heard on every side the praise of Foad Pasha the then grand Vizir. At that time I was about 17 or 18 years old. One day I was in the house of Kamal Pasha, the former Ambassador of Turkey to Persia. He spoke Persian fluently and as we knew him during his official position in Teheran he called on us during our short stay in that city and I payed him back the visit.

While I was talking with Kemal Pasha, they announced the arrival of Foad Pasha. I thought to myself now I will have the opportunity of meeting this celebrated statesman and hear from his lips words of political wisdom and intellectual versatility. As soon as he entered his first word was addressed to Kamal Pasha. "I could not sleep last night." A statesman who could not sleep all night must of necessity, thinking out the vast plan of some administrative reform or public or civic welfare. "I did not enjoy one wink of slumber till morning; the result being the composition of two blank verses" he said "Do you want me to read them to you?" I sat there astonished at this state of affair, that the Grand Minister of an Empire does not sleep all night for writing two verses. The verses were some poetical exaggeration about the beauty and tresses of the beloved.

When he left the room I asked Kamal Pasha "why did you praise so volubly these vapid verses?" He said:- "Why! We cant do otherwise!"

DAS.1913-08-25, ABIE.237, BLO_PN#007

AB04373*To: Hippolyte Dreyfus-Barney, in Paris**Date: 1913-Aug-26*

O dear friend, your letter arrived and I was pleased with its contents. You became ill in Port Said. They praised Ismailia but the climate there did not agree either. I arrived in Alexandria in extreme weakness and exhaustion. It has been more than three weeks that I am in Ramla. For several days the illness has lessened. Since I was constantly ill, there was a delay in correspondence....

ای دوست عزیز نامه شما رسید از مضمون خوشنودی حاصل گردید در پورتساید ناخوش شدید شدم اسماعیلیه را تجید نمودند هوای آنجا نیز موافق نیفتاد در نهایت ضعف و انحلال وارد اسکندریه شدم سه هفته بیشتر است که در رمله هستم چند روز است که علت خفت یافته چون دائماً علیل بودم لهذا در مکاتبه فتور حاصل شد....

MMK5#038 p.039x

AB00670*To: Spiritual Assembly of Tihiran**Date: 1913-Aug-27*

- 1 O true friends of 'Abdu'l-Baha! Your services at the Sacred Threshold are mentioned, beloved and accepted. Therefore, offer utmost supplication and entreaty that the servitude of 'Abdu'l-Baha may also be mentioned at the Divine Threshold.
- 2 Differences between the friends in any matter whatsoever causes weakness in the Cause of God and leads to the wavering of souls. This has been so in the cycle of all the Prophets. A thousand times this has been experienced, and this is clear and evident to those respected souls. Consider that when differences arise, inevitably one party is supported while the other party becomes broken-hearted and sorrowful, and ulterior motives emerge and become a cause of veiling. This is why it is explicitly stated in the divine text in this Dispensation that if differences arise between two people regarding any divine religious matter, both parties are wrong. The purpose is clear: so that the door of differences may be closed.

1 ای یاران حقیقی عبدالهآء خدمات شما در آستان مقدس مذکور و محبوب و مقبول پس نهایت تضرع و ابتهال فرمائید که عبودیت عبدالهآء نیز در درگاه الهی مذکور گردد

2 اختلاف بین احبآء در هر مسئلهئی از مسائل مورث وهن امر الله است و سبب تزلزل نفوس در دورهء جمیع انبیا چنین بوده است هزار مرتبه تجربه حاصل شده است و این در نزد آن نفوس محترمه واضح و آشکار است ملاحظه فرمائید چون اختلاف حاصل شد لابد تصدیق یک حزب میشود و حزب دیگر دلشکسته و محزون میگردد و غرض بمیان می آید و سبب احتجاب میشود اینست که بنص الهی در این دور منصوب است که اگر در مسئلهئی از مسائل دینیء الهیه میان دو نفر اختلاف حاصل بشود هر دو طرف باطلند مقصود معلوم است تا اینکه باب اختلاف مسدود شود

- 3 The honoured members of the Spiritual Assembly should exert their efforts so that no differences may occur, and if such differences do occur, they should not reach the point of causing conflict, hatred and antagonism, which lead to threats. When you notice that a stage has been reached when enmity and threats are about to occur, you should immediately postpone discussion of the subject, until wranglings, disputations, and loud talk vanish, and a propitious time is at hand.
- 4 It was observed that this commotion in Tehran would not subside unless the election was not renewed at this time. Therefore, the continuation of the previous body was cabled.
- 5 Some opposing souls make excuses; they have motives they wish to promote but do not openly express their intentions, pursuing them under other pretexts. And some souls walk on the sidelines but secretly stir up issues, and 'Abdu'l-Baha out of extreme kindness covers it up, but when he observes that it has reached a degree where great harm to the Cause of God occurs, he is compelled to immediately announce it. Furthermore, it is confidentially written that a few weak souls secretly have dealings with the Yahyais; they are hypocrites. 'Abdu'l-Baha keeps this concealed that perhaps they may become aware and mindful. If they do not, announcement becomes necessary. These matters are all secrets. Now I am compelled to write confidentially to the respected members of the Spiritual Assembly. You should be mindful of these matters. These souls are making their utmost effort to create differences among the friends so that differences may lead to division. This is the reality of the matter that is being written.
- 6 You must have utmost fellowship with each other and strive that if any difference arises, even between two people, to quickly remove it so that its scope does not expand. Any beneficial matter, even if its benefits are as clear as the sun, if it becomes a cause of differences in these days, must be set aside until the Cause of God becomes firmly established. Then all matters will proceed and be organized in the best possible manner. And I supplicate night and day at the Threshold of the Blessed Beauty that He may grant confirmation and success to the respected members of the Spiritual Assembly so that all may arise to teach the Cause of God and promote the teachings of the Blessed Beauty.
- 3 پس حضرات مقدّسه اعضا محفل روحانی باید همت خویش را بگمارند که اختلاف حاصل نشود و اگر شد بدرجه ضدّیت و بغض و عداوت نرسد که اسباب تهدید بمیان آید در هر مسئله‌ای که ملاحظه فرمودید که نزدیک بدرجه عداوت و تهدید میرسد فوراً آن مسئله را تعویق بیندازید تا آن نزاع و جدال و دمدمه و همه‌همه نماند تا وقتی موافق برسد
- 4 ملاحظه شد که این های هوی در طهران ساکن نخواهد شد جز باینکه انتخاب حال تجدید نشود لهذا تلغرافاً ابقای هیئت سابقه مرقوم شد
- 5 بعضی نفوس معارضین بهانه‌جویی میکنند مقاصدی دارند ترویج آن خواهند ولی بظاهر مقاصد خویش را اظهار نمیکنند بعنوانهای دیگر پردازند و بعضی نفوس ککار ککار راه میروند ولی خفياً تحریک مسائل مینمایند و عبداله‌آ از شدت مهربانی پرده‌پوشی میکند ولی چون ملاحظه نماید که بدرجه‌ای رسیده که ضرر عظیم بامر الله دارد مجبور بر آنست که فوراً اعلان نماید و از این گذشته محرمانه مرقوم میگردد چند نفر از ضعفا باطناً با یحیائیا سر و سودائی دارند منافقتند عبداله‌آ مکتوم میدارد که شاید متنبّه و متذکّر شوند اگر چنانچه نشدند مجبور بر اعلانست این قضایا جمیع اسرار است حال مجبور این شدم که محرمانه بحضرات محترمه اعضا روحانی بنگارم شما ملتفت این مسائل باشید این نفوس نهایت سعی را دارند که در میان احبّاء اختلاف بیندازند تا اختلاف سبب تفرقه شود این حقیقت مسئله است که مرقوم میشود
- 6 شماها باید نهایت الفت را بایکدیگر داشته باشید و در صدد آن باشید که اگر اختلافی ولو میان دو نفر حاصل شود زود زائل نمائید تا دایره اتّسع نیابد هر امر مفیدی که فوائد آن مثل آفتاب باشد و در این ایام سبب اختلاف گردد باید سرش را گذاشت تا امر الله قوام یابد آنوقت جمیع امور باحسن وجوه تمثیت و نظام خواهد یافت و من شب و روز تضرّع بآستان جمال مبارک مینمایم که اعضا محفل محترمه روحانی را تأیید و توفیق عنایت فرماید تا کل تبلیغ امر الله و ترویج تعالیم جمال مبارک قیام نمایند

7 And upon you be the Most Glorious Glory.

و علیکم البهاء الأبهی 7

BRL_CONSULT#18x, COC#0184x, LOG#0587x

INBA16:232, BRL_DAK#0831

AB01425

To: *Mahmud Furughi*

Date: 1913-Aug-27

1 O cherished friend! Your fragrant letter which you had written to Aqa Siyyid Asadu'llah sweetened the taste of this yearning one, for its contents were delightful. That kind friend has endless opportunity to write, but this wanderer of mountain and desert has not a moment's respite.

1 ای یار نازنین نامهء مشکین شما که به آقا سید اسدالله مرقوم نموده بودید مذاق این مشتاق را شیرین نمود زیرا مضامین دلنشین بود آن یار مهربان را فرصت تحریر بی پایان هست ولی این آوارهء کوه و بیابانرا ابداً دقیقهائی مهلت نیست

2 After three years of travel in the western regions and traversing twelve astronomical hours, I returned to the East, but illnesses so overtook me that life was in danger. For some time I had absolutely no strength to write. Now for several days, praise be to God, I am better and more comfortable, so I have taken up writing and am immediately penning a letter to that cherished friend.

2 بعد از سه ۳ سال سفر در اقالیم باختر و طی مسافت دوازده ساعت نجومی عودت بخاور گشت ولی امراض چنان مستولی گشت که حیات در خطر چندی ابداً قوهء تحریر نبود حال چند روز است که الحمد لله بهتر و خوشتر است لهذا بتحریر پرداختم و فوراً نامه بآن یار نازنین مینگارم

3 As for the lack of response to previous letters, at the beginning of this journey I asked forgiveness of all the divine friends, explaining that since in this journey I am night and day either engaged in discourse, or in questions and answers, or covering countless stages of travel, they should excuse me from any shortcoming in correspondence. All the blessed letters did not arrive, and if some did arrive, surely not all remained unanswered. From America itself I wrote you a letter in my own hand, but strange that it did not arrive. Now these matters are peripheral.

3 اما عدم جواب تحریر سالفه در بدایت این سفر از جمیع احبابی الهی عذر خواستم که چون در این سفر شب و روز یا مشغول خطاب و یا سؤال و جواب و یا طی مراحل بی حسام مرا از قصور در مخایره معذور دارند جمیع نامه های مبارک نرسید اگر هم بعضی رسید لابد جمیع بی جواب نماند از نفس امریکا بخط خود بشما نامه ای نوشتم لکن عجب است که نرسیده حال این مسائل زوائد است

4 In brief, not for a moment am I free from the remembrance of our meetings and consultations. I continually pray with utmost supplication in the Kingdom of Mysteries and seek for you the aid and favors of the Lord of Lords, that in the realm of the East you may become illumined like a star with the light of divine confirmation such that its rays reach to the West.

4 مختصر اینست که آنی از یاد دیدار و مشاورت فراغت ندارم همواره بملکوت اسرار در نهایت ابتهال مناجات میکنم و ترا عون و عنایت رب الأرباب میطلبم که در ملک خاور مانند اختر بنور تأیید چنان منور گردی که شعاعش بباختر رسد

5 Truly you have endured many hardships and experienced the ultimate in oppression and injustice, and heard the taunts and

5 فی الحقیقه زحمات بسیار کشیدی و غایت اضطهاد و پیداد دیدی و شتمات و ملامت اعدا

reproaches of enemies, and were always in danger in chains and fetters. But this is the most great and glorious bounty - that you bore tribulations and afflictions in His path. Therefore feel neither weariness nor fatigue. Day by day strive more, raise a louder melody, kindle a greater flame, and create more enthusiasm and excitement.

6 “One hand holds the wine-cup and one the beloved’s tress - In such a state I long to dance in this arena!”

7 Convey my utmost love and kindness to the honorable Aqa Mirza Muhammad, the illustrious descendant. And upon you be the Most Glorious Glory.

شنیدی و در سلاسل و اغلال همیشه اوقات
در خطر بودی اما این موهبت جلیل اکبر است
که در سبیل او بلایا و رزایا تحمل نمودی لهذا
ملال و کلال میار روز بروز بیشتر بکوش و
آهنگ بلندتر کن و شعله بیشتر زن و جوش و
خروش بیشتر نما

6 یکدست جام باده و یکدست زلف یار رقصی در
این میانه میدانم آرزوست

7 جناب آقا میرزا محمد سلیل جلیل را از قبل من
نهایت محبت و مهربانی برسان و علیک البهاء
الاهی

MSHR5.431-432

AB04076

To: Aqa Shaikh Ali Akbar, in Tihran

Date: 1913-Aug-27

1 O herald of the Covenant! Your detailed letter was read a few days ago, and now, due to lack of time, a brief reply is offered....

2 As to the people of Iran, they were all in the utmost distress from this revolution, all scattered and homeless, for no nest was left untouched. This was due to what their own hands had wrought. In the beginning of the revolution, His Holiness Ali Qabli Akbar, who has ascended to the seat of truth with the Powerful King, wrote that the divines were beating the drum of “whose is the Kingdom?” The Prime Minister had gone to bring the divines from Qum to Tehran with the utmost respect, and the entire city rushed to welcome them with drums and banners. Even the great princes and noble ministers hastened to welcome them. For three days they adorned the city and illuminated it at night. Sheikh Abdullah says “Glory is mine in the hereafter and in this world.” Sheikh Fadlullah says “The kingdom and supreme sovereignty are mine.” Seyyed Muhammad says “Verily I am seated at the throne of majesty and necks are bowed before me.” This servant wrote in reply, and it is now extant in Tehran, that this glory is like a passing shadow. Soon it will be transformed into supreme abasement, and “abasement and wretchedness were stamped

1 ای منادی پیمان نامه مفصل شما چند روز پیش
قرائت گردید حال از عدم مجال جواب مختصری
عرض میشود....

2 اما اهل ایران جمیعاً از این انقلاب در نهایت
اضطراب کل پریشان و بی لانه و آشیان زیرا
آشیانی نگذاشتند ذلک بما کسبت ایدیهیم در
بدایت انقلاب حضرت علی قبل اکبر من صعد
الی مقعد صدق عند ملیک مقتدر مرقوم نمودند
که حضرات علما کوس لمن الملک میزنند صدر
اعظم رفته که حضرات علما را از قم به طهران
در نهایت احترام وارد کند و جمیع شهر با طبل
و علم باستقبال شتافتند حتی شاهزادگان عظام و
وزرای کرام باستقبال شتافتند و سه روز شهر را
زینت نمودند و شبها چراغان کردند شیخ عبدالله
میگوید العزة لی فی الآخرة و الأولى شیخ
فضل الله میگوید الملک لی و السلطنة العظمی
سید محمد میگوید انی متصدّر فی صدر الجلال و
خضعت لی الأعناق این عبد در جواب نوشت
و الآن در طهران موجود این عزّت مانند ظل
زائل است عنقریب مبدل بذلت کبری شود

upon them, and they incurred the wrath of God” - “they destroy their houses by their own hands and the hands of the believers.” They took the axe to their own roots. The divines saw the stable but did not see the end. Soon these cries of “O what bliss! O what bliss!” will be transformed into “Alas! Woe is me!” These were the mighty ones of Iran - observe to what state they were reduced....

و ضربت عليهم الذلة والمسكنة و باءوا بغضب من الله يخربون بيوتهم بأيديهم و ايدى المؤمنين بدست خود تیشه بر ریشه خود زدند حضرات علما آخر را دیدند اما آخر را ندیدند عنقریب این فریادهای یاطوبی یاطوبی مبدل بوااسفا و واویلا گردد اینها اعتره ایران بودند ملاحظه نمودی که بچه حال گرفتار شدند

- 3 The friends of Najafabad are long-standing believers and worthy of great praise. From the first dawning of the Morn of Guidance they sacrificed their lives and demonstrated firmness and steadfastness in every instance. In times of tests, like pure gold in the fire's heat, they shone forth with radiant countenance....

3 احباب نجف آباد یاران قدیمند و سزاوار ستایش عظیم از بدایت طلوع صبح هدی جانفشانی نمودند و در هر موردی ثبات و استقامت فرمودند و در وقت امتحانات مانند ذوب ابریز در تاب آتش با رخی روشن جلوه نمودند....

AVK4.445x, TABN.042bx

AB05706

To: Tawfiq Tabibzadih, Yaqub et al.

Date: 1913-Aug-27

- 1 O descendants of that illustrious person: That family and lineage, by virtue of the faith and certitude of his eminence the Hakim, are under the protection of the Lord, the All-Bountiful. Therefore, the Sun of Truth has cast the radiance of eternal glory upon that family, and due to their connection to the Blessed Threshold, you shall soon hear their resounding call throughout all regions. This is a bounty which the Lord of the Covenant bestoweth upon whomsoever He willeth, and others have neither portion nor share therein.
- 2 O Lord! These servants seek forgiveness for their illustrious father and their mother who nurtured them at the breast of kindness with a tender and pure heart. Lord! Forgive them both and pardon them, and make them two brilliant stars in the horizon of Thy mercy, and two radiant lamps in the glass of Thy pardon and forgiveness. Verily Thou art the All-Bountiful, verily Thou art the Most Great, verily Thou art the All-Merciful, the Most Compassionate.

1 ای سلاله آنشخص جلیل آنخاندان و دودمان بسبب ایمان و ایقان حضرت حکیم در صون حمایت رب کریمند لهذا شمس حقیقت پرتو عزت ابدیه بر آن عائله افکنده است و سوف تسمعون لأنتسابه الى العتية المباركة صوتاً رناناً في الآفاق هذه موهبة يختص بها من يشاء رب الميثاق و ليس لدونهم من نصيب ولا خلاق

2 رب رب هؤلاء يستغفرون لأبهم الجليل و أمهم التي رضعتهم من ثدى الرأفة بقلب حنون سليم رب اغفر لهما و اعف عنهما و اجعلهما نجمين بازغين في افق رحمتك و سراجين لامعين في زجاج عفوك و غفرانك انك انت الكريم انك انت العظيم انك انت الرحمن الرحيم

ABDA.231

ADMS#339

AB07861*To: Wife of Muhammad Husayn Naqqash**Date: 1913-Aug-27*

- 1 I commune with Thee, O my God, and Thou art the One Who answers every supplicant from the Kingdom of mysteries. I beseech Thee to assist Thy handmaiden who hastened unto Thee, attracted by Thy love, and rushed to the threshold of Thy mercy, enkindled with the fire of Thy love.
- 2 O Lord! Honor her dwelling place, have mercy upon her in the next world, embrace her with Thy boundless mercy, and gladden her with the cup of Thy forgiveness in the world of eternity.
- 3 Verily, Thou art merciful to those men and women who seek refuge in Thee. Verily, Thou art kind to those men and women who arrive at the threshold of Thy holiness, O Lord of earth and heaven. And verily, Thou art the Generous, the Loving, the Compassionate, the Tender, the Ever-Forgiving, the Merciful.

1 اناجیک یا الهی و انت المناجی لكل راجی من ملکوت الاسرار و ادعوک ان تغیث امتک الّتی سرعت الیک منجذبة بحبیّک و هرعت الی عتبة رحمانیتک مشتعلة بنار محبتک

2 ربّ اکرم لها المئوی و ارحمها فی النّشئة الاخری و ادركها برحمتک الّتی لا تتناهی و رتّحها بکأس مغفرتک فی عالم البقاء

3 انّک انت الرّحیم بالملتجئين و الملتجئات انّک انت اللطیف بالوافدين و الوافدات علی عتبة قدسک یا ربّ الارضین و السّماوات و انّک انت الکریم الودود الرّتوف الحنون التواب الرّحیم

BSHN.140.196, BSHN.144.196, MHT2.135

AB00799*To: Mary Basil Hall, in London**Date: 1913-Aug-28*

- 1 O Thou my beloved daughter!
- 2 Thine eloquent and fluent letter was perused in a garden, under the cool shade of a tree, while the gentle breeze was wafting. The means of physical enjoyment was spread before the eyes, and thy letter became the cause of spiritual enjoyment. Truly, I say, it was not a letter but a rose-garden adorned with hyacinths and flowers.
- 3 It contained the sweet fragrance of paradise, and the zephyr of Divine Love blew from its roseate words.
- 4 As I have not ample time at my disposal, I will give herein a brief, conclusive and comprehensive answer. It is as follows:

1 ای دختر عزیز من

2 نامهء فصیح و بلیغ در کمال سرور در باغی در زیر سایهء درختی که نسیم در نهایت اهتزاز است قرائت گردید اسباب انشراح جسمانی مهیا بود نامهء تو سبب انشراح روحانی نیز گردید زیرا نامه نبود فی الحقیقه گلزاری پر از گل و ریاحین بود

3 رائحهء طیّبهء جنت داشت و نسیم محبت الهی از آن می وزید

4 بسیار مسرور شدم و چون فرصت ندارم مختصر جواب شافی کافی مینگارم و آن این است که

- 5 In this Revelation of Baha'u'llah, the women go neck and neck with the men. In no movement will they be left behind. Their rights with men are equal in degree. They will enter all the administrative branches of politics. They will attain in all such a degree as will be considered the very highest station of the world of humanity and will take part in all affairs. Rest ye assured. Do ye not look upon the present conditions; in the not far distant future the world of women will become all-refulgent and all-glorious, For His Holiness Baha'u'llah Hath Willed It so! At the time of elections the right to vote is the inalienable right of women, and the entrance of women into all human departments is an irrefutable and incontrovertible question. No soul can retard or prevent it.
- 5 نساء ورجال در دور بهاء الله عنان با عنان میروند در هیچ موردی نساء عقب نمی مانند حقوقشان با رجال متساوی است در جمیع شعبه های اداره هیئت اجتماعی داخل خواهند شد بدرجه ای خواهند رسید که بنهایت مرتبه عالم انسانی در جمیع امور صعود خواهند نمود مطمئن باشید نظر بحال حاضره ننمائید در آینده عالم نساء تابنده و رخشنده گردد زیرا اراده حضرت بهاء الله چنین قرار گرفته است و در انتخابات حق رأی از حقوق ثابتۀ نساء است و دخول نساء در جمیع دوائر امر مبرم محتوم نفسی حائل و مانع نتواند شد
- 6 But there are certain matters, the participation in which is not worthy of women. For example, at the time when the community is taking up vigorous defensive measures against the attack of foes, the women are exempt from military engagements. It may so happen that at a given time warlike and savage tribes may furiously attack the body politic with the intention of carrying on a wholesale slaughter of its members; under such a circumstance defense is necessary, but it is the duty of men to organize and execute such defensive measures and not the women – because their hearts are tender and they cannot endure the sight of the horror of carnage, even if it is for the sake of defense. From such and similar undertakings the women are exempt.
- 6 اما در بعضی موارد که سزاوار نساء نیست مثلاً در مقام دفاع از هیئت اجتماعی از هجوم اعدا نساء مکلف بمدافعه حری نیستند شاید یکی وقتی اقوام همجیه وحشیه بر هیئت اجتماعی هجوم نمایند تا جمیع را بقتل رسانند در چنین موردی دفاع لازم است ولی رجال مکلفند نه نساء زیرا قلب نساء رقیق است ولو دفاع باشد تجلّ جنگ ندارند در این مورد نساء معافاند
- 7 As regards the constitution of the House of Justice, Baha'u'llah addresses the men. He says: "O ye men of the House of Justice!"
- 7 اما در مسئله بیت العدل در کتاب اقدس خطاب بر رجال است میفرماید یا رجال بیت العدل
- 8 But when its members are to be elected, the right which belongs to women, so far as their voting and their voice is concerned, is indisputable. When the women attain to the ultimate degree of progress, then, according to the exigency of the time and place and their great capacity, they shall obtain extraordinary privileges. Be ye confident on these accounts. His Holiness Baha'u'llah has greatly strengthened the cause of women, and the rights and privileges of women is one of the greatest principles of 'Abdu'l-Baha. Rest ye assured! Erelong the days shall come when the men addressing the women, shall say: "Blessed are ye! Blessed are ye! Verily ye are worthy of every gift. Verily ye deserve to adorn your heads with the crown of everlasting glory, because in sciences and arts, in virtues and perfections ye shall become equal to man, and as regards tenderness of heart and the abundance of mercy and sympathy ye are superior."
- 8 ولكن در انتخاب و رأی حقوق نساء مسلم است وقتی که نساء بمنتهی درجه ترقی برسند آنوقت باقتضای زمان و مکان و استعداد عظیم نساء عالم نسوان امتیازات فوق العاده پیدا خواهد نمود از این جهات شما مطمئن باشید حضرت بهاء الله کار نساء را بسیار محکم کرده است و حقوق و امتیازات نساء از اعظم مبادی عبداله است است مطمئن باشید عنقریب ایامی خواهد آمد که رجال به نساء خواهند گفت طوبی لکن طوبی لکن فی الحقیقه سزاوار هر بخششی هستید فی الحقیقه لائق آنید که تاج عزّت ابدی بر سر نهید زیرا در فضائل و کمالات با رجال همعنان شده اید و از جهت رقت قلب و کثرت رحم و مروت ممتازید

- 9 Convey unto my heavenly daughter, thy honoured mother, and likewise unto my dear daughter, thy honoured sister, and likewise unto my dear daughter, Vardiyyih Khanum, the most wondrous Abha greeting. Say unto the steadfast handmaid of God, Miss Ruzih: "This answer is for both thee and Parvin Khanum." And upon thee be the glory of the All-Glorious.

LOG#2075x, PT#59 p.195, DAS.1913-08-28, ABIE.249, BLO_PN#007, BSTW#099, BSTW#108b

9 بدختر ملکوتی من والده محترمهات و هم چنین بدختر عزیز من همشیره محترمهات و هم چنین بدختر عزیز من وردیه خانم تحیت ابدی برسان امه الله الثابته مس روزه را بگو این جواب از برای تو و پروین خانم هر دو است و علیک البهاء الأبهی

BRL_DAK#0737

AB01077

To: *Mustafa Rumi, in Mandalay*

Date: 1913-Aug-29

- 1 O old friend and long-time companion! Praise be to God that by the grace and favor of the Most Glorious Beauty, I have returned from the European clime to the country of Africa. I stayed in these parts for several days, because from the length of travel and storms at sea and different climates of mountain and desert in America, and journeys in European lands - one day in London, another time in Paris, days in Germany, periods in Vienna, days in Bucharest, every hour in a different place - and continuously giving talks and addresses, despite poor health, engaged night and day in proclamation and outcry in great gatherings and grand churches, therefore this earthly frame could not withstand these endless hardships and became ill and weak. But by the grace and favor of the Most Glorious Beauty, these past two days have been better with some improvement. Due to many obstacles in writing there was negligence, but the illumined friends were always manifest in the realm of conscience and constantly passed through memory. Now that a little opportunity has arisen I have undertaken writing this letter so that I may serve the divine loved ones in every way and become the cause of joy to hearts - this is the ultimate desire of 'Abdu'l-Baha.

1 ای یار قدیم و دوست دیرین الحمد لله بفضل و موهبت جمال ابهی از اقلیم اروپا مراجعت بکشور افریقا کردم ایامی چند در این صفحات مکث نمودم زیرا از طول سفر و طوفان دریا و هواهای مختلف کوه و صحرای امریکا و مسافرت در اقلیم اروپا روزی در لندن وقتی در پاریس ایامی در آلمانیا اوقاتی در ویانه روزهایی در بخارست هر ساعتی در جائی و متصلأ نطق و خطابی باوجود عیالی مزاج شب و روز مشغول بندا و ضعیف در محافل عظمی و کائنات کبری لهذا جسد تراپی تجل این مشقات نامتناهی ننموده علیل و ضعیف گشته ولی بفضل و عنایت جمال ابهی این دو روزه بهتر است قدری خفت یافته و چون موانع زیاد در تحریر بود لهذا قصور گردید ولی یاران نورانی هر دم در ساحت وجدانی جلوهائی داشتند و همواره بخاطر میگذشتند حال چون اندکی فرصت حاصل شد بنگارش این نامه پرداختم تا از هر جهت بعبودیت احبای الهی پردازم و سبب سرور قلوب گردم اینست نهایت آرزوی عبدالهاء

- 2 In any case, from this journey in every country a receptivity to hearing the Word was achieved. Even in the vast eastern lands, more than before the divine call has been raised high. Therefore the divine friends must adopt the way of this evanescent servant - not rest for a moment, not seek repose, always be in utmost joy and gladness and engage in teaching the Cause

2 باری از این سفر در هر کشور استعداد استماع کلمه حاصل حتی در ممالک وسیعه خاور بیشتر از پیشتر صیت الهی بلند گشته لهذا باید احبای الهی روش این عبد فانی گیرند دمی نیاسایند آرام نجویند همواره در نهایت بشاشت و بشارت

of God. They should not become sorrowful from any event, not become dejected from any clash, resist mighty occurrences with divine joy. In days of comfort and security and tranquility and absence of calamities, any worthless one becomes the best of people - naturally they are happy, pleased, grateful, patient and dignified because they are prosperous in every way. But the true faithful servant of the Most Glorious Beauty who is firm in the Covenant and steadfast in the Testament remains like a blossoming flower in the mighty ocean of calamity and severity of tests, and sings like a nightingale melodies and songs. This must be the path of the divine friends. Praise be to God that you, for a time in travel, in tribulation, and at home afflicted, despite this showed no lassitude and did not remain silent. You ran through cities and raised outcries in the regions. Now you must show your effort more than before and guide other friends as well so that all may become intoxicated from this cup and arise to what they must and should.

باشند و بتبلیغ امر الله پردازند از هیچ واقعه‌ئی محزون نشوند از هیچ مصادمه‌ئی ملول نگردند بفرح الهی حوادث عظیمه را مقاومت نمایند در ایّام راحت و امنیّت و ترفهء حال و عدم آفات هر نسناسی خیر الناس گردد البتّه مسرور است خوشنود است ممنونست صبور است وقور است زیرا از هر جهت معمور است ولی بندهء صادق جمال ابهی که ثابت عهد راسخ میثاقست در محیط اعظم طوفان بلا و شدّت ابتلا مانند گل شکفته ماند و مانند بلبل نغمه و ترانه سراید احبّای الهی را مسلک این باید الحمد لله که شما مدّتی در سفر در بلا و در حضر مبتلا باوجود این فتوری نیاوردید و سکوت نمودید در شهرها دویدید و در اقالیم صیحه زدید حال باید بیشتر از پیشتر همت خویش بنمائید و یاران دیگر را نیز رهبر گردید تا جمیع از این جام سرمست شوند و بآنچه باید و شاید قیام نمایند

3 And upon you be the Most Glorious Glory.

3 و علیک البهآء الابهی

YHA2.1001-1002x, MJDF.113, NJB_v04#15
p.003x

ABU2932

Words spoken on 1913-Aug-30 in Ramleh

“I am trying to amend for the past. I am devoting all my time to the Oriental friends. Before leaving for America I wrote to them that during my journey they must excuse me from any letter-writing, that after my return I will write to them as of old and now I am fulfilling my promise”

When we left I ventured to say that many petitions from America and Europe are accumulated that invite his attention. He said: “Wait, wait a little longer. Let me attend to the Persian believers and the turn of your friends will come soon.”

DAS.1913-08-30, ABIE.256, BLO_PN#007

ABU0053

Words to Jinab-i-Hizari et al, spoken in Sept. 1913 in Ramleh

- 1 It was early summer when Mirza Aqa Jan requested that the Blessed Beauty proceed to Afchih, with Ja'far-Quli Khan serving as host. While staying in Afchih, the incident involving the Shah occurred. 1

اول تابستان بود؛ میرزا آقاخان استدعا کرد که جمال مبارک به اجنه تشریف ببرند و جعفر قلی خان مهماندار بود. در اجنه تشریف داشتند که
- 2 Mirza Aqa Khan, the Prime Minister, immediately wrote to his brother about the incident, mentioning that Their name was involved, though he preferred not to write more explicitly. Close on the heels of this letter came another messenger indicating Their involvement more plainly. 2

واقعه شاه رخ داد. میرزا آقاخان صدراعظم کاغذی فوراً به برادر نوشت که همچو واقعه ای واقع شد و ذکر ایشان هم هست؛ نمی خواست واضح تر بنویسد. پشت سر این کاغذ قاصد دیگر رسید که ذکر ایشان بروزتر است.
- 3 Ja'far-Quli Khan and Mulla 'Abdu'l-Hamid, who were truly among the old-time servants, deemed it advisable for the Blessed Beauty to go into hiding. Mulla 'Abdu'l-Hamid submitted to the Blessed Presence that in the vicinity there was a mountain overlooking both Afchih and Lar behind it, where no one dwelt, for in winter the snowfall was so heavy that it filled the mountain valleys. 'Abdu'l-Hamid submitted that no one was there and that they knew places in the Lar valley where even the armies of Salm and Tur could not find their way; "I will take you there," he said, "settle you in one of the caves, and bring a servant so that only I, you, and he will know, and I will bring whatever provisions are needed by night." 3

جعفر قلی خان و ملا عبدالحمید که فی الحقیقه از خدمتگزاران قدیم بودند، مصلحت در این دیدند که جمال مبارک پنهان شوند. ملا عبدالحمید حضور مبارک عرض کرد که در این نواحی کوهی است که هم گل اجنه و پشت آن لار است و کسی در آن نیست؛ چه در زمستان به قدری برف می آید که دره های آن کوه پرمی شود. عبدالحمید عرض کرد در آنجا کسی نیست و ما جاهائی در دره لار می دانیم که لشکر سلم و تور در آنجا راه پیدا نمی کنند؛ من شما را می برم آنجا، در یکی از مغاره ها جا می دهم و یک خدمتگزاری می آورم که من و شما و او فقط بدانند و شبانه هر چه آذوقه لازم شد می رسانم.
- 4 The Blessed Beauty declared that He must go to Tehran. However much Mulla 'Abdu'l-Hamid insisted that Tehran was dangerous, the Blessed Beauty would not consent. Despite his desperate pleas that They would be accused the moment They arrived in Tehran and that it would be better to proceed to the valleys of Lar, his suggestions were not accepted. The Blessed Beauty called for a horse and mounted, the cause of His departure being the successive letters from Mirza Aqa Khan. The Blessed Beauty departed for the city from Afchih with His servants. Upon arriving in Zargandih, as the Shah was in Niyavaran, news reached there, and within an hour they sent one hundred and fifty horsemen who brought the Blessed Beauty to Niyavaran in that manner. 4

جمال مبارک فرمودند من باید بروم طهران. هر چه ملا عبدالحمید اصرار کرد در طهران خطر است، جمال مبارک قبول نفرمودند. آنچه جزع و فرع کرد که به مجرد تشریف بردن شما به طهران اعتراض می کنند چه بهتر که به دره های لار تشریف ببرید، قبول واقع نشد. جمال مبارک اسب خواستند و سوار شدند و سیب حرکت مبارک مکاتیب پی در پی میرزا آقاخان بود. جمال مبارک از اجنه بانوگرها رو به شهر حرکت فرمودند. به مجرد ورود به زرگنده، چون شاه در نیاوران بود خبر گرفته ساعتی نگذشت که صد و پنجاه سوار فرستادند و جمال مبارک را با آن وضع وارد نیاوران کردند.

- 5 Mirza Yahya was in Mazandaran. He told some of the friends whom the Blessed Beauty had left there that they should not arm themselves; then, becoming frightened himself, he donned dervish garb, took up a begging bowl, and fled. The Blessed Beauty mounted from Afchih and came to Tehran. Mirza Yahya, with a begging bowl and wearing a black dervish cap, wandered on foot with Mulla Zaynu'l-'Abidin through the villages of Mazandaran.
- 6 In any case, they took the Blessed Beauty to Niyavaran, and in the tent compound of Haji 'Ali Khan Hajib'd-Dawlih, they pitched a tent for the Blessed Beauty and imprisoned Him therein. Haji 'Ali Khan was charged with arresting the friends; he immediately wrote to the Shah that they had captured the Blessed Beauty, and he greatly embellished the account of how they had pursued and managed to bring Him to the camp. Nasiri'd-Din Shah wrote in his own hand to Hajib'd-Dawlih: "O Hajib'd-Dawlih, may your face be white [honored], may your face ever be white, you have rendered a great service to the government and I shall never forget this service of yours." And Hajib'd-Dawlih would show the Shah's letter to everyone who came to him as a mark of pride.
- 7 As for the incident of the Shah, it was an event that truly defies description. There is a Persian saying that "walls have ears." In Tehran and Shemiran, there was not a single person whose mind was at ease regarding the Babis; on one side there was terror, and on the other, hatred. In any case, they sent troops, and whenever they captured someone, they completely plundered their possessions and chained all the believers and brought them in. Yet there were many blessed souls among them. They pillaged and looted all their property and took them captive. The only one who escaped was Mirza Yahya, who fled.
- 8 Among them were two men: one was Muhammad-Taqi Khan and the other was 'Abdu'llah Beg, and 'Abdu'llah Beg's servant was Baba Khan. There was an extremely high and difficult mountain there, and they had gone up that mountain. One morning when they awoke, they saw that troops had descended upon the village. Muhammad-Taqi Khan said to 'Abdu'llah Beg, "I want to go down to the village, for it is not faithful that all the friends should be captive in the hands of
- 5 میرزا یحیی در مازندران بود. جمعی از احباء را که جمال مبارک در آنجا گذاشته بودند به آنها گفت شما نباید مسلح شوید؛ بعد خودش خوفش گرفت، لباس درویشی پوشید و کشکولی به دست گرفت و فرار کرد. جمال مبارک از افجه سوار شدند و به طهران آمدند. میرزا یحیی با کشکول و با کلاه سیاه درویشی پیاده با ملا زینالعابدین در دهات مازندران میگشت.
- 6 باری، جمال مبارک را به نیاوران بردند و جناب چادر حاجی علی خان حاجبالدوله چادری برای جمال مبارک زدند و در آن جمال مبارک را حبس کردند. حاجی علی خان مأمور گرفتن احباء بود؛ فوراً به شاه نوشت که جمال مبارک را گرفتیم و دیگر او خیلی مسأله را آب و تاب داد که چگونه کشیدیم، چه کردیم تا او را وارد اردو کردیم. ناصرالدین شاه به جطّ خود کاغذی بدین مضمون به حاجبالدوله نوشت که، ای حاجبالدوله روی تو سفید، همیشه روی تو سفید خدمت عظیمی به دولت کردی و این خدمت تو را هرگز فراموش نمی کنم و حاجبالدوله برای افتخار به کس که نزد او می آمد دستخط شاه را نشان می داد.
- 7 اما واقعه شاه واقعه ای بود که ابداً وصف ندارد؛ مثلاً فارسی، است که در و دیوار گوش دارد. در طهران و شمیران یک نفر نبود که از بایی فکرش ساکن باشد؛ از یک طرف رعب و از یک طرف بغض. باری لشکر فرستادند و تا کسی را می گرفتند به کلی یغما کردند و جمیع احباء را نجیر کردند و آوردند؛ اما بسیار نفوس مبارکی بودند. جمیع اموال آنها را تالان و تاراج نمودند و خودشان را اسیر کردند؛ کسی که جان به در برد، میرزا یحیی بود که فرار کرد.
- 8 میانه آنها دو نفر بودند: یکی محمد تقی خان و یکی عبدالله بیک و نوکر عبدالله بیک باباخان بود. کوهی است در آنجا بسیار بلند و مشکل؛ آنها رفته بودند روی آن کوه. صبحی که از خواب بیدار می شوند می بینند در ده لشکر افتاده. محمد تقی خان به عبدالله بیک می گوید، من می خواهم بروم به سوی ده چرا که وفا نیست جمیع احباء در دست ستمکاران اسیر

oppressors while we remain safe atop a mountain. I am going down.” ‘Abdu’llah Beg tried with all his might to prevent him. He said, “If you try to stop me, I will throw myself from the mountain.” When ‘Abdu’llah Beg saw this, he said “Very well.”

شوند و ما بالای کوهی سالم باشیم؛ من پایین می روم. عبدالله بیک به هر زحمتی که می توانست خواست ممانعت کند. گفت اگر ممانعت کنی از بالای کوه خودم را پرت می کنم. عبدالله بیک چون اینطور دید گفت بسیار خوب.

- 9 Muhammad-Taqi Khan bid farewell and set out. ‘Abdu’llah Beg said, “My insistence is not to save my own life; I too will come,” and he went. Their servant also showed faithfulness and followed them. From afar, people could see these three travelers approaching until they drew near. When they got close, someone shouted that this was Muhammad-Taqi Khan; right there they martyred both of them with bullets. Their servant threw himself into the river and was carried away by the water.

9 محمد تقی خان خداحافظی کرد و حرکت کرد. عبدالله بیک اصرار من برای حفظ جان خودم نیست، من هم می آیم؛ و رفت. نوکرشان هم وفا نموده متابعت کردند. از دور آمدن این سه نفر مسافر را می دیدند تا نزدیک شدند. وقتی که نزدیک شدند، یکی فریاد کرد که این محمد تقی خان است؛ همانجا با تیر هر دو را شهید کردند. نوکرشان خود را به رودخانه انداخت و آب او را برد.

- 10 This Muhammad-Taqi Khan had been raised in comfort and luxury and had an eighty-year-old mother. This mother was the embodiment of steadfastness and firmness. Although they took all her possessions and nothing remained to her except one house, she would cry out from night until morning: “O God, I had one son, and I gave him in Your path.” While she did not have bread for the evening, she would give thanks in this way.

10 این محمد تقی خان در ناز و نعمت پرورده شده بود و یک مادر هشتادساله داشت. این مادر مظهر استقامت و ثبوت بود. اگر چه جمیع دارایی او را بردند و از ما یملک ای جز یک خانه از برای او نمانده بود، شبها تا صبح فریاد می کرد: خدا من یک پسر داشتم و آن را هم در راه تو دادم. در حالی که نان شب نداشت اینطور شکر گزاری می کرد.

- 11 A month later, there was a Haji Hasan from Kojur; this person came to Muhammad-Taqi Khan’s house and dismounted. This Haji Hasan was one of the trustworthy people of the time. He said, “O mother, Muhammad-Taqi Khan was killed, but he had left a trust with me which I will now give to you, and it is 3,800 [?].” He wanted to give it to her, but Muhammad-Taqi Khan’s mother refused to accept it. She said, “My everything was Muhammad-Taqi Khan—he was my life, he was my wealth, he was my spirit, he was my comfort, and he was sacrificed in God’s path.” No matter how much he insisted, she absolutely refused to accept it. Haji Hasan asked, “Then what should be done?” She said, “His wife and children are in Tehran; go and deliver it to them.” So they brought that sum to Tehran and delivered it.

11 یک ماه بعد، حاجی حسنی بود از اهل کجور؛ این شخص به خانه محمد تقی خان آمده پیاده شد. این حاجی حسنی از اشخاص امین روزگار بود. گفت والده، محمد تقی خان کشته شد ولی یک امانت نزد من داشت که حالا به شما می دهم و آن 3800 [؟] است؛ خواست بدهد، والده محمد تقی خان قبول نکرد. گفت همه چیز من محمد تقی خان بود، جان من او بود، دولت من او بود، روح من او بود، راحت من او بود؛ و او در سبیل الهی فدا شد. هر چه اصرار کرد، یکباره او را قبول نمود. حاجی حسن گفت پس چه باید کرد؟ گفت زن و اولاد او در طهران هستند، برو و تسلیم آنها کن. باری آن وجه را به طهران آوردند و تسلیم کردند.

- 12 Among them was Mulla Abdul-Fattah, may my spirit be a sacrifice unto him. The Sardar ordered that Mulla Abdul-Fattah’s beard be cut off. Instead, they cut his chin. Then they chained him with bare feet. As they dragged him along, this Mulla Abdul-Fattah spent the entire journey in prayer. He

12 از جمله ملا عبدالفتاح بود روحی له الباء؛ سردار حکم داد ریش ملا عبدالفتاح را ببرند. رفتند چانه اش را در عوض بریدند بعد با پای برهنه زنجیرش کردند. این ملا عبدالفتاح در آن حال

reached Tehran, attained the presence of the Blessed Beauty, and passed away.

- 13 In brief, words cannot describe what transpired. Though these few believers walked upon the earth, they dwelt always in the Supreme Concourse, for they had not a moment's rest. Sulayman Khan was in Tehran, and several believers were in his house. Suddenly, the day after the attempt on the Shah, they raided and arrested him and everyone else. Sulayman Khan had a servant named Abbas who outwardly professed belief. This Abbas knew everyone. He would roam the streets with eighty officers, arresting the believers, and in this way he handed over thirty people. Abbas became very close to the Shah and received favors daily.

- 14 Now the consummate wisdom of God became manifest. The Blessed Beauty's journey to Karbila and the circumstances that prevented the believers from attaining His presence were divine arrangements. Had those circumstances not arisen and had the Blessed Beauty not been occupied with ministers and noblemen, the believers would have frequented His presence and Abbas would have recognized them all. When they brought the Blessed Beauty, they asked Abbas, "Do you know him?" Since he had never attained His presence, he replied "No." They would bring believers and torture them, asking "Whom do you know?" Since they had not attained the Blessed Presence, they recognized no one. This was divine wisdom, for try as they might, they could find no evidence. Though they sought proof from Sadiq and his companions that they had attained the Blessed Presence, they could not.

- 15 Now the account of the imprisonment shall be left for tomorrow night. I have never related these events in such detail before, but for you I have given a full account. Had the Blessed Beauty not gone to Karbila, who would have believed He had no involvement in this matter? This proved and established that the Blessed Beauty had no hand in the attack on the Shah. But in every age, the pure and sincere believers dwelt in the Supreme Concourse. What sacrifice they showed! These martyred believers had no knowledge; those who knew were those two individuals and Azim-i-Khurasani, who was Shaykh Ali.

که او را می کشیدند، همه راه نجات می کرد. به طهران رسید، مشرف شد و فوت شد.

- 13 باری، وصف ندارد که چه حالی بود. این چند نفر احباب که بودند، اگر چه در روی زمین راه می رفتند ولی همیشه در ملا اعلی بودند. چه که دقیقه ای آرام نداشتند. سلیمانخان در طهران بود در خانه او چند نفر احباب بودند. بغته روز ثانی واقعه شاه ریختند او و همه را گرفتند. سلیمان خان یک عباس نام شاگرد خانه داشت که اظاهر ایمان می کرد. این عباس جمیع را می شناخت. این عباس با هشتاد نفر فرآش در کوچه ها می گشت و احباء را می گرفتند و سی نفر را به اینطور دست داد. عباس نزد شاه خیلی مقرب شد و هر روز عنایتی میدی.

- 14 حالا حکمت بالغه الهی ظاهر شد. سفر مبارک به کربلا و اسبابی که فراهم آمده که احباء به حضور مبارک نرسند اسباب الهی بود. اگر آن اسباب فراهم نیامده رود و جمال مبارک مشغول وزراء و بزرگان نمی شدند احباء تردد می کردند و عباس هم همه را می شناخت. جمال مبارک را آوردند گفتند عباس او را می شناسی؟ چون حضور مبارک مشرف نشده بود گفت نمی شناسم. احباء را می آوردند و داغ می کردند که کی را می شناسی؟ چون حضور مبارک مشرف نشده بودند نمی شناختند. حالا حکمت الهی بود که هر چه می خواستند ایراد بگیرند نمی توانستند هر چه خواستند که از صادق و رفقاییش دلیلی بگیرند که حضور مبارک مشرف شده اند نتوانستند.

- 15 حالا حکایت حبس نقل دارد برای فردا شب باشد. من تا حال این اذکار را به این تفصیل بیان نکرده بودم ولی برای شما مفصل گفتم. اگر جمال مبارک کربلا نشریف نبرده بودند کی باور می کرد که در این مسأله مدخل ندارد. این شب شد و ثابت شد که جمال مبارک در زدن شاه دست نداند. اما هر زمان بود، احباء خالص مخلص در ملا اعلی صرب می کردند. چه جانفشانی بود. این احباء که شهید شدند خبر نداشتند کسی که خبر داشت آن دو نفر و عظیم خراسانی، که شیخ علی باشد، رود.

- 16 For instance, Sulayman Khan had absolutely no information; he was completely unaware. They plundered his house and cast him into prison in chains and fetters. After some days they brought him out and, along with Fath-Ali Khan-i-Qumi, inserted burning candles into his flesh. They pierced his chest and inserted four candles. They knew nothing. In any case, they brought a bear and a monkey and drums and kettledrums; when Sulayman Khan beheld this spectacle, he said, "Our execution requires no such ceremony - this is a wedding!"
- 16 مثلاً سلیمان خان ابدلاً اطلاع نداشت؛ قطعاً بی خبر بود. خانه اش را تالان و تاراج نمودند و خودش را هم در زندان به زیر زنجیر و کند انداختند. بعد از چند روز بیرون آوردند و با فتح علی خان قی شمع آجین کردند. سینه را سوراخ کردند چهار شمع گذاشتند. هیچ خبر نداشتند. باری، خرسی آوردند و میمونی آوردند و طبل و نقاره آوردند؛ سلیمان خان که به این دستگاه نگاه کرد گفت، کشتن ما که این تفصیل ندارد؛ عروسی است.
- 17 They paraded them thus through the streets and bazaars of Tehran, and afterwards they cut them into four pieces and hung each piece at one of the city gates, even though they had no knowledge whatsoever of this incident. These were souls who were truly faithful and assured, who made mention only of God and were unsullied by any thing.
- 17 باری در کوچه و بازار های طهران اینطور گردانیدند و بعد آوردند چهار شقه کردند و هر شقه را به یک دروازه آویختند و حال آن که از این واقعه ابدلاً خبر نداشتند. اینها نفوسی بودند که مؤمن و موقن بودند و ذکر حق مز کردند و به هیچ چیز آلوده نبودند.
- 18 Tomorrow night I shall tell you what they had done. In brief, all the provinces of Iran were stained with the blood of the loved ones of God; yet they themselves possessed such power that they showed resistance, and this too with the utmost joy and fragrance. Self-sacrifice is praiseworthy when performed with the utmost joy and fragrance. In any case, they would kill them, yet would not release those who expressed anguish and lamentation.
- 18 فردا شب می گویم ببینید چه کرده بودند. خلاصه جمیع ایالات ایران به خون احبای الهی رنگین شد؛ ولیکن خود اینان هم قوه بود که مقاومت می کرد و آن هم به کمال روح و ریحان. جانفشانی خوب است که در کمال روح و ریحان باشد. در هر حال می کشتند و جزع و فزع کننده را ول نمی کردند.

MUH3.220-223

AB01577

To: Paul, Graham, Secretary of the Theosophical Society, in Odyar

Date: 1913-Sep

Dear friend, your letter arrived from India. From its contents it became clear that you are engaged there and spending time with the respected lady Mrs. Besant. I hope that you will always be happy and joyful and confirmed and successful in rendering outstanding service to the respected lady Mrs. Besant.

Mrs. Besant's aspirations are truly lofty and she endures much trouble and hardship, having the utmost desire to serve the

world of humanity and become the cause of fellowship and love among all peoples. I always pray for her that divine confirmations may surround her so that she may sow the seeds of service in pure fertile soil and form heap upon heap of harvests, that heavenly blessings may be obtained and the grace of the Holy Spirit may encompass her and her time and troubles and hardships may yield eternal results. This is the station I desire for her.

Consider how many respected women have come into the world, how many queens have lived in different regions, how many respected women became leaders of societies, yet no trace or sign of them remains. But Mary Magdalene, who was a village woman, because she served the Kingdom of Christ and sowed seeds in fertile soil, what a harvest she produced! Due to the blessing of that harvest, churches are still being built in her name and she is praised in all churches. And after nineteen hundred years, now 'Abdu'l-Baha is proving her supreme station - that in the Kingdom of Christ she rendered more service than all the apostles, even becoming the cause of the firmness and steadfastness of all the apostles. For according to the text of the Gospel, the apostles wavered after Christ, but Mary Magdalene made them firm and steadfast. Consider what service she rendered to the Kingdom of Christ! This is why she shines like a star in the eternal horizon.

Convey my highest respects to the respected lady Mrs. Besant. And upon you be greetings and praise.

DAS.1913-08-29, ABIE.254, BLO_PN#007

ABU1040

Words spoken in Sep. 1913 in Ramleh

In speaking to the students on another occasion, he stated, that, when the heart is confident, man knows that all is well. At one time in Acca, thirteen Bahais lived in one room, but they radiated peace, joy and love.

Praise be to God, that they have come to Ramleh and stayed with him for nine days. They associated with one another and became his intimates. Their presence gave him much happiness. Likewise, they have spent many memorable days on Mount Carmel and in the vicinity of the tombs of Baha-Ullah and the

Blessed Bab. Now they are going to return, but let them rest assured that these experiences have been permeated with ideal results and the invisible Confirmation shall ever descend upon them.

It is his hope that they will study with persistence and perseverance. He is well satisfied with their conduct in the College of Beirut. Truly they have borne themselves with urbanity and dignity. May they ever become better, sweeter, more perfect and more accomplished! In this path lies life's enjoyment. The success and pleasure of this physical life lies in uprightness! What a difference exists between those souls who live in accord with the good-pleasure of the Lord and those who are guided by their own thoughts and self-interests! The former are always attracted, always enkindled, always immersed in the sea of God's Favours, always thinking of the well-being of humanity, always joyful and humble!

When you reflect carefully, you will observe that real and lasting contentment is in the possession of the moral man. Some may imagine that because they frequent theaters, accumulate wealth, or attend balls, they are always enjoying life: whereas, in reality, these things often scatter thoughts, confuse the minds and dissipate the faculties. The effect of these amusements is like the effect of the wine upon the body:-it exhilarates at first, but its after effect leaves one weak and the mental faculties exhausted. But the man who is chaste and moral receives his strength from the hidden spring of the universe; he is stirred continually by the Divine Glad-tidings; he is spiritual and godlike.

Praise be to God that their life is directed by ethical laws and molded by moral principles. He hopes that day by day their dignity and composure may increase; that they may strive with greater exertion in their studies; that the spring of their beatitude and happiness may gush forth unfailingly. The assistance of Baha-Ullah is with them and they shall precede all other students in their works.

ABIE.384, BLO_PN#007

ABU1110

Words spoken in Sep. 1913 in Ramleh

On one occasion, he stated that they are welcome to Ramleh. Are they happy? If they are not happy, then, in this wide world, who could claim happiness? Happiness is the most natural possession and immanent attribute of every Bahai. Praise be to God that they are free from every tie, are engaged in the study of spiritual and physical sciences and are beneath the protection of BahaUllah. God is with them, for they are not holding any thought which leads to intemperance and temptation.

The heavy-burdened people are afflicted with a hundred thousand sorrows and griefs and are at all times influenced and made unhappy by the changing conditions of life. In this world the greatest gift of God is the tranquility of the heart, especially when such a heart becomes the abiding place of the Love of God. This is the highest attainment in the world of creation!

But if, on the other hand, a man has all the wealth, comfort and luxuries of life, and does not possess tranquility of heart, all these things will become conducive of anxiety and nervous breakdown. When the tree is firmly rooted in the ground and the trunk well established in the earth, no matter how much the hurricane rages, the furious winds blow and the rushing rains fall, this will only add to the firmness and verdancy of the tree, and it will loom up toward the heavens with greater confidence and assurance. But if its root is not firm, even though the sun pours down, the winds blow, the rains descend and the breezes waft, there will be no foliage, no branch, no blossom and no fruit.

Now praise be to God, that the hearts of the believers are tranquil and assured in the Favors and bounties of the Blessed Perfection. What bestowal is greater than this? No matter what affliction may befall upon us, the heart is in the utmost tranquility, serene and full of rejoicing. We can withstand all kinds of afflictions and resist all manner of persecutions with imperturbable courage and faith. Those souls who are under the shade of the Cause of God, if they are not shaken and agitated, will advance through the infinite degrees of perfection. There is a vast difference between the bird which is already imprisoned in the cage, and the bird which after being set at

liberty, is caught again in the net through its own negligence.

ABIE.383, BLO_PN#007

AB05192

To: Editor, Christian Commonwealth

Date: 1913-Sep

O dear and kind friend!

The copies of your unique journal, which is truly evidence of your lofty purpose, elevated aims and principles for the happiness of the human world, were received. Indeed, your unique journal is like a pure and delicate mirror in which images of truth are reflected. It is the manifestation of truth that appears in this journal, and all Baha'is are grateful and pleased with your good intentions.

The greatness of these publications is not known or recognized now, but later they will gain such importance that every copy containing an article about the Cause of Baha'u'llah will surely become a tablet, placed in every home in a most respected place, and its contents will become the words on the tongues of the learned ones of the world.

So be assured that you have planted a pure seed in blessed soil - soon it will grow fresh and verdant and harvests will be formed.

And upon you be greetings and praise. The payment for five hundred journals was sent.

DAS.1913-09-17, ABIE.326, BLO_PN#007

AB00287

To: Salam (China)

Date: 1913-Sep ca.

- 1 O thou who art enamoured and athirst for truth! Thy letter was received and it was evidence that from the horizon of conscience a brilliant dawn hath appeared. It is hoped that after the dawning of this morn, the resplendent sun will so shine forth as to cast its rays upon all regions.
- 2 Know thou that the world of existence is in need of an educator and teacher. These educators are of two kinds: the educators of the natural world and the educators of the world of reality. If the earth be left to its natural state, it will become a wilderness and a thorny waste, but when the loving hand of the gardener intervenes, the wilderness is transformed into a garden and the thorny waste into a rose-garden. Thus it becomes evident that in the natural world education is essential.
- 3 Likewise, consider how, if mankind be deprived of education and learning, the human body becomes poisoned, as it were, for savage peoples have no distinction whatsoever from the animals. For instance, what is the difference between the blacks of Africa and the blacks of America? The former are creatures fashioned by God in the form of man, while the latter are civilized, intelligent and cultured. Indeed, during this journey extensive talks were given in the gatherings, schools and churches of the blacks in Washington. Like European intellectuals, they grasp every subtle point. What, then, is the difference between these two kinds of blacks? One dwells in the depths of ignorance while the other has reached the pinnacle of civilization. Assuredly it is education that causes the honor of the latter and the lack thereof that causes the abasement of the former.
- 4 From this it becomes clear that education is essential to the world of civilization. And civilization is of two kinds: the civilization of the natural world and the civilization of the world of reality, which pertains to the realm of morals. Until both are combined in human society, true success and prosperity will not be attained.
- 5 Observe how in the world of Europe material civilization has pitched its tent, yet how dark it is. All thoughts are directed

1 ای مفتون و تشنه حقیقت نامه شما رسید دلیل بر آن بود که از افق وجدان صبحی تابان طلوع نموده امید چنان است که پس از طلوع صبح آفتاب درخشنده چنان اشراق نماید که پرتو بر آفاق زند

2 معلوم آنجناب بوده که عالم وجود محتاج بمرئی و معلم است و مرئی بر دو قسم است مرئیان عالم طبیعت و مرئیان عالم حقیقت اگر زمین را بحال طبیعت بگذاری جنگل و خارستان گردد ولی چون دست باغبان مهربان بمیان آید جنگل بوستان شود و خارستان گلستان گردد پس معلوم شد که در عالم طبیعت تربیت لازم است

3 و همچنین ملاحظه فرما که نوع بشر اگر از تربیت و تعلیم محروم ماند جسم مسموم گردد چه که اقوام متوحشه بهیچوجه از حیوان امتیازی ندارند مثلاً چه فرق است میان سیاهان افریک و سیاهان امریک اینها خلق الله البقر علی صورة البشرند آنان متمدن و با هوش و فرهنگ حتی در این سفر در مجامع و مدارس و کتائس سیاهان درواشنگتن صحبتای مفصل شد مانند هوشمندان اروپا بتمام نکته پی میبرد پس چه فرق است میان این دو نوع سیاه یکی در اسفل جهل و دیگری در اوج مدنیت جز تربیت یقین است تعلیم و تربیت سبب عزت آنان و عدم تربیت سبب ذلت اینان میشود

4 از این معلوم شد که تربیت از لوازم عالم مدنیت است و مدنیت بر دو قسم است مدنیت عالم طبیعت و مدنیت عالم حقیقت که تعلق بعالم اخلاق دارد و تا هر دو در هیئت اجتماعیه جمع نشود فلاح و نجاح حاصل نشود

5 ملاحظه نمائید که در جهان اروپا مدنیت طبیعی خیمه برافراخته ولکن چه قدر تاریک است جمیع افکار متوجه منازعه در بقاست هر

toward the struggle for survival. Each day witnesses the renewal of armaments and the increase of inflammatory materials. Peace is utterly lost and souls beneath this heavy burden are helpless and bewildered, for moral civilization, spirituality, and attraction to the divine fragrances are entirely absent.

- 6 Just as in the physical world a teacher is needed, so too in the world of reality—that is to say, the realm of the spirit, conscience, character, morals, boundless virtues, true human perfections and happiness in both worlds—an educator and teacher is required. The founders of physical civilization are the philosophers of the earth, while the teachers of true civilization are the holy Manifestations of God. Therefore, if mankind is deprived of both the physical and spiritual educator, it will undoubtedly sink to the lowest depths of the animal world. Natural civilization is like glass, and divine civilization is like the lamp; physical civilization is like the body, and divine civilization is like the spirit. This glass needs the lamp, and this body requires the spirit.

- 7 Study the treatise of Galen, the philosopher, which he wrote on the progress of human civilization. He says that religious beliefs are the greatest means for the advancement of civilization and humanity. As we observe in this day, a people who are Christians, being firm and steadfast in their religious beliefs—even the common people of this group are true philosophers, for they are adorned with such morals and conduct that the greatest philosopher could only acquire after years of hardship, discipline and spiritual exercise. The common people of this group manifest the utmost perfection in virtues.

- 8 It is therefore evident that mankind requires a universal divine educator who can gather the diverse peoples under the shadow of one Word, cause contending nations to drink from a single fountain, transform enmity and hatred into love and fellowship, and convert strife and conflict into peace and tranquility. Thus did the Prophet Muhammad (peace and blessings be upon Him) unite the warring, hostile, and savage tribes of the Arabian desert and bring them together under the pavilion of unity. As a result, those desert Arabs achieved tremendous progress, raised the banner of perfection in both spiritual and material realms, and attained everlasting glory. Likewise, Christ (peace be upon Him) gathered together the antagonistic, hostile, and warring peoples of Greece, Rome, Syria, Chaldea,

روز تجدید سلاح است و تزئید موادّ التهاب آرام بکلی منقطع و نفوس در زیر بار گران ذلّه و حیران زیرا مدنیت اخلاق و روحانیت و انجذاب بنفحات الله بکلی مفقود

6 باری همچنانکه در عالم طبیعت مربّی لازم همچنین در عالم حقیقت یعنی عالم جان و وجدان و شیم و اخلاق و فضائل بیایان و کمالات حقیقی عالم انسانی و سعادت دو جهان معلّم و مربّی واجب مؤسّس مدنیت طبیعی فلاسفّه ارضند و معلّم مدنیت حقیقت مظاهر مقدّسه الهیه اند لهذا اگر عالم انسانی از مربّی طبیعی و مربّی حقیقی محروم ماند یقین است باسفل درکات عالم حیوانی مبتلا گردد و مدنیت طبیعی مانند زجاج است و مدنیت الهی مانند سراج مدنیت جسمانی مانند جسم است و مدنیت الهی مانند روح این زجاج را سراج لازم و این جسد را روح واجب

7 رساله جالینوس حکیم را مطالعه نما که در ترقّیات مدنیت عالم انسانی تألیف نموده میگوید عقائد دینیّه از اعظم وسائط عالم مدنیت و انسانیت است چنانکه در این زمان ملاحظه میکنیم گروهی را که مسیحیانند چون در عقائد دینیّه ثابت و مستقیمند عوام این فرقه فیلسوف حقیقی هستند زیرا باخلاق و اطواری مزینند که اعظم فیلسوف بعد از زحمت و سلوک و ریاضت سنین کثیره تحصیل مینمایند عوام این فرقه در نهایت کمال بفضائل منجلی هستند انتهی

8 پس معلوم شد از برای عالم انسانی مربّی حقیقی عمومی لازم تا احزاب متفرقه را در ظلّ کلمه واحد جمع کند و ملل متخاصمه را از چشمه واحد بنوشاند و عداوت و بغضا را مبدل بحبّت و ولا نماید و جنگ و جدال را بصلح و سلام انجام دهد چنانچه حضرت رسول علیه الصّلوات و السّلام قبائل متحاربه متخاصمه متوحّشه عربان بادیه را بیکدیگر التیام داد و در ظلّ خیمه وحدت درآورد این بود که آن عربان بادیه ترقّی عظیم نمودند و در عالم کمالات معنویّه و صوریّه علم افراختند و عزّت ابدیه

and Assyria who were filled with the utmost hatred and enmity, uniting them at one fountain and establishing complete harmony among them.

یافتند و همچنین حضرت مسیح علیه السلام ملل متنافره متباغضه متخاصمه یونان و رومان و سریان کلدان آشوریان اجنبیانرا که در نهایت بغض و عداوت بودند بر معین واحد جمع کرد و ارتباط تام بخشید

- 9 Thus it is clear and evident that mankind needs a universal educator and teacher, and these are the holy Manifestations of God. Should some say, "We are among the elite and need no education," it would be like the elite officers of an army saying, "We are skilled in warfare and need no commander." It is obvious that such a claim is baseless. All members of the army, whether officers or ordinary soldiers, need a commander who serves as the general educator. This is sufficient proof for those who have ears to hear and are witnesses thereof.

9 پس واضح و معین شد که از برای عالم انسانی مربی و معلم عمومی لازم و آنان مظاهر مقدسه الهیه اند و اگر نفوسی گویند که ما از خاصانیم و احتیاج بتعلیم نداریم مثل آن است که خواص امرای لشکری بگویند ما در فنون حرب ماهریم محتاج بسردار نیستیم پس واضح است که این قول بی اساس است جمیع لشکر چه از خواص و چه از عوام کل محتاج بسردارند که مربی عمومی است و هذا كاف واف لمن القى السمع و هو شهید

- 10 And upon thee be the glory of the Most Glorious.

10 و علیک البهاء الأبهی

DAS.1913-09-11, MHMD2.049x, ABIE.304, BLO_PN#007, ADMS#068

MNMK#108 p.203, MJTB.057, MJDF.053, KHF.118, K HAB.037 (046), KHTB3.048, NJB_v05#07 p.001

ABU1804

Words to Isobel Chamberlain spoken around Sept. 1913 in Ramleh

"I have great hopes for the American people, but alas! as yet they do not understand the teachings of Baha'u'llah.

"One of the veils is literal interpretation. To penetrate the inner significances a mighty effort is needed."

When one in reading substitutes the symbolic or spiritual title of the great ones, the human temple fades and only reality remains.

The spirit of faith, the beloved, the spiritual ego, the friend, the adored one, the desired one, the rays of the sun of truth, the flame of reality, the radiations of the celestial world, the lord, the nightingale, etc., are all synonyms of the one reality of man.

“This,” says Abdul Baha, “has been the mission of all the divine messengers – to make man conscious of his eternal part.

“By God, who is the only God and there is no God but he, this servant swears the masters did not come that man should adore them, or worship them or acknowledge their prophethood. Nay, rather, the masters of all time have suffered for none other than this – the fleshly veils might be rent asunder and reality become manifest.

“Once again the dove of eternity hath descended from the rizwan of nearness to sing the long-forgotten melody in this gloomy and disastrous age. O, when will one arise and while listening to this song don the garment of selflessness and hasten to the precinct of the friend!”

BSC.443 #807x, ADP.030-031

AB10294

Date: 1913-Sep ca.

Rest ye assured that the Breathes of the Holy Spirit shall inspire you with the power of speech. Consequently loosen your tongues and speak in every meeting with undaunted courage.

First, before speaking, turn your faces toward Baha'u'llah, beg for the Confirmations of the Holy Spirit and then open your tongues and speak out whatever is dictated to your hearts. Speak with the utmost serenity, conviction and dignity.

I hope that day by day the circle of your meetings be enlarged and the investigators of Reality may listen to the proofs and arguments. With heart and soul I am with you in every meeting. Be ye confident.

DAS.1913-09-23, ABIE.349, BLO_PN#007

AB04762*To: Yuhanna Dawud**Date: 1913-Sep ca.*

- ¹ O dear friend! Your letter of September 9th of this year was received. You had written that, praise be to God, the holy fragrances are spreading and the handmaidens of the All-Merciful are engaged in the Great Glad-Tidings, like an overflowing cup - this is the gift of the Lord. Communication with the eminent and distinguished faithful friends causes boundless joy. Convey utmost respect to Mr. Moser and his esteemed wife. If they have established an Oriental library, surely the books, manuscripts, treatises and Tablets of Baha'u'llah and the Primal Point will adorn that library. And let there also be some of the eloquent and articulate words like pure water and honey and wine - meaning healing for the hearts of the wise - the manuscripts and books of Mirza Yahya, for these too are a source of lessons. And if you should make a journey to Iran and grace the gathering of the friends, surely you will become joyous and fulfilled. Convey most glorious greetings to the near handmaiden of God Nurmahall. And upon you be the Most Glorious Glory.

¹ ای دوست عزیز نامهٔ نهم سبتمبر سنهٔ حالیه وصول یافت مرقوم فرموده بودید که الحمد لله نفعات قدس در انتشار است و احباً و اماء رحمن مشغول بپشت کبری و مانند جام سرشار اینست موهبت پروردگار مخیره با اکبر اجله یاران با وفا سبب سرور بیتتی است بجناب مسیو موزر و خاتم محترمه شان نهایت احترام ابلاغ دار اگر چنانچه کتابخانه مشرقی تأسیس نمودند البته کتب و صحف و رسائل و الواح حضرت بهاء الله و حضرت نقطه اولی زینت آن کتابخانه خواهد بود قدری هم از کلمات فصیحیه بلیغه مانند آب زلال و شهد و شراب آسا یعنی شفای قلوب اولو الالباب صحف و زبر میرزا یحیی باشد آن نیز سبب عبرتست و اگر چنانچه شما سفری به ایران نمائید و محفل یاران بیارائید البته شادمان و کامران گردید امة الله المقربه نور محل را تحیت ابدع ابهی برسان و علیک البهاء الأبهی

- ² His honor Aqa Siyyid Asadu'llah has gone to the Caucasus for teaching.

² جناب آقا سید اسدالله بجهت تبلیغ به قفقاز رفته اند

MKT3.456, DAUD.07

AB02528*To: Joseph H Hannen, in Washington, DC**Date: 1913-Sep-01*

O thou who art firm in the Covenant!

Thy third report was received and its contents imparted the utmost exhilaration. The 19 days Feast was the Lord's Supper and its results are eternalized. Although physically Abdul Baha was far away but he was present in that meeting with heart and soul. Truly I say it was a glorious feast, perfect in

every way. Do ye not look upon the present, nay rather look ye in the future. The Lord's Supper of His Holiness Christ during the lifetime of that divine Light had no importance in the estimation of the public but consider how the rays of that Sun of Reality illumined that meeting afterward.

Convey the utmost kindness on my behalf to his honor Mr. Belmont and the respected maidservant of God, my beloved daughter Edna. I became most pleased with them, because they are assisted to render such a service.

Convey greeting to Edna Belmont and say: "Thou didst not let go the most great Bestowal of living four years in the household of Abdul Baha. It yielded results. Its results have been as follows: Thou art occupied with the services of the Kingdom of God. I was very grieved on account of the death of thy father but a person who has left behind a souvenir like unto thee is not dead but alive. Kiss the two cheeks of thy beloved child on my behalf."

In brief: O thou my kind friend, Mr Hannen! I am most pleased with thy services and I hope that these services of thine shall make thee a Standard in the Divine Kingdom. Announce the utmost kindness to Mrs. Hannen. If Mrs. Hannen can undertake to spread broadcast the diary letters which are forwarded to you from the East as regards the travel or sojourn of Abdul Baha it is very acceptable.

Convey the wonderful Abha greeting to the attracted maidservant of God Mrs. Dixon and the enkindled maidservant of God Mrs. Boyle and all the friends of God and the maidservants of the Merciful.

Upon thee be Baha El Abha!

DAS.1913-08-30, ABIE.257, BLO_PN#007

AB06240

To: Louise Waite, in Chicago

Date: 1913-Sep-01

O thou sweet-singing Shahnaz of the Baha'is!

The fragrant flower that thou hast sent from the land of Mashriku'l Adhkar is at this very moment in my hand and I am inhaling its sweet perfume.

If on Sundays you go to the ground of the Mashriku'l Adhkar and raise the melody of the Kingdom of God for those who are present it is very acceptable; but you must speak to them with infinite kindness; and there may exist such a love in your midst that it may influence them. Then they will see with their own eyes that you are distinguished from the rest of mankind, that you are overflowing with ecstasy and acclamation, and full with attraction and joy, especially thyself; because thou hast the Harp and lyre and art efficient in music. When the earthly music is joined with the heavenly music such happiness and acclamation become revealed in the hearts that the spirits will soar heavenward.

Upon thee be Baha El Ahba!

BLO_PT#052.27

ABU2533

Words spoken on 1913-Sep-01 in Ramleh

No matter how scientific a man may be, yet at times 'imagination' gains a power over his mind. For example, while the man is alive he is able to strike, to beat, to kill but you sleep with him in the same room. But when he is dead, [science] teaches us that he belongs to the mineral kingdom. He can neither beat, strike or kill. It lies there like a piece of stone, inanimate.

But you will not sleep with it in the same room. What is this? It is the power of imagination. It grips you with its imperial energy and overwhelms you with invisible force. All the convincing proofs of science will not conduce you to live in the same room with a dead corpse.

DAS.1913-09-01, ABIE.263, BLO_PN#007

ABU0973*Words spoken on 1913-Sep-02 in Ramleh*

The fathers and especially the mothers must always think how best they should educate their children; not how to fondle and embrace them and thus spoil them. By every means at their disposal they must knead with their growing bodies, souls, minds and spirits the basic principles of sincerity, love, trustfulness, obedience, true democracy and kindness toward all the races, thus, hereafter the world civilization may flow in one mighty current and the children of the future generation may secure the foundation of human solidarity and good-will.

From the tenderest childhood, the children must be taught by their mothers the love of God and the love of humanity; not the love of the humanity of Asia or the humanity of Europe or the humanity of America but the humanity of humanity.

There are some mothers who have a strange, inexplicable love for their children. One may call it the inversion of love or as we call it in Persia "bearish love". This kind of love does more injury to the child than good.

when I was in Acca, during the life of the Blessed Perfection I entrusted the son of one of the believers to a German Carpenter. After a month his mother went to Baha'u'llah and lamented and bemoaned that I want my son, because he is unhappy with the Carpenter, that he curses his religion. Baha'u'llah tells her "go to Aqa (the Master" and whatever he says act accordingly." She came to me and after telling her side of the story I told her:- "The Germans never curse any one. They are not accustomed to it." She went away and after another month she called again to Baha'u'llah with another complaint that this carpenter has forced his son to carry on his back a load of wheat. Again I told her that if he has done so it is for discipline. I satisfied her but she was murmuring inwardly. A few months rolled by and she returned with another set of complaints, frankly confessing that she does not want her son to be away from her, that he is the apple of her eyes. Realizing how selfish her love is for her son, I told her at last that I will not take him away, that he must stay with the carpenter for eight years till his apprenticeship is over. Well, she yields to the inexorable situation. After eight years of study he left his Master but his mother was very proud of him, everywhere praising his industry, because his work was demanded on every hand.

In short, the mothers must not think of themselves but of the progress of their children because upon the children of today - whether boys or girls - depend the moulding of the civilization of tomorrow.

DAS.1913-09-02, SW_v09#07 p.087-088, SW_v07#15 p.143-144, ABIE.267, BLO_PN#007

ABU1882

Words spoken on 1913-Sep-02 in Ramleh

“Once there was a theologian who took a sea trip. While he was walking on the deck and watching the calm sea, the captain passed by and inquired about his health. Our friend was so full of his theology that he asked the captain ‘Dost thou know theology?’ He answered ‘No’. ‘Then’ our student declared with much pompous dignity ‘half of thy life is lost’. The captain did not answer him but continued his walk. Another day the sea became very stormy and the ship was in danger in being wrecked. The captain called on the theologian and found him prostrated with sickness. ‘Dost thou know swimming?’ he asked. ‘No’. ‘Then, all thy life is lost.’ The captain thundered at him.”

And you could see the Master laughing. Then he quoted several of their metaphysical, hair-splitting axioms over each one of which they wrangle and dispute several months in their colleges.

“Another time” he said “a theological poet wrote a book after several years of hardships and privations and took it to a learned man to be read and corrected. He read the book and found out that its contents are very much like the cobwebs of a spider or the phantasmal imaginations of a sickly brain. Therefore he marked the first and the last page; thus conveying the idea that the book is not worth correcting.”

DAS.1913-09-02, SW_v09#18 p.210x, ABIE.269x, BLO_PN#007, STAB#154

ABU3095*Words to Persian students, spoken on 1913-Sep-03 in Ramleh*

You are very welcome! I was longing to see you but up to this time the way was not open. Was your vacation spent pleasantly in Haifa, on Mount Carmel?

The College of Beirut is very good. you cannot realize how the Persian students spent their time in profitless pursuits in London and Paris! Not only the Europeans look down upon them as members of an inferior race and half-civilized but they (the students) confirm them in this opinion by indulging in questionable pleasures and vices of the European lower society. They hardly do any study. The major part of their lives is spent in the gratification of the appetites, sensuality, dancing halls and theatres, wine drinking, association with undesirable stratum of the community in which they live and leading an insipid, voluptuous and profligate life, ruinous to themselves and the nations alike.

DAS.1913-09-03, SW_v08#12 p.143x, ABIE.272x, BLO_PN#007

ABU2960*Words spoken on 1913-Sep-04 in Ramleh*

Chastity and purity of life are the two divine standards of the spiritual and moral law. The greater the aim of man the nobler his purpose.

A man must ever be thoughtful of others and be polite and courteous toward his fellow-beings. This will win for him the good pleasure of the Lord and the satisfaction of the general public.

One's sitting and rising, speech and conversation, social intercourse and communication should be based upon a firm foundation and be conducive to the glory of the world of humanity.

DAS.1913-09-04, SW_v08#02 p.026, ABIE.277, BLO_PN#007

AB06722*To: Fred Sr Mortensen, in Minneapolis**Date: 1913-Sep-05*

O illumined youth! Your letter was received and reading it brought joy, for its expressions were evidence of faith and its meanings were proof of firmness in the Covenant. Your journey from Minneapolis to Green Acre will not be forgotten and its mention will remain forever in the books and tablets. Therefore be happy that, praise be to God, you have an illumined heart and a spirit quickened by the divine breath.

Convey my greetings, longing and respect to the editor of Labor Review and say that in future centuries your journal will surpass all the journals of the world, for you have announced the Kingdom of Abha, and I hope you will succeed in promoting the teachings of Baha'u'llah. Then you will observe that this journal has become a brilliant star and the cause of enlightenment of human hearts.

And upon you be greetings and praise.

SW_v07#17 p.167-168

ABU2387*Words spoken on 1913-Sep-05 in Ramleh*

The program of such fête days must be so prepared as to yield a permanent result. As they are days of freedom from work and worry the leaders of communities must discuss such problems which may be beneficial to the individuals and the outcomes of which be eternal.

They must be occupied with prayers and thanksgiving, commemorate the True One, and be grateful to the Favors and Bounties of God, Our Glorious Lord...

DAS.1913-09-05, ABIE.282, BLO_PN#007

ABU2386*Words to Persian students, spoken on 1913-Sep-05 in Ramleh*

The people of this country are not interested to read these articles and addresses and if you ask from those few who have read about their contents, the only answer they give you is 'Very excellent', 'very good'. However, they read the most unimportant news of the day. There are not thinking of those principles which will upbuild the future civilization of mankind; although they are all acknowledging to the fact that the world of humanity is in great danger and is going through a most crucial period.

Although wars may cease temporarily, yet there is an invisible war constantly carried out which is a tremendous economic loss. These unseen drains have broken the financial back of the nations. They do not know by what means or instrument the comity of nations or the peace of the world can be achieved.

Then he told me to have the letters ready and in a few moments I was following him toward the garden. He was glad to be away from the people for two or three hours revealing Tablets for friends beyond the seas. The breeze was wafting through the branches, the weather was cool and the white pearls of remembrances and counsels were cast on the shores of human lives.

DAS.1913-09-05, ABIE.281, BLO_PN#007

AB10575*To: Jean B Masson, in Chicago**Date: 1913-Sep-05*

Regarding the education of those two daughters D... and M.... If thou givest true Baha'i education to those two young trees in the garden of Abha, know thou of a certainty that the highest glory, prosperity and success will become ready and prepared for them. This is the cause of everlasting honor.

SW_v09#07 p.088x

AB11090*Date: 1913-Sep-08*

Any Persian, whether Baha'i, or belonging to the ancient religions of Persia—in short, any Persian—without carrying in his hand a letter either in my handwriting, or signed with my signature, the believers must not associate with him or speak to him, even if he is Shoghi Effendi or Rouhi Effendi (the two grandsons of 'Abdu'l-Baha). The friends must demand of him before anything else, his credential letter, written in my handwriting, or signed with my signature.

SW_v06#12 p.095, BSTW#073c

AB10276*To: Grace Foster, in Chicago**Date: 1913-Sep-09*

O thou who art a seeker of Reality!

Verily I pray God to make thee firm in the Love of El-Baha and steadfast in the Covenant, - for the tests are severe, severe! Remember thou that Judas Iscariot was the head of the disciples, and their example. How then his feet stumbled and he fell from the Path, so that he shed the blood of Christ! Verily herein is a lesson for those who are mindful.

Upon thee be greeting and praise.

BSTW#374

ABU0630

Words to Jinab-i-Hizari et al, spoken on 1913-Sep-10 in Ramleh

- 1 Today it was very hot. The Apostle hath said: "O God, make our summer truly summer, and our winter truly winter"; that is, cause our summer to be as summer, and our winter to be as winter. For when this is not so, sickness is engendered; and this heat removeth moisture and microbes.

1 امروز خیلی گرم بود. حضرت رسول فرموده است، "اللهم اجعل صيفنا صيف و شياثنا شيا"، یعنی تابستان ما را تابستان و زمستان ما با زمستان نما. هر گاه اینطور نشود تولید مرض می شود و این گرما رفع رطوبت و میکروب می کند.
- 2 Afterwards He said: Mirza Mihdi, the Truth hath no quarrel with the creatures; it is the creatures who quarrel with the Truth. There is a difference between divergence and opposition. The Prophets differ one from another in their several dispensations; the people raise objections. The Prophets do not oppose one another. For example, Christ confirmed the Law of Moses; and the Primal Point—may my spirit be a sacrifice unto Him—showed the utmost humility and lowliness toward the Apostle of God and the Imams of guidance. He even said: "One night I dreamt that Musa ibn Ja'far gave me a sweetmeat—that is, a cardamom comfit. I ate that sweetmeat, and this knowledge thereafter reached me."

2 بعد فرمودند میرزا مهدی، حق معارضه با خلق ندارد؛ خلق معارضه با حق دارند. فرق است میان تبایت و تعارض. انبیاء تباین دارند؛ خلق اعتراض می کنندم انبیاء مخالفت ندارند. مثلاً حضرت عیسی شریعت موسی را تصدیق کرد و نقطه اولی روحی له الفدا حضرت رسول و ائمه هدی را نهایت خضوع و خشوع داشت. حتی فرمودند شی خواب دیدم موسی ابن جعفر نقل به من داد، یعنی نقلِ هِل. نقل را خوردم، این علم، بعد به من رسید.
- 3 Aqa Mirza Mihdi said: "My Lord, are these blessed utterances recorded anywhere, or not?"

3 آ میرزا مهدی عرض کرد، قربان این بیانات مبراک در جایی ثبت است یا نه؟
- 4 He replied: They are in the blessed Writings. The Primal Point saith in one of His prayers: "I ask forgiveness that I should know Thee; I ask forgiveness that I should make mention of Thee and praise Thee, for Thou art sanctified above the knowledge of any other than Thyself. I ask forgiveness that I should know Thy Messenger; I ask forgiveness that I should know Thy chosen ones; I ask forgiveness that I should know Thy believers; and I ask forgiveness that I should become the dust beneath the feet of Thy believers."

4 فرمودند در آثار مبارک است. فرمودند نقطه اولی در مناجات خود می فرماید، استغفار می نمایم که عارف شوم به تو؛ استغفار می کنم که تو را ذکر و ثنا نمایم چه که تو مقدسی از عرفان غیر؛ استغفار می نمایم که عارف به رسول تو شوم و استغفار می نمایم که عارف به اولیای تو شوم و استغفار می نمایم عارف مؤمنان تو شوم و استغفار می نمایم خاکِ پا مؤمنان تو شوم.
- 5 The Exalted One—may my spirit be a sacrifice unto Him—was content with the station of Babhood, but the people accepted it not. He said, "I am the Remnant of God," yet the people accepted it not.

5 حضرت اعلی روحی له الفدا به باییت راضی شد؛ خلق قبول نکردند. فرمودند من بقیه اللهم؛ خلق قبول نکردند.
- 6 A father may chastise his children, but this chastisement proceedeth from love; whereas the chastisement of others ariseth from enmity. A teacher traineth and reproacheth his pupils, and this proceedeth from love; yet the children are pleased at the teacher's death. Thus, when they hear that the teacher hath fallen ill, they rejoice and make merry. Likewise, when the physician giveth the patient a bitter medicine, the patient

6 پدر اولاد را زجر می کند، ولی این زجر پدر ناشی از محبت است؛ زجر دیگران از روی عداوت. معلم تلامذه را تربیت و توبیخ می کند و این ناشی از محبت است، ولی اطفال راضی به مرگ معلم. چنانچه می شنوند معلم ناخوش شده؛ ذوق می کنند و شادمانی می نمایند. چنانچه طبیب مریض

crieth out and lamenteth, saying: "I wanted not this bitter draught," and counteth the physician as an enemy. The physician protecteth him, yet the patient complaineth and is not content. But this protective treatment springeth from love, while the patient's complaint proceedeth from ignorance.

را دواى تلخ مى دهد مريض داد و فرياد مى كند كه اين دواى تلخ را نمى خواستم و طبيب را دشمن مى شمرد و طبيب حمايت مى كند مريض جزع مى كند و راضى نيست. ولى اين حمايت گرفتن ناشى از محبت است و جزع نمودن مريض از جهالت.

- 7 The Prophets—even the Exalted One—made mention of negation and affirmation, of the goodly tree and the evil tree. But the Ancient Beauty—exalted be His most mighty remembrance—removed the word of negation. He said: Ye are all the fruits of one tree and the leaves of one branch. At most, some are sick and must be healed; they are ignorant and must through training be made wise; they are untaught and must be made learned. He raised no objection against any soul. In the protection of God.

7 انبياء حتىّ حضرت اعلى، ذكر نفى و اثابات و شجرة طيبة و شجرة خبيثة فرمودند، ولى جمال قدم جل ذكره الا عظم كلمه نفى را برداشت. فرمودند همه باريك داريد و برگ يك شاخسار منتهى بعضى مريضند بايد شفا داد؛ نادانند بايد به تربيت دانا كرد؛ جاهلند بايد عالم كرد. به نفسى اعتراض فرمودند. فى امان الله.

MUH3.224

AB12668

To: Alice Schwarz, in Stuttgart

Date: 1913-Sep-11

O my dear daughter! Your letter was received and caused the utmost joy. Name your dear daughter Faridih, and your elder son Faridun, and your younger son Bahram. I hope to meet you again. Convey most wonderful Abha greetings to all the friends. Therefore, I hope you will strive with heart and soul to become the cause of guidance to the people. And upon thee be the Most Glorious Glory!

اى دختر عزيز من نامهات رسيد و نهايت سرور حاصل شد دختر عزيزت را نام فريده بنه و پسر بزرگ را فريدون و پسر كوچك را بهرام اميدوارم كه باز تو را ملاقات كنم بجمع احبا تحيت ابدع ابهى برسان پس اميدوارم كه به جان و دل بكوشى تا سبب هدايت ناس گردى و عليك البهاء الابهى

BBBD.257

BBBD.255

AB06569*To: Horace Holley, in Paris**Date: 1913-Sep-12*

O son of the Kingdom!

The book which you had written and sent has arrived, and the friends are busy reading it and highly praise and commend your book. God willing, when it is translated I will read it too. Give thanks to God that you are assisted and confirmed, and your purpose is service to the Most Glorious Kingdom and promotion of the teachings of Baha'u'llah.

Although the glory and greatness of this service is not apparent now, in future centuries it will acquire tremendous importance and will attract the attention of the greatest authors of the world. Therefore, strive as much as you can in this service so that it may become the cause of your eternal glory and you may shine like a candle in the Abha Kingdom and become like a brilliant star.

And upon you be the Most Glorious Glory.

DAS.1913-09-12, SW_v04#16 p.274, ABIE.309, BLO_PN#007

AB07387*To: Sara Louisa Blomfield, in London**Date: 1913-Sep-12*

- ¹ O my heavenly daughter! From the day I departed London until now, I have not forgotten thee for a moment. Thou hast ever been and remain in my thoughts. I cherish the hope that, through the blessings and confirmations of God, thou mayest day by day become more illumined and draw nearer to Him, that the confirmations of the Holy Spirit may reach thee, that thy words may touch the hearts and become the cause of the guidance of the souls, and that, through the protection and help vouchsafed by Baha'u'llah, thou mayest raise aloft in London a blazing torch that may endure eternally and cause that land to become illumined.

¹ ای دختر ملکوتی من از روزی که از لندن سفر کردم الی الآن دقیقه‌ئی آن خانم محترمه را فراموش ننموده‌ام همیشه بیاد شما بوده و هستم و از تأییدات الهیه و توفیقات صمدانیه امیدم چنانست که روز بروز روشنتر گردی و بخدا نزدیکتر شوی و تأییدات روح القدس بتو برسد و نطق در قلوب تأثیر نماید و سبب هدایت نفوس گردد و بعون و عنایت بهاءالله یک مشعله نورانی در لندن برافروزی که ابدی باشد و سبب روشنائی آن اقلیم گردد

2 Upon thee be the glory of the Most Glorious.

2 و عليك البهاء الأبهى

LBLT.163

BRL_DAK#0124

AB08890

To: Annie Belle Killius, in Spokane

Date: 1913-Sep-12

O thou who art attracted with the Love of God!

Thy letter was like the mirror in which were reflected the pictures of Divine Confirmations. Thou hast a heart which is turned toward the Kingdom of Abha, a spirit rejoiced by the Glad-Tidings of God and eyes illumined by beholding the Lights of God. Your aim is to render a service to the world of reality. Pure intention is the magnet of heavenly assistance and the means of attracting Great Power. I beg of God to become confirmed and assisted therein.

Upon thee be Baha El Abha!

DAS.1913-09-12, ABIE.310, BLO_PN#007

AB02843

To: To a Christian minister, in Washington, DC

Date: 1913-Sep-13

O respected personage, thou seeker of Reality!

Thy letter was received. It was not a letter but a mirror in which was reflected the images of Reality. Therefore, through its reading and perusal the happiness of the heart was obtained. If the earthly house is destroyed, be thou not sad—may the palace of the Kingdom be upraised!

O thou bird of Reality! If thy terrestrial nest is ruined, be thou not unhappy—the heavenly nest is destined for thee. His Holiness, the Christ, the Holy Manifestations and the apostles possessed no nest whatsoever in this mortal world but in the universe of God, a glorious palace. It is hoped that through

the Divine Bestowal, in a lofty station, in the universe of God, a radiant palace may become prepared for thee.

Consider that the palaces of former kings, from the day of Adam to the present time, are destroyed and ravaged by the relentless hand of time, but the towering palace of the believers of God are eternally built and never subject to destruction. Reflect carefully and thou shalt observe that all the foundations are uprooted but the foundation of apostles of Jesus, which is becoming firmer and loftier day by day.

It is my hope that thou shalt likewise lay the basis of such a lofty palace. The foundation of this palace is to summon the people to the Call of the Kingdom of God; its galleries are the Principles of Baha'u'llah and its decorations the writings of the world of humanity; its radiant lamps are the lights of the Divine Kingdom.

Therefore, strive as much as thou canst to quicken the dead souls, to guide the erring ones, to cause to drink those who are thirsty and invite those who are hungry to sit around the heavenly table and partake of the Divine Food.

Upon thee be Baha-el-Abha!

DAS.1913-09-12x, SW_v04#13 p.223, ABIE.310x, BLO_PN#007

AB05975

To: Unknown, in Ramleh

Date: 1913-Sep-16

O Thou sign of Guidance! Thank thou God that thou hast advanced out of the region of darkness toward the center of Lights and after crossing the desert of mirage thou hast reached to the sweet, cool and salubrious spring. The rays of Guidance thou hast beheld in the horizon of Unity and in the Valley of Safety from the Blessed Tree thou didst hear the soul-refreshing Call of God. The Honey of the Love of God thou tasted and thou art intoxicated with the cup of the Wine of Knowledge of God.

Now is the time that thou mayst become the associate of the known and unknown and at every moment thou mayst raise the cry of ya-Baha-El Abha. Unloose thy tongue, in the most great guidance, give hearing to the deaf, sight to the blind

and speech to the dumb. Bestow exhilaration and rejoicing to the lukewarm and happiness and joy to the despondent. Confer intelligence to the heedless, awake the sleepy ones, cause to drink those who are thirsty, guide the erring ones, make confident those who are deprived and reinforce those who are weak.

Verily Thy Lord will assist thee and help thee, will inspire thee with the Breaths of the Holy Spirit and will cause thee to utter the proofs and arguments of Thy Lord with great penetration and conviction.

DAS.1913-09-16, SW_v08#08 p.102-103x, ABIE.323, BLO_PN#007

ABU0358

Words to Jinab-i-Hizari et al, spoken on 1913-Sep-17 in Ramleh

- 1 Praise be to God that in these years of war, the friends, wherever they were, remained protected. We do not say that in the next world things will become good for you, that Paradise will be given to you. Rather, we say that your affairs here, whenever you enter beneath the shadow of the Covenant, will become good and your worldly affairs will become orderly and well-arranged. All nations in these years of war fell into hardship and difficulty except the friends; wherever they were, they were at ease.

1 الحمدلله در این سنوات جنگ احباء در هر جگای بودند محفوظ ماندند. ما نمی گوئیم آن دنیا باری شما خوب خواهد شد، بهشت به شما داده خواهد شد. بلکه می گوئیم امورات شما در اینجا، هر گاه در ظلّ عهد و میثاق در آید خوب خواهد شد امورات ملکی شما مرتب و منظم می گردد. همه ملل در این سنین جیگ به مشقت و زحمت افتدند مگر احباء؛ در هر جا بودند راحت بودند.
- 2 Mirza Mehdi submitted that in Tehran one hundred and eighty thousand people died the previous year from hunger and famine; yet all the friends in Tehran were, praise be to God, living in comfort and the friends watched over one another so that the poor among the believers would not suffer. He said this is due to the teachings of the Blessed Beauty. The friends acted upon them and found comfort. Whoever desires comfort must hold fast to the teachings of the Blessed Beauty and remain firm and steadfast in the Covenant.

2 آمیرزا مهدی عرض کرد، قربان صد و هشتاد هزار نفر در طهران در سنه قبل مردند از گرسنگی و قحطی؛ احباب طهران کلّ الحمدلله در رفاه بودند و دوستان مراقب یکدیگر بودند که به فقرای احباب بد نگذرد. فرمودند این ای تعالیم جمال مبارک است. احباب عمل نمودند راحت شدند هر که راحت بخواهد باید به تعالیم جمال مبارک متمسک شود و بر عهد و میثاق ثابت و مستقیم ماند.
- 3 Afterwards He said: The friends of Adana and Alexandretta have, in these years of war, acted well. I am pleased with them.

3 بعد فرمودند، احباب اطنه و اسکندرونه در این سنین جنگ خوب حرکت کردند، من از آنها راضی هستم.

- 4 Then He turned to Aqa Ni'matu'llah and said: How are the Nusayris of Adana? If someone were acquainted with their doctrines and could converse with them, it would be good. But they conceal their beliefs. Like the Armenian community, they allow no one access to themselves. Yet if a person possessed knowledge of their tenets, he could teach them. They say that 'Ali is God; they believe in God in a human temple, and for this reason they are near.
- 5 Aqa Mirza Mihdi said: The persuasion of the Iranian 'Ali-Allahis is metempsychosist; they believe in God in a human temple, and they have greatly acknowledged this blessed Cause.
- 6 He said: They are aflame and simple-hearted, but they have no connection with these Nusayris of these regions. The superstitions of the Nusayris of these parts are many.
- 7 Among other things, they say that 'Ali had no outward form; that 'Ali was as a mirror; that God was manifested therein—that is, was represented therein—even as God saith in the Qur'an concerning Christ: "Then he appeared unto her in the form of a perfect man"¹; that is, the angel was represented in the form of a man, and Mary beheld no outward reality. It is like an image seen in a mirror, which hath no external form. From afar a person appeareth to the sight; when thou drawest near, there is nothing. It is represented in a form. Some do not believe that 'Ali had an existence at all—that he had a being, a wife, or children. They greatly extol the rainbow, whereas a rainbow can be produced.
- 8 Aqa Mirza Mehdi submitted, "In the Torah one of the prophets says to his people that this rainbow shall be a sign between you that whenever you see the rainbow you should remember me, whereas whenever there is sun and rain, this rainbow forms in the sky."
- 9 He stated that this is so, but the Torah that is in the hands of people is not the complete heavenly Book. For instance, it states 'Moses said thus.' What has this to do with a heavenly Book, and what has something written after Moses to do with Moses? These are additions that historians have appended to
- 4 بعد خطاب به آقا نعمت الله کردند و فرمودند نصیری های اطنه چطورند؟ اگر یک نفر از قانونشان اطلاع داشته باشد، صحبت بکند خوب است، اما مطلب خودشان را مستور می دارند، مثل طائفة ارمنی کسی را به خود راه نمی دهند ولی اگر کسی اطلاع داشته باشد می تواند آنها را تبلیغ کند. می گویند علی خدا است خدا را در هیکل بشری معتقدند و به این جهت نزدیکند.
- 5 آقا میرزا مهدی عرض کرد مشرب علی اللهی ایرانی تناقضی است، خدا را در حیکل بشری معتقدند و خیلی هم تصدیق این امر مبراک را کردند.
- 6 فرمودند آنها با اشتعال و ساده اند ولی دخی به این نصیری های این حدود ندارد؛ موهومات نصیری های این حدود خیلی است.
- 7 از جمله می گویند علی صورت خارجی نداشته است؛ علی به منزله مرات بوده است؛ خدا دراز تجلی کرده، یعنی مثل شده، چنانچه خداوند در قرآن در خصوص حضرت مسیح می فرماید، "فتمثل لها بشراً سوياً" (سوره مریم، آیه 17)؛ یعنی ملک به صورت بشر مثل شد و مریم صورت خارجی نداشت؛ مثل عکسی که در آینه مشهود باشد صورت خارجی ندارد، از دور شخص به نظر می آید. مثل به صورتی چون نزدیک می روی هیچ نبود. بعضی معتقد به وجود علی نیستند که وجودی داشته باشد، عیالی داشته باشد، اولادی داشته باشد. قوس و قزح را خیلی ستایش می کنند و حال آن که قوس و قزح را می شود تشکیل داد.
- 8 آقا میرزا مهدی عرض کرد، قربان در تورات قوس و قزح را یکی از پیغمبران به قوم خویش می فرماید این میانه شما نشانه باشد که هر وقت قوس و قزح را می بینید مرا یاد آورید و حال آن که هر گاه آفتاب و باران شود، این قوس و قزح در آسمان تشکیل می شود.
- 9 فرمودند، چنین است، ولی تورات آنچه در دست مردم است، تمام کتب آسمانی نیست؛ مثلاً می نویسند موسی چنین گفت. این چه دخی به کتب آسمانی دارد و چیزی که بعد از موسی نوشته شده

¹Qur'an 19:17.

the Torah. The Torah is that Book of Deuteronomy which contains the laws.

چه دخلی به موسی دارد. اینها را مورّخین به تورات ملحق نموده اند. تورات همان گلاب مثنی است که در او احکام است.

- 10 He inquired of Aqa Mirza Mihdi about the condition of the people of China. Aqa Mirza Mihdi responded. Then He said it would be good for the Muslims to teach the Chinese. As soon as a few are taught, the Blessed Cause will afterward spread in China.

10 از آقا میرزا مهدی از حال اهالی چین استفسار فرمودند. آقا میرزا مهدی جواب داد. بعد فرمودند، خوب است مسلمان ها چینی ها را تبلیغ کنند. همین که چند نفر تبلیغ شدند بعد امر مبارک در چین منتشر خواهد شد.

- 11 People object as to why we are content with some; they do not oppose us, and we do not oppose them. Why should we not love anyone who is firm in the Covenant? God hath said in the Qur'an: "Unto every nation have we appointed certain rites which they observe. Therefore, let them not dispute with thee concerning this matter, but invite them unto thy Lord, for thou art assuredly on the right way."²; For every nation there is a path they follow, let them not contend with thee, summon them unto God, and if they accept, well and good, if not, leave them be. "I worship not that which ye worship, nor will ye worship that which I worship... Unto you your religion, and unto me my religion."³.

11 مردم اعتراض می کنند که ما چرا از بعضی راضی هستیم؛ تعرض ندارند، ما به آنها تعرض نداریم. هر کسی که به عهد و میثاق ثابت است، ما چرا دوست نداشته باشیم. خداوند در قرآن فرموده: "لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُكَ فِي الْأَمْرِ وَأَدْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٌ" [سوره حج، آیه 67]؛ برای هر امتی مسلکی است که به آن راه می روند نزاع نکنند با تو آنها را به خدا دعوت کن، اگر قبول گردند فنعم المطاوب والاّ به او واگذارید. "لَا أُعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أُعْبُدُ... لَكُمْ دِينُكُمْ وَلِيَ الدِّينَ" [سوره کافرون، آیات 2-3 و 6]

- 12 The gathering concluded until the seventeenth week, which, God willing, shall arrive.

12 . محفل خاتمه یافت تا هفته هفدهم که إنشاءالله برسد.

MUH3.225-226

ABU2322

Words spoken on 1913-Sep-18 in Ramleh

One of the believers had asked him what should he do, what course of action should he take up. With a tone of impatience in his voice he said: - "Write to him to go to teach the Cause, spread the coming of the Kingdom and herald the dawn of the Sun of Reality. To convey the message is a confirmed matter. Whosoever arises in this service, the angels of the Supreme Concourse will always aid him.

²Qur'an 22:67.

³Qur'an 109:2-6.

It is true that the friends will do everything in their power to help a person who devotes all his time to the service of the Cause but let there be no doubt on this subject that in this movement there are no regular salaried teachers. A payed [sic] teacher will not be able to accomplish as much work as if he were independent.

We desire to have teachers in this Cause who sacrifice all their belongings, possessions, heart, life and spirit to the Cause of God. This will be very effective. The Cause must be promulgated with devotion and personal sacrifice and not through financial operations.”

DAS.1913-09-18, ABIE.328, BLO_PN#007

ABU3570

Words spoken on 1913-Sep-18 in Ramleh

It is necessary to joke now and then. Joking is the salt of conversation.

DAS.1913-09-18, ABIE.329, BLO_PN#007

ABU1439

Words spoken on 1913-Sep-19 in Ramleh

After speaking and reciting several stories of the life of Acca, he reverted to the rosegarden expressing his love and admiration for roses.

“Outside of Teheran” he said “We had a great park planted by the Father of the Beloved Perfection. This was a wonderful garden. It contained our gates, Eastern, Western, Northern and Southern. As you entered the Eastern gate, the Western gate was visible, similarly from the Northern you can see the Southern gate, In the Center of the garden a great throne was built and 4 straight avenues branching off toward the gates,- so that you could see all the four gates as you sat on that throne. On both sides of these avenues, poplar trees were planted to the

number of ten thousand. These trees rising erect and majestic toward the sky. Under these trees thousands of rose bushes were planted, the fragrance of which filled the air. Often we used to sleep at night on this throne. The moon clear, full, silvery stone upon us, the galaxies of the stars shedding their rays, now faintly and again with a lustrous twinkle over the calm and mystic scene of the garden. Long before sunrise, I would open my eyes admiring with wonder this infinite universe of God. Then all at once the nightingales, in sweet melodies break into sweet concert of divine music, the gentle murmur of the rills flowing on all rides reached to the ears and the zephyr passing through the leaves making the noise of a soft sweeping handclap and applause. In the early morning the blessed Perfection would rise and prepare tea for all of us and while the sun was dawning from the Eastern horizon we were gathered around him, drinking tea and enjoying the heavenly scene all around us”.

Then he started to walk through the rose-garden, now and then standing before a rose bush, deeply contemplating its construction and petals. Looking at a rose which was very much like an American beauty he said:-

“When we arrived in Constantinople it was just at this season. The garden of the house wherein we lived contained one rose-bush over one branch of which one rose bloomed forth after sunset. The believers having not seen roses at this season were overjoyed and till late at night were gathered around it.”

DAS.1913-09-19, SW_v09#16 p.184, ABIE.334, BLO_PN#007

ABU1588

Words spoken on 1913-Sep-19 in Ramleh

There was a time when Persia was like a fragrant Bouquet perfuming all the nostrils and she was the center of the glory and honor of the world of humanity. The inhabitants of Persia from a social, industrial, political and moral standpoint were superior to the rest of mankind.

Now the conditions are changed and the same lofty standard is not kept waving aloft. Like a great giant she is prostrated on the ground while groaning with a pitiful voice. If the Persians

could clearly see the sad and gloomy state of their country they would weep bitter tears of remorse. They are all self-occupied.

But it is a natural and divine law that when a nation or a country goes down, down to the lowest degree of degradation, then God in his bounty will come to her help, uplifting her and raising her to the highest zenith of glory. As Persia has experienced these sad events, the Lord in his Mercy has willed it to illumine that country and it is assured that her future condition will be more glorious than the past and that she may advance greatly along the path of science, industry and arts.

Now God has purposed that you may become the means of this reformation. Strive day and night that Persia may become enlightened. Equip yourselves with practical education so that Persia may be benefited through you. The Confirmations of Abha will always descend upon you. If a person studies all the sciences and arts, without heavenly Confirmations, he will not be able to accomplish very much. Now I hope you will become the Cause of moral and scientific advancement of all the Persians.

DAS.1913-09-19, ABIE.332, BLO_PN#007

ABU2933

Words spoken on 1913-Sep-19 in Ramleh

When one goes out to teach he should think of all these things. He must be prepared at all times for whatever comes in the path of God.

During the many years that I was in prison each moment we were living under the sword. We felt that perhaps tomorrow or tonight or in an hour or on this very hour an order may come from the Sultan to kill all of us. We never went to bed a single night of that time thinking to see the morrow!

DAS.1913-09-19, ABIE.338, PN_1913 p014, BLO_PN#007

ABU3175*Words to Badi Bushru'i and other students, Ramleh, 1913-Sep-19*

...translate at least one page every day, either from English into Persian or from Persian into English, thus they may gain efficiency in this line of work. He recommended that in the future when the means are provided a committee of translators be organized of both nationalities who know the two languages well in addition to Arabic. Then the Tablets will be properly translated.

DAS.1913-09-19, ABIE.331, BLO_PN#007

AB11619*Cablegram dated 1913-Sep-19**To: Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said**Date: 1913-Sep-19*

Send Mrs. Fraser to Ramleh.

DAS.1913-09-18, ABIE.330, BLO_PN#007

ABU1920*Words spoken on 1913-Sep-21 in Ramleh*

How complex is the life of the present age and how much more complex we are making it daily! The needs of humanity seem never to come to an end. The more men accumulate the more they want. There is only one way of freedom and that is by shutting one's eyes and heart to all these things which distract the mind.

The Arab of the desert teaches us a great lesson in the simple life. Living as he does in the waste Sahara he lacks all the means of life except a crude tent, a rug or mat, a caldron, a sword hanging to the inside pole of the tent and a javelin tied

to the outside pole. This is all his furniture. Then, if he is wealthy he has a mare, or a horse, a few camels and maybe adjoining his tent a palm grove. It never occurs to his mind that there is anything else in this world. He is happy and has no worries.

His food consists of a bowl of milk and a few dates and he may well wonder at the city man, how he can digest all the different kind of dishes with their flavors and spices. His thought is peaceful and serene, contrary to the city people who are always haunted by the nightmare of livelihood

DAS.1913-09-21, SW_v08#02 p.017-018, ABIE.343, BLO_PN#007

AB08470

To: Unknown, in Germany

Date: 1913-Sep-22 ca.

O thou respected youth!

How many holy souls in the past ages have longed most intensively just to hear the name of the Divine Kingdom and be living during the Day of the Promised One of all the nations of the world; but they passed away and left this world with utter regret; because they did not attain to their wish. In this radiant Century God has so confirmed thee that thou mayst step into the Universe of Life, be trained in the Cradle of God's Protection and Preservation, suck the milk of tenderness from the breast of Providence and take a share and a portion from the Light of Guidance. Consider what a great Favor is this! What a wonderful Bounty is this! Therefore loosen thy tongue in the glorification of this most Great Bestowal and summon the people to the Kingdom of God, so that others may receive a goodly portion from this Holy Cause.

DAS.1913-09-22, ABIE.347, BLO_PN#007

AB12137

To: Alma Knobloch, in Leipzig

Date: 1913-Sep-23

- 1 O thou spreader of the Fragrances of God! O thou herald of the Kingdom of God! 1 ای ناشر نفحات الله ای منادی بملکوت الله
- 2 Thy letter was received from Leipzig. Praise be to God that the heavenly Confirmations and the Breaths of the Holy Spirit are thy supporters and helpers and the Bestowals of His Holiness Baha'u'llah the vanguards of thy army. Therefore in whichever city thou didst enter thou didst become victorious. His Holiness Baha-ollah hath chosen thee from amongst the daughters of America so that throughout the cities of Germany thou mayest summon the people to the Kingdom of God. 2 نامه شما از لایپزیگ رسید الحمد لله تاییدات آسمانی و نفثات روح القدس معین و ظهیر تو است و الطاف حضرت بهاء الله طلیعه لشکر تو لهذا بهر شهری رسیدی فتوحات نمودی حضرت بهاء الله ترا از میان دختران امریکا انتخاب فرمود تا در این شهرها ندا بملکوت الله نمائی
- 3 Praise be to God that Frau Lycia Bauer and Frauline Döring became likewise assisted in the service of the Kingdom and with the utmost joy imparted the Glad-Tidings of the Kingdom of Abha. 3 الحمد لله مسس لیسیا بازر و مس دورینگ نیز بخدمت ملکوت موفق شدند و در نهایت سرور بشارت بملکوت ابهی دادند
- 4 Convey the utmost kindness on my behalf to the members of the family of Frey and say: 'This is the first house in that city upon which the splendor of the Favor of the Divine Beauty, His Holiness Baha-ollah is cast!' 4 باعضاء عاقله فری نهایت مهربانی از قبل من ابلاغ دار و بگو این اول خانه نیست در آن شهر که بر آن پرتو عنایت جمال الهی حضرت بهاء الله افتاده
- 5 Convey on my behalf the love of heart and soul to Herr Steinmetz and say: "Thank thou God that He has accepted thee in His Kingdom. Thou art one of the chosen ones and thy head is crowned with the diadem of the Most Great Guidance whose brilliant gems shall illumine the future generations and cycles." 5 مستر آشتاین متر را از قبل من محبت دل و جان برسان و بگو شکر کن خدا را که ترا در ملکوت خویش قبول نمود و از مختارین کرد و تاجی از هدایت کبری بر سر تو نهاد که جواهر زواهرش قرون و اعصار را روشن نماید
- 6 Convey on my behalf the wonderful Abha greeting to Miss Pollack, Frau Genim and Frauline Marie Plessner and say: "It was through the Grace of the Holy Spirit that the Call of the Kingdom of Abha reached your ears and confirmed you in such a great Cause." 6 بامه الله مس پولاک و مسس گیم و مسس ماری از قبل من تحیت ابدع ابهی برسان و بگو این از فیض روح القدس بود که نداء ملکوت ابهی بگوش شما رسید و شما را بچنین امر عظیمی موفق کرد
- 7 Announce on my behalf the wonderful Abha greeting to Herr Plessner and Frauline Eva Schwarz and say: "I hope you may become enkindled like two lamps with the Light of the Love of God." 7 بمستر پلسنر و مس اوا شوارز تحیت ابدع ابهی برسان و بگو امیدوارم که بنور محبت الله مانند دو شمع برافروزید
- 8 Convey the wonderful Abha greeting to his honor Herr Albert Lutz and his sister, Frau Blättner and her family, Frauline Seigruaid, Herr and Frau Kurt Doring, Herr and Frau Fritz Scholg, Helmut and Erngoth, Herr Authur Rössler, Frauline Mary Telle, his honor Mr. R. Munzing, the maidservant of God 8 و بجناب مستر آلبرت لوتس و همشیره او و جناب فرو بلاتنر و عاقله او و بجناب فرولین سیگ وارد و بجناب و مسس شولز و بجناب هلموت و ارن گوت و بجناب مستر هرن ارتور رسلر و بامه الله مس ماری تل و بجناب مستر

Frau Ida v.d. Fange, son and sister, the maidservant of God Frau Wally Feischer, the maidservant of God Frau Otto Wagner and family, the maidservant of God Frau Clara Pfintzner, Frauline Clara and Matilda Berltia Beek. In behalf of all of them I supplicate toward the Kingdom of Baha-ollah and beg for them infinite bounty and assistance so that day and night they may engage their time in teaching the Cause of God and spreading the Fragrances of God—in order that the Love of Baha-ollah may so overwhelm their hearts and fill their minds that there may be left place for nothing else.

مونسينگ و بامۀ الله مسس ايدا فنج و خواهر و پسرش و بامۀ الله مسس والی فيشر و بامۀ الله فرو اوتا واگنر و بامۀ الله مسس کلارا و بامۀ الله فلورين کلارا تحيت ابدع ابهي برسان از برای کلّ تضرّع بملکوت بهاء الله نمايم و عون و عنایت بيمتی خواهم که جمیع شب و روز بتبليغ امر الله و نشر نفعات الله پردازند چنان محبت بهاء الله بر قلوب آنان استیلا نماید و مملو سازد که جای چیز دیگر نماند

- 9 Convey the utmost kindness on my behalf to the favored maidservant of God Miss Fanny Knoblock,, for she is always confirmed in the service of the Kingdom. Truly I say she is the handmaiden of Baha-ollah. She is self-sacrificing and has no other aim and intention except to become the manifestor of the good-pleasure of His Holiness Baha-ollah. She is self-sacrificing and has no other desire and intention except to become the manifestor of the good-pleasure of His Holiness Baha-ollah.

9 بامۀ الله المقربۀ فنی نوبلاک که همواره بخدمت امر موفق است نهایت مهربانی از من ابلاغ دار فی الحقیقه این کنیز بهاء الله است زیرا جانفشانست و هیچ مقصودی و مرادی ندارد جز آنکه مظهر رضای حضرت بهاء الله گردد

- 10 Likewise convey my infinite greeting to Mr. Hannen, Nateq and Sabet.

10 و همچنین بمسس هنن ناطق ثابت از قبل من نهایت مهربانی ابلاغ دار

- 11 Upon thee be Baha El Abha!

11 و علیک البهاء الابهی

BBBD.261-262

BBBD.259-260

AB09344

To: Anna Kostlin, in Stuttgart

Date: 1913-Sep-23

- 1 Dear daughter! Your letter arrived and its contents were infinitely sweet, for they demonstrated steadfastness and firmness. You are saplings in the divine garden. Any sapling that remains firm with strong roots will grow and develop into a tree of utmost freshness and grace. But any sapling whose roots are weak will surely wither, fade and dry up. Praise be to God, you are a sapling with firm roots, and thus you will remain protected and preserved from the winds of tests.

1 ای دختر عزیز نامه تو رسید مضمون بی نهایت شیرین بود زیرا دلیل بر ثبوت و استقامت بود شماها نهالهای باغ الهی هستید هر نهالی که ثابت و ریشه اش محکم ماند نشو و نما نماید و درختی در نهایت طراوت و لطافت گردد و هر نهالی که ریشه اش سست البته پژمرده و افسرده و خشک گردد الحمد لله تو نهالی هستی که ریشه محکم دارد لهذا از اریاح امتحان محفوظ مانی و مصون گردی

- 2 It is my hope that the handmaid of God Miss Noblock will be accompanied by divine confirmations, that the favors of

2 امۀ الله مس نوبلاک را امیدم چنانست که تأیید همدم گردد و الطاف حضرت بهاء الله همیشه

Baha'u'llah will always encompass her condition, that heavenly blessings will descend upon her, and that she will achieve victories wherever she goes.

شامل حال او باشد و برکت آسمانی بر او نازل شود و در هر جا فتوحات کند

- 3 And you, dear daughter, always be a companion and fellow-traveler with my honored daughter Mrs. Schweitzer. Rest assured that the breathings of the Holy Spirit will loosen your tongue. Speak, therefore; speak out with great courage at every meeting. When you are about to begin your address, turn first to Baha'u'llah and ask for the confirmations of the Holy Spirit, then open your lips and say whatever is suggested to your heart; this, however, with the utmost courage, dignity and conviction.

3 و تو ای دختر عزیز همواره با دختر محترمه من مسس شوایتزر همدم باش و همقدم و یقین بدانید که نفثات روح القدس شما را ناطق مینماید پس زبان بگشائید و بکمال شجاعت در هر محفلی صحبت بدارید در وقت خطاب اول توجه به بهاء الله نمائید و تأییدات روح القدس بخواهید و زبان بگشائید و آنچه بر قلب شما القا میشود بیان نمائید ولی در نهایت شجاعت و متانت و وقار

- 4 It is my hope that from day to day your gatherings will grow and flourish, and that those who are seeking after truth will hearken therein to reasoned arguments and conclusive proofs. I am with you heart and soul at every meeting; be sure of this.

4 امیدوارم که محافل شما روز بروز آساع یابد و طالبان حقیقت استماع دلیل و برهان نمایند و من بدل و جان در هر محفل با شما هستم مطمئن باشید

- 5 Hold the Nineteen Day Feast with utmost glory. I beseech heavenly blessings and divine grace and bounty upon the Egerwinder family, Flingirl, Restel, Karmel, Mr. Wiedeman, and Mr. Diehlmann.

5 ضیافت نوزده روزه در نهایت شکوه بگیرید عائله اگر ویندر و فلین گول و رستل و کرمل و مستر ویدمن و مستر دیلن جمیع را برکت آسمانی خواهم و فضل و موهبت ربانی طلبم

- 6 And upon you be the Most Glorious Glory!

6 و علیک البهاء الأبهی عبدالهء عباس abdul Baha abbas

BRL_MEET.AB#19x, SWAB#216x, BSW#17.20x, COC#0932x, BBBD.262-263

MMK1#216 p.259x

AB02642

To: Enchler, Anna et al., in Leipzig

Date: 1913-Sep-23

- 1 O sons and daughters of the Kingdom! The heavenly daughter Miss Noble Oak offers utmost praise of your faith and love, that praise be to God, when you heard the call of the Kingdom, the soul took flight and the heart was illumined with the light of guidance, and you drank from the cup of divine knowledge the wine of guidance and became intoxicated with the wine of the Kingdom.

1 ای ابناء و بنات ملکوت دختر ملکوتی مس نوبلاک نهایت ستایش از ایمان و محبت شما مینماید که الحمد لله چون نداء ملکوت شنیدید جان پرواز آمد و دل بنور هدایت روشن شد و از جام عرفان الهی صهای هدایت نوشیدید و سرمست خمر ملکوت گردیدید

- 2 Give thanks to God that He chose you from among all creation and enabled you to achieve such a great gift, so that each of you entered the divine Kingdom and became like a bright and shining star. This gift of supreme guidance does not show its

2 شکر کنید خدا را که شما را از میان جمیع خلق انتخاب نمود و بچنین موهبت عظمی موفق کرد تا هریک در ملکوت الهی داخل و مانند ستاره

full effects now, but in future centuries it will illuminate East and West.

درخشنده و تابان گردید این موهبت هدایت
کبری حال چندان نمایش ندارد ولی در قرون
آتیه شرق و غرب را روشن نماید

- 3 Consider that in the days of Christ, glory be to Him, no one gave importance to the guidance of the apostles. They said these were just some fishermen gathered around someone speaking words. Indeed they mocked, even laughing at Christ's blessed person Himself and spitting on that radiant, beautiful, sweet face. But afterwards, observe how the guidance of those fishermen spread its fame to all horizons and until now receives glorification and reverence.

3 ملاحظه کنید که در ایام حضرت مسیح
له المجد کسی اهمیت بهدایت حواریون نمیداد
میگفتند نفوسی صیاد ماهی در دور شخصی جمع
شده اند و حرفی میزنند بلکه استهزا مینمودند
چنانکه بر نفس مبارک مسیح میخندیدند و بر
آن وجه نورانی صبیح ملیح آب دهن میانداختند
لکن بعد ملاحظه کنید که آن هدایت صیادان
ماهی صیبتش بجمع آفاق منتشر شد و الی الآن
تجید و تبجیل میگردد

- 4 Upon you be the Most Glorious Glory.

4 علیکم وعلیکن البهاء الأبهی

BBBD.265-267, DAS.1913-09-22, ABIE.346, BLO_PN#007

MMK3#131 p.092x, BBBD.264-265

AB03122

To: Charles Mason Remey, in California

Date: 1913-Sep-23

O dear son! The letter you wrote one month ago arrived today. Praise be to God that you are confirmed and assisted in service. These two Iranians who have come to the Hawaiian Islands and America - you should outwardly treat them with kindness. From the evidence, they are Yahyais, meaning followers of the Enemy of God, but they practice deception. You should show them kindness, and gradually in conversation mention Subh-i-Azal and speak with them in friendship until whatever is hidden within them becomes apparent. And when you observe that they make mention of Azal, at that time announce to all the friends that no one should go near them. These souls are very deceitful and full of tricks.

It has been written repeatedly that if any Iranian person, even if they be my relatives or Afnan, if they do not have documentation in hand, the friends must absolutely not approach them or meet with them. For all the corruptors of Iran - whether Yahyais, Covenant-breakers, or Sufis - have all turned their attention to America and will come to create a breach in the Cause of God. You must protect the Cause of God and write to everyone and awaken them that they must absolutely not

meet with any Iranian person without a document from me in their hand with my writing and signature.

And upon you be the Most Glorious Glory.

SW_v06#12 p.095x, BSTW#073c

AB06379

To: Richard Glitz, in Leipzig

Date: 1913-Sep-23

- 1 O thou respected youth. How many the honourable souls in past centuries and times who yearned with all their hearts to hear the mere name of the kingdom of God in their day. They longed to be alive in promised day, the time prophesied to all peoples and nations, but alas they left this world with great regret and remorse for they did not attain their expectations.
- 2 But God hath let thee step into this glorious age, thou has lived to see this century, hast grown up in the cradle of His protection and safe keeping, drunk the milk of His generosity and obtained the light of His guidance.
- 3 Therefore, be cognisant of this great guidance and consider what a gift thou hast been given. Speak forth and call the people to the kingdom of Baha'u'llah so that others may benefit from the same bounty.

1 ای نوجوان محترم چه قدر نفوس بزرگوار در قرون‌های ماضیه نهایت آرزو داشتند که نامی از ملکوت الهی بشنوند و در یوم موعود جمیع ملل عالم حاضر باشند ولی به نهایت حسرت از این عالم رفتند زیرا موفق نشدند

2 و ترا خدا در این عصر نورانی موفق نمود که قدم بجهان زندگانی نهی و در مهد حفظ و حمایت الهی پرورش یابی و از ثدی عنایت شیرخوار گردی و از نور هدایت بهره و نصیب یابی

3 ملاحظه نما که این چه موهبتی است این چه عنایتی است پس بشکرانه این هدایت کبری زبان بگشا و ندا بملکوت بهاء الله کن تا دیگران نیز بهره و نصیب گیرند و علیک البهاء الأبهی

BBBD.258

MMK2#377 p.269

ABU1652

Words to Isabel Fraser, spoken on 1913-Sep-24 in Ramleh

We must not be attached to anything in the world. It is not worth one thought. We must not desire for those we love that they should be captivated by the attachment of this world. Nay rather, we should desire for them eternal things, the things of the Kingdom. We should seek to free ourselves from all attachments. The things of this world are like the waves of the

sea. It is impossible that they should endure. In comparison, the things of the Kingdom are like rocks, firm and enduring.

If one is attached to the demands of the human body he will never be at rest, for the body is constantly demanding change. This tree growing before the window, it is impossible that it should not die, no matter how it is tended and how well it is watered. How foolish to spend one's time and energy on that which can not endure. If one is turned toward heavenly things he will become like a rock. But if his heart be attached to anything in this world it will become subject to change.

Attachments are like ropes which drag us to the earth when we try to fly. To be detached is to be free, is to be flying in a new ether, is to be light, is to be joyous - and a Bahai should be joyous. He should attain to such a station of joy that the world will enquire as to his secret. If he be entirely detached and emptied of self he will be enabled to start in a cold heart a great fire.

SW_v08#06 p.063-064

AB01736

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

Date: 1913-Sep-25

- 1 O true friend! Your letter of the 23rd of Shawwal of this year arrived. You had written about the achievement of unity, agreement, fellowship, connection, affection and attraction of the loved ones of God to each other. In the words of the poet:

ای یار حقیقی نامه بیست و سوم شهر شوال
سنه حالیه رسید از حصول اتحاد و اتفاق و
لفت و ارتباط و انس و انجذاب احباء الله
بیکدیگر مرقوم نموده بودی بقول شاعر
- 2 "For this glad tidings if I sacrifice my life it is fitting

بر این مرده گر جان فشانم رواست
- 3 In this glad tidings lies the comfort of our soul"

در این مرده آسایش جان ماست
- 4 I hope that these hardships and troubles and these calamities, trials, afflictions and blows of fifty years upon the Prisoner and Wronged One of the horizons, and the martyrdom of the Exalted One [the Bab] will not be in vain. For when these afflictions and this oppression of the Blessed Beauty come to mind, no fair-minded person can have any other thought or mention or life or existence remaining - they must completely efface themselves and have no desire except to sacrifice their life on the altar of love.

امیدوارم که این مشقات و زحمت و این بلایا
و محن و رزایا و صدمات پنجاه ساله مسجون و
مظلوم آفاق و شهادت حضرت اعلی هدر نرود
زیرا چون این بلایا و این مظلومیت جمال مبارک
بخاطر اید برای هیچ منصفی دیگر فکری و ذکری
و حیاتی و بقائی نماند بکلی خود را فانی کند و
هیچ آرزویی جز جانفشانی در قربانگاه عشق ننماید

- 5 His Excellency Mas'udu'l-Mamalik has truly shown the utmost steadfastness and firmness and has become the object of praise of the Kingdom. 'Abdu'l-Baha has complete satisfaction with him.
- 6 In any case, the point is that these days are the time for the results of seventy years of hardships and tribulations, so that the martyrdom of the martyrs and the sacrifice of the friends and the tribulations of the Blessed Beauty may bear fruit. At such a time, each of us must become the essence of sanctity and, like a luminous candle, illumine the world of humanity. It is the day of detachment, the day of attraction, the day of sacrificing one's life. If at such a blessed time we become occupied with anything else, I swear by the Blessed Beauty it would be loss upon loss and detriment upon detriment.
- 7 As for those people whose letters you had sent - I swear by the life of the friends that I do not have time to read letters. I am ill, my constitution is extremely weak, I have no sleep at nights. Therefore, convey my apologies to them and extend to them the Most Glorious and Most Wondrous greetings. I will beseech the Abha Kingdom on their behalf and seek endless favors. Now 'Abdu'l-Baha, after this exhausting journey, ill and weak, returns to prison. And upon you be the Most Glorious Glory.
- 5 حضرت مسعود الممالک فی الحقیقه نهایت ثبوت و استقامت ظاهر نمودند و مظهر تحسین ملکوت گشتند عبدالبهاء نهایت رضایت را از ایشان دارد
- 6 باری مقصود اینست که این ایام یوم نتیجه مشقات و صدمات هفتاد ساله است تا شهادت شهدا و جانفشانی یاران و مشقات جمال مبارک نتیجه بخشد در چنین وقتی باید ما هر یک جوهر تقدیس گردیم و مانند شمع نورانی عالم انسانی را روشن نمائیم یوم انقطاعست یوم انجذابست روز جانفشانی است اگر چنانچه در چنین اوان مبارکی بچیز دیگر مشغول گردیم قسم بجمال مبارک که خسران اندر خسران است و زیان اندر زیان
- 7 و اما نفوسیکه نامه های آنها را ارسال نموده بودی بجان یاران قسم که فرصت قرائت مکاتیب ندارم علیم بنیه در نهایت ضعف است شبها خواب ندارم لهذا از قبل من عذر بخواهید و تحیت ابدع ابهی ابلاغ دارید در حق آنان بملکوت ابهی عجز و نیاز کنم و الطاف بی پایان طلب حال عبدالبهاء بعد از این سفر طاقت فرسا مریض و علیل رو بسجن میرود و علیک البهاء الأبهی

MSHR2.227

AB01158

To: Baha'is of Ishqabad

Date: 1913-Sep-26

O ye believers of the heart and spirit of 'Abdu'l-Baha!

It has been well-nigh three years that this Servant at the Threshold of Baha has been a wanderer over mountain and desert and a traveler over the plain and the sea. One morning I was in this state and one night I spent in another. As the express train speeded over vast stretches of land and traversed long distances, thus joining together the remotest parts, therefore I became the associate and the confident participator of every meeting and sang and chanted the praises of the Lord in every assembly. Day and night I was

teaching and explaining and in public gatherings and in important Congresses I upraised my voice. I imparted the Glad-tidings of the Sun of Reality and made an exposition of Divine Proofs and Arguments. I laid the foundation of the Teachings of God and elucidated the truth of the Merciful Effulgence.

After the forbearance of infinite hardships, and traveling through and visiting many countries, the promotion of the Fragrances of God and the diffusion of the lordly instructions, I have returned to the East. But the difficulties of this long voyage were so numerous that toward the end, the body was at a point of complete breakdown, it was attacked by a severe illness and I felt unwell. This is the reason why for a time correspondence was suspended.

Now, praise be to God, the constitution is to a certain degree reinforced and the illness removed and therefore day and night I am engaged in answering letters. Not for one moment do I rest or seek comfort. Continually do I remember the friends and as far as it is possible I am writing to them. Truly I say, Ashkabad is the city of Love. Each one of the friends of God is occupied with service and engaged in adoration. They are the friends and the companions of 'Abduil-Baha.

As regards the members of school committee, in reality they are serving with heart and soul and are performing their duties with rejoicing. They put forward extraordinary exertion in the organization and systematization of the school and the instruction of the youth, while all the other believers are assisting and co-operating with them. On this account I am greatly pleased with the friends of that region. Day and night do I supplicate God in their behalf, beg lordly confirmations for them and ask heavenly assistance:- so that that city may become the envy of all the cities of the world.

DAS.1913-09-26, ABIE.358, BLO_PN#007

AB01149

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1913-Sep-26

- 1 Your letter that you had written to Aqa Siyyid Asadu'llah was noted. It indicated the joy and delight of that spiritual friend, which brought happiness.

1 نامه‌ئی که به آسید اسدالله مرقوم نموده بودید
ملاحظه گشت دلالت بر مسرت و بشاشت آن
یار روحانی داشت از اینجهت شادمانی مبذول
داشت
- 2 For a time, I was like birds without nest or shelter, wandering in distant climes - sometimes on mountain peaks and hills, sometimes in the depths of valleys and deserts, moving about with a weak constitution. Despite this, I traveled from shore to shore throughout the countries of America and Europe, and despite frailty and weakness, attended most gatherings and assemblies where, with inadequate speech, I proclaimed the Manifestation of the One Who appeared on Sinai and explained in detail the teachings of the Beloved.

2 مدتی بود که مانند مرغان بی لانه و آشیانه آواره
اقالیم شاسعه بودم گهی در اوج جبال و تلال و
گهی در حسیض وادی و بوادی پویان ولی بنیه
ناتوان باوجود این از کران تا بکران در ممالک
امریک و اوروپ سیر و حرکت شد و باوجود
عجز و ضعف در اکثر محافل و مجامع حاضر و
با نطق قاصر اعلان ظهور محلی طور میگشت و
تعالم حضرت دوست تصریح و تفصیل می شد
- 3 In Budapest, my health had no vigor at all - the body was sick, chest ailments were severe, nervous fever was constant, and the weather extremely cold. Despite this, every day and night I would speak at three gatherings and great assemblies, not counting questions and answers with others at home. Especially at night we would go to a place that had 120 marble steps cold as ice. With utmost weakness and fatigue I would climb up and speak continuously for two hours, proclaiming the Word of God, with the talk being extensively translated. Despite such difficulty and hardship, I was in utmost joy that the days were not passing with engagement in other matters, and the confirmations of the Blessed Beauty were arriving successively. Nothing but teaching would issue from my tongue. However, the body could not endure this hardship at all and completely wasted away.

3 در بوداپست مزاج ابداً ابتهاج نداشت جسد علیل
و نوازل صدریه شدید و تب عصبی پی در پی و
هوا در نهایت سردی باوجود این در هر روز و
شب در سه محفل و مجامع عظمی نطق میشد
این ماعدای سؤال و جواب با دیگران در منزل
علی الخصوص شبانه محلی میرفتیم که صد و بیست
پله داشت از سنگ مرمر نظیر زمهریر بود با
نهایت ناتوانی و خستگی صعود میشد و دو ساعت
متمادی نطق و بیان میگشت و اعلاء کلمه الله
میگشت و نطق ترجمه مفصل میشد باوجود
اینزحمت و مشقت در نهایت مسرت بودم که
ایام باشتغال امور دیگر نمیگذشت و پی در پی
تأییدات جمال مبارک میرسید جز تبلیغ کلمه‌ئی
از لسان صادر نمیشد لکن جسد ابداً تحمل این
مشقت نمینمود و کلی بتخلیل رفت
- 4 When I reached Egypt, weakness, frailty, exhaustion and nervous fever took complete hold. Therefore, several days passed in silence. As soon as the illness subsided slightly and minimal strength was gained, I took to writing, and I write this letter to that pure spirit so that all may know that today teaching is aided and successful, and anything less than that is the cause of darkness and lethargy and stagnation forever.

4 و چون به اقلیم مصر رسیدم ضعف و ناتوانی
و انحلال و تب عصبی استیلای تام یافت لهذا
ایامی چند بسکوت گذشت بجز خفت مرض
و حصول ادنی قوت بتحریر پرداختم و بآنروح
بجزر نامه مینگارم که جمیع بدانید امروز تبلیغ
مؤید و موفق است و مادون آن سبب کدورت
و نحوودت و جمودت الی ابدالآباد

5 Therefore, the loved ones of God must follow the way of this evanescent servant and forget every matter, and like those holy souls who hastened to the desert of sacrifice and joyfully gave their lives at the altar, they must likewise become detached from every thought and remembrance, engage in servitude at the Sacred Threshold, and severed unto God, attracted to the divine fragrances, and gladdened by the glad-tidings of God, raise the call to the Abha Kingdom.

5 لهذا احبای الهی باید روش اینعبد فانی گیرند
و هر امری را فراموش کنند و مانند نفوس
مقدسّه که بصحرای فدا شتافتند و در قربانگاه
رقص کمان جانبازی نمودند همین قسم از هر
فکری و از هر ذکر بیزار گردند و بعبودیت
آستان مقدّس پردازند و منقطعاً الی الله و منجذباً
بنفحات الله و مستبشراً ببشارات الله ندای
بملکوت ابهی فرمایند

6 And upon you be the Most Glorious Glory.

6 و علیک البهاء الابهی

MHMD2s.321-322x

INBA79.074b, MMK5#085 p.067x

AB05001

Date: 1913-Sep-26

O ye blessed souls!

The beloved pilgrim like unto an overflowing cup has a heart full of your praises. Continually this Servant expects that every one of the believers open his tongue in the commendation of all the friends; nay rather they may adore each other and sacrifice their wealth, comfort, life and spirit for the sake of each other.

O ye friends! This cycle is the cycle of Bestowal and this period is the period of Mercy. All the seasons are the season of spring and all the periods are the period of the Grace of the Almighty. The Breeze of Providence is wafting, the Fragrances of the rose garden of the realities and significances are perfuming the nostrils and the melody of the Kingdom of Mercifulness has stirred into joy and happiness the heart and the soul! What a delightful age is this! What a heart-attracting century is this! But a thousand times alas! that the spiritually dead are not awakened through the blowing of the trumpet of the spirit, the blinds [sic] ones are deprived of the sight of the world-illuminating Orb and the ones afflicted with cold cannot inhale the odor of sanctity.

Praise be to God that ye have opened your eyes, have won the ball from the arena of self-sacrifice, prostrated before the Threshold of His Highness the Merciful, became the manifestors of the Favors of the Incomparable Beloved and at all time you are advancing and progressing!

DAS.1913-09-26, ABIE.360, BLO_PN#007

AB00904

To: *Shaykh Muhsin Naimi Naini (Dabir Muaid), in Tihiran*

Date: 1913-Sep-27

- 1 O confirmed one! The letter which you had written to Aqa Siyyid Asadu'llah was read carefully from beginning to end. Boundless joy was obtained from the progress of the students and the good results of the Tarbiyat School and from the excellent examination of the tender plants of God's garden. Well done to you, as God has enabled you to serve Him in this luminous century!
- 2 According to the divine texts, the greatest human virtue in this illumined age is the education and training of the newly arrived ones in God's garden. Praise be to God that you are successful in this. The Tarbiyat School is under the protection and shelter of the Divine Unity, therefore whoever arises to serve it will be successful. I am infinitely pleased with the pillars of that blessed school and I constantly supplicate and implore at the threshold of the All-Glorious and seek assistance and bounty for them from the Kingdom of Beauty. Since this school has acquired a Baha'i identity, the friends of God must strive with heart and soul so that day by day this school may make spiritual progress and acquire outer perfections, so that God willing it may become a mighty pillar in the development of ruined Iran and may train newly arrived ones who will become the cause of the spreading of the lights of the Sun of Truth. Baha'i children are assisted by spiritual power. If the school attains complete order and education is conducted with perfect arrangement and the teachers are knowledgeable and self-sacrificing, have no doubt that souls will receive a complete education and will render such service to Iran that Iran's eternal glory will become world-embracing.
- 3 Give great importance to the matter of character. All fathers and mothers must continuously counsel their children and guide them to that which is the cause of eternal glory. From an early age, guide the school children with perfect speeches so that in times of leisure and rest they may engage in eloquent speech and make excellent presentations. In brief, you must exert the utmost effort and care so that great results become manifest. Despite weakness and fatigue from this
- 1 ایشخص مؤید نامہائی کہ باقا سید اسداللہ مرقوم نموده بودید از بدایت تا نہایت بدقت تلاوت گردید از ترقی تلامذہ و حسن نتائج مدرسہ تربیت و از حسن امتحان نونہالان باغ الہی انبساط بی پایان حاصل گشت فیما طوبی لک بما وفقک اللہ علی خدمتہ در اینقرن نورانی
- 2 بنصوص الہی اعظم منقبت انسانی تعلیم و تربیت نورسیدگان باغ الہی است الحمد للہ کہ بآن موفقی مدرسہ تربیت در صون حمایت حضرت احدیت است لهذا ہر نفسی اقدام بخدمت کند موفقی گردد من از ارکان آئندرسہ مبارک بی نہایت رضایت دارم و ہموارہ تضرع و ابتہال بیارگاہ ذوالجلال مینمایم و از ملکوت جمال آناراعون و عنایت میطلبم چون ایندرسہ عنوان بہائی یافتہ احبای الہی باید بدل و جان بکوشند کہ روز بروز این مدرسہ ترقیات معنویہ و تحصیل کمالات صورتیہ نماید بلکہ انشاء اللہ در آبادی ایران ویران رکن عظیمی گردد و نورسیدگانی تربیت شوند کہ سبب انتشار انوار شمس حقیقت گردند
- 3 اطفال بہائی مستعد از قوہ معنوی ہستند اگر مدرسہ انتظام کلی یابد و تعلیم در نہایت ترتیب باشد و معلمین دانا و جانفشان شبہ مدان کہ نفوس تربیت تام شوند و خدمتی بہ ایران کنند کہ صیت عزّ ابدی ایران جہانگیر گردد مسئلہ اخلاقرا بسیار اہمیت بدہید جمیع آباء و امہات باید اطفالرا متمادیاً نصحت کنند و برآنچہ سبب

great journey which left no opportunity to read even one letter, 'Abdu'l-Baha, upon seeing the heading of your missive, was moved to such a state that he read it carefully to the end and immediately began writing this letter. Therefore, recite this prayer:

عزّت ابدیه است دلالت نمایند اطفال مدرسه
را از صغر سن بنطقهای مکمل دلالت نمایند که
در اوقات فرصت و راحت مشغول بنطق فصیح
گردند و بیان بلیغ نمایند مختصر اینست باید نهایت
همت و مواظبت را بجری دارید تا نتایج عظیمه ظاهر
شود عبدالبهاء با وجود ضعف و خستگی از این
سفر عظیم که مجال قرائت یکحرف نداشت بمجرد
قرائت عنوان لائحہ شما چنان حالتی یافت که
تا بنهایت بدقت خواند و فوراً بتحریر نامه پرداخت
پس این مناجات بنا

- 4 My God, my God! Illumine my heart, inspire my conscience, expand my breast, and cause me to speak in praise of Thy Most Glorious Beauty among all people, until my tongue becomes eloquent with proof and argument among the followers of religions, and I may guide all to the straight path and give all to drink from this pure spring. O Lord! I am weary, so cause me to speak; I am insignificant, so inspire me; I am weak, so strengthen me; I am poor, so enrich me from the treasures of Thy Most Exalted Kingdom. Aid me to serve at Thy Most Exalted Threshold, and guide through me souls who have strayed in the wilderness of ignorance and blindness, and quench through me the thirst of all who thirst with living water, and through me illumine eyes that have been blinded to the sight of the manifest Light. Verily Thou art the Generous, verily Thou art the Great, verily Thou art the Merciful, the Compassionate.

4 الهی الهی نور فؤادی و اہم جنانی و اشرح
وجدانی و انطقنی بالثناء علی جمالک الہی بین
الوری حتی یدلع لسانی بالحجة و البرهان بین ملأ
الأدیان و ادلّ الکّل الی سواہ السبیل و اسقی
الکّل من زلال هذا السلسیل ربّ اِنّی کلّیل
فأنطقنی و ضئیل فألهمنی و ضعیف فتقوّنی و فقیر
فأغنّنی من کنوز ملکوتک الأعلى و ایدنی علی
خدمة عتبتک العلیا و اهد بی نفوساً ضلّت فی
بادیة الجہل و العمی و ارو بی کل ظمآن من
ماء معین و نور بی ابصاراً عمیت عن مشاہدة
النور المبین انّک انت الکریم انّک انت العظیم
انّک انت الرحمن الرحیم

INBA85:309, MMK1#108 p.130x,
MJTB.076x

SWAB#108x, LOG#0500x, DAS.1913-10-18

AB01058

To: Mirza Ali Akbar Rafsanjani, in London

Date: 1913-Sep-27

- 1 O you who are firm in the Covenant! Your letter was received. There is no time for a detailed reply. Observe how many letters have been written to you since departing Paris until now, despite lack of time.
- 2 In any case, Mirza Yahya was not among the Letters of the Living, and the names of the Letters of the Living are recorded in numerous books. The first of the Letters of the Living was

1 ای ثابت بر پیمان نامہء شما رسید فرصت جواب
مفصل نیست ملاحظہ نما از یوم خروج از پاریس
تا الان باوجود عدم فرصت چه قدر بشما نامہ
نوشته شده است

2 باری میرزا یحیی از جملہ حروفات حیّ نیست و
اسماء حروف حیّ در کتب عدیدہ مندرج است
اول حروف حیّ حضرت بابالبابست کہ اسم

the Bab-ul-Bab who is the First Name, and the Last Name was Quddus, about whom it is stated in the Arabic Bayan that thirteen units of mirrors are under his shadow, and Mirza Yahya was one of these mirrors.

- 3 As for the story of attributing murder to the Baha'is - the followers of Azal, according to Mirza Yahya's explicit texts which encouraged and incited all to warfare, including what he wrote to Mirza Javad Khurasani: "God shall soon make manifest al-Javad from the cloud of permission, and he shall mount the white she-camel and slay all the wicked."

- 4 Among those killed by Mirza Yahya's order, as explicitly stated in his book Mustaiqiz where at the end he says God will send Muhammad to kill you, was someone whom the Exalted One had named Dayyan - they killed him by Mirza Yahya's order. Similarly they secretly killed and eliminated Mirza Ali Akbar, the cousin of the Exalted One, in Kazimayn. All Babis know this - ask the Afnan relatives of the Exalted One, they know. Likewise they secretly killed Aqa Abu'l-Qasim Kashi by his order.

- 5 And since the Exalted One had explicitly titled His wives as "Mother of the Believers" in the Bayan and had stated that His wives are Mothers of the Believers and no one is permitted to marry them after Him - and this is an explicit text of the Bayan - Mirza Yahya married the Bab's second wife and then gave her to Siyyid Muhammad Isfahani. All Babis and Baha'is know this. The two brothers of that woman undertook this matter, and due to the zeal that arose among the lovers, those two brothers ultimately killed that woman. This is the story.

- 6 As for your treatment, certainly whatever the physicians deem appropriate and Lady Bloomfield has carried out from pure love, you should implement.

- 7 As for the matter of Yahya, it is explicitly stated in the Bayan that when He Whom God Shall Make Manifest appears, He is like the sun - if mirrors move with the sun's movement they receive its effulgence, but if they do not follow the sun's movement and the sun moves from one place to another while the mirrors do not move, they remain veiled. Upon you be the Most Glorious Glory!

الاول است و اسم الآخر جناب قدوس است که در بیان عربی میفرماید سیزده واحد مرآت در ظل او هستند و میرزا یحیی یکی از این مرایا

3 و اما حکایت نسبت قتل بهائیان داده اند اتباع ازل بنصوص میرزا یحیی که جمیع را بجنگ جوئی ترغیب و تحریص میکرد از جمله به میرزا جواد خراسانی نوشته فسوف یظهر الله الجواد من غمام الاذن و یرکب الناقة البيضاء و یقتل الفجار جمیعا

4 از جمله کسانی را که بحکم میرزا یحیی کشتند که نص کتاب مستقیظ او است در آخر کتاب میگوید که خدا محمد را میفرستد و ترا میکشد شخصی بود که حضرت اعلی او را دیان نامیده بود او را بحکم میرزا یحیی کشتند و همچنین میرزا علی اکبر پسر عموی حضرت اعلی را در کاظمین کشته و محو کردند خفیا و جمیع بابیان میدانند از اقربای حضرت اعلی افنان سؤال شود آنان میدانند و همچنین آقا ابوالقاسم کاشی او را نیز بامر او خفیا کشتند

5 و چون حضرت اعلی بنص بیان حرهای خویش را ام المؤمنین لقب داده بود و فرموده بود که حرهایشان ام المؤمنینند و کسی جائز نیست آنها را بعد از ایشان تزوج کند و این نص قاطع بیانست میرزا یحیی حرم ثانی باب را تزوج کرد و بعد به سید محمد اصفهانی بخشید و این را جمیع بابیان و بهائیان میدانند و متصدی این کار دو برادران آن زن شدند از حماسی که در میان محبین حاصل شد آن دو برادر آن زن را نهایت کشتند اینست حکایتش

6 و اما در خصوص معالجه شما البته آنچه حکما مناسب بدانند و لیدی بلامفیلد محض محبت اجرا داشته است شما مجری دارید

7 و اما قضیه یحیی بنص بیانست که وقتی که من بظهور الله ظاهر میشود مانند آفتابست اگر مرایا با حرکت آفتاب متحرک باشند مستفیضند و اگر متابعت حرکت آفتاب را نکنند آفتاب از مکانی بمکانی دیگر انتقال کند و مرایا انتقال نمایند محتجب مانند و علیک البهاء الابهی

RSR.114ax

AB02468

To: *Mirza Ali Khan Kushkaki Abadihi*

Date: 1913-Sep-27

- 1 O God! O Beloved of all horizons and Ultimate Goal of lovers' aspirations! Thou seest how the hands of the people of tyranny and discord have stretched forth in oppression and enmity against the people of radiance. How many breasts, O my God, have been pierced by arrows, how many hearts rent by spears, how many innards consumed by the fire of enmity, and how many bodies torn limb from limb by the swords of tyranny!
- 2 My Lord, my Lord! Verily Thy servant 'Ali Khan was drawn to the beauty of the All-Merciful and was set ablaze with the fire of Thy love when he heard the proof and evidence, and he chanted the verses of Thy oneness among the people of distinction, and he supplicated to the Kingdom of Thy unity with humility and assurance. How many nights did he keep vigil while the stars watched and his eyes shed tears, communing with Thee with a heart overflowing with joy, calling upon Thee in the evening and at dawn, his cry ascending at daybreak to the Kingdom of Mysteries.
- 3 When the party of the wicked discovered the attraction of his heart to the fragrances of the flowers, they rose against him, drew their swords, and thousands attacked. He became a martyr in the field of faithfulness and a witness in the arena of the Most Great Martyrdom, his blood spilled, his limbs severed, his heart wounded, his innards lacerated.
- 4 Yet his spirit cried out: "Praise be to Thee, O my God, for having intoxicated me with this wine and crowned me with this diadem, from which the pearls of light shine forth and gleam throughout the ages and centuries unto all eternity. Lord! Thou hast delivered me from this worldly life, so grant me to enjoy the next life in the proximity of Thy greatest mercy. Accept from me this sacrifice in Thy path, O Lord of the highest heavens, and admit me into the gathering of meeting, and immerse me in the sea of lights in the Kingdom of Mysteries. Verily Thou art the Generous, the Mighty, the Bestower, and verily Thou art the Most Merciful, the Compassionate."
- 1 يا محبوب الآفاق و غاية مناء العشاق ترى تطاولت
الأيدى من اهل الظلم و الشقاق بالجور و العدوان
على اهل الاشراق كم من صدور يا الهى تشبكت
بالسهم و كم من قلوب تقطعت بالطعان و كم من
احشاء احترقت بنار العدوان و كم من اجساد
تقطعت ارباً ارباً بسيف الطغيان
- 2 ربّ ربّ انّ عبدك عليخان انجذب الى جمال
الرحمن و اشتعل بنار محبتك لما استمع الحجة و
البرهان و رتل آيات توحيدك بين اولى الفرقان
و ابتهل الى ملكوت تفريدك بخضوع و اطمينان
كم من ليل ساهر النجوم و عيناه تذرقان بالدموع
و يناجيك بقلب طافح بالسرور و يدعو في
العشيّ و البكور و يرتفع منه الضجيج في الأسحار
الى ملكوت الأسرار
- 3 و لما اطلع حزب الأشرار بانجذاب قلبه بنفحات
الأزهار قاموا عليه و سلّوا السيوف و هجم الألوفا
و اصبح قتيلاً في ميدان الوفاء و شهيداً في مضمار
الشهادة الكبرى مسفوح الدم مقطوع الأعضاء
جريح الفؤاد قريح الأحشاء
- 4 و هو ينادى بروحه لك الحمد يا الهى بما اسكرتنى
من هذه الصهباء و توجتني بهذا الاكليل الذى
يلوح و يضىء منه درارى النور على القرون و
العصور الى ابد الآباد ربّ انقذتنى من الحياة الدنيا
فتعنى بالنشأة الأخرى في جوار رحمتك الكبرى
و اقبل منى الفداء في سبيلك يا ربّ السموات
العلي و ادخلنى في محفل اللقاء و اغرقنى في بحر
أنوار ملكوت الأسرار انك انت الكريم العزيز
الوهاب و انك انت الرحمن الرحيم

HHA.280, VAA.122-123

AB03895

*Visitation prayer**To: Mirza Ali Khan Kushkaki Abadihi**Date: 1913-Sep-27*

- 1 The Light radiating from the Most Glorious Kingdom and the Beam shining forth from the Supreme Concourse. May it encompass your uttermost Tree and your furthest Tree, and may it encircle your radiant, pure, and brilliant tomb whose precincts are perfumed, for you hastened to the place of sacrifice in the path of your Beloved, the Luminary of the highest horizon.
- 2 I bear witness that you were illumined on the Day of Radiance and followed the path of harmony and remained firm in the Covenant and did not waver when leg was wrapped around leg. Rather, you turned to your Lord with steadfast step, firm heart, attracted spirit and eyes gazing toward the Kingdom of mysteries.
- 3 You served the divine Threshold and the heavenly Presence until you were martyred in the path of God and drank the cup of death in the love of God and sacrificed your soul in love for the Beauty of God and spent your blood seeking the good-pleasure of God.
- 4 Blessed are you, then blessed are you, in this most exalted station and infinite lofty degree. Bravo, bravo to you, O sign of guidance and banner of the Most Glorious Kingdom! Joy to the one who visits your dust, and delight to the one who circles your resting place.
- 5 I beseech God to send down upon me your blessing. Verily, He is the Most Merciful, the Compassionate, and He singles out for His mercy whomsoever He wishes from among His near servants.
- 1 النور الساطع من الملكوت الأبهى و الشعاع
اللامع من الملاء الأعلى يغشى سدرتك المنتهى و
شجرتك القصوى ويحفظ قبرك الساطع الطيب
الباهر الآثار المعطر الأرجاء بما سرعت الى مشهد
الفداء في سبيل محبوبك نير الأفق الأعلى
- 2 اشهد بانك تنورت يوم الاشرار و سلكت سبيل
الوفاق و ثبتت على الميثاق و ما تزلزلت اذ اشتد
الساق بالساق بل اقبلت الى ربك بقدم راسخ
و قلب ثابت و روح منجذب و عين ناظرة الى
ملكوت الأسرار
- 3 و خدمت العتبة الرحمانية و الحضرة الفردانية الى
ان استشهدت في سبيل الله و تجرعت كأس
المنون في محبة الله و فديت روحك حباً بجمال
الله و انفقت دمك طلباً لمرضات الله
- 4 فطوبى لك ثم طوبى لك من هذا المقام الأعلى
و الدرجة العالية التي لا تنتهى فينجح لك يا آية
الهدى و راية الملكوت الأبهى و يا فرحاً لمن زار
تربتك و يا سروراً لمن طاف مرقدك
- 5 اسئل الله ان ينزل على بركتك انه هو الرحمن
الرحيم و يختص برحمته من يشاء من عباده
المقربين

HHH.279, VAA.121-122

AB05026*To: Ansaf, Abu'l Hasan et al., in Shiraz**Date: 1913-Sep-27*

- 1 My God, my God! This is Your servant who was set ablaze with the fire of Your love and was attracted by Your holy fragrances and responded to Your call and served at the threshold of Your mercy and left behind pure progeny who supplicate to Your Kingdom. He has ascended to You hoping for Your grace and bounty, yearning for nearness to Your presence, seeking forgiveness for sins, relying upon Your pardon, O Mighty One, O All-Knowing!
- 2 O Lord, immerse him in the ocean of forgiveness and purify him from the stain of disobedience and protect him from the fires and admit him into the midst of Paradise and make him abide eternally in the Garden of Good-Pleasure and grant him the blessing of meeting You, O Mighty One, O All-Bestowing!
- 3 And send down blessings upon his pure progeny and make them the best successors to the best predecessors and protect them from the arrows of doubts and expand their breasts through clear verses and cause them to speak in praise of You and in turning to You and in supplication before You. Verily You are the Generous One, verily You are the Merciful, the Compassionate.

1 الهی الهی هذا عبدک الذی اشتعل بنار محبتک و انجذب بنفحات قدسک و لبی لندائک و خدم عتبة رحمانیتک و ترک سلاطة طيبة متضرعة الى ملکوتک فصعد الیک راجياً فضلك و عطائک متمنياً قرب جوارک مستغفراً للأثام معتمداً علی عفوک یا عزیز یا علام

2 رب اغرقه فی بحر الغفران و طهره من وضر العصیان و احفظه من النيران و ادخله فی بحیوة الجنان و اخلده فی جنة الرضوان و ارزقه لقاءک یا عزیز یا منان

3 و انزل البركة علی سلالته الطيبة و اجعلهم خیر خلف لخیر سلف و احفظهم من سهام الشبهات و اشرح صدورهم بالآیات البينات و انطقهم بالثناء علیک و التوجه الیک و التضرع بین یدیک انک انت الکریم انک انت الرحمن الرحیم

INBA87:204b, INBA52:206

AB06806*To: May Maxwell, in Montreal**Date: 1913-Sep-27*

- 1 O thou candle aflame with the fire of the love of God!
- 2 ...During my stay in America I continually encouraged thee to advance in the Kingdom of God. I ever expect that with each passing day a new confirmation may descend upon thee, and

1 ای شمع افروخته بنار محبت الله نامه شما رسید از مضمون نهایت انجذاب و محبت الله معلوم گردید و نامه مستر جورج تامپسن بشما مطالعه خواهد گشت و محض خاطر تو باو نامهائی مینگارم

2 ایامی که در امریکا بودم همیشه ترا تشویق و تحریص در ترقی بملکوت الهی مینمودم و همواره منتظر آمم که در هر روزی یک تأیید جدیدی بتو

that thou mayest become so illumined as to enlighten a vast multitude in that city.

برسد و چنان روشن گردی که سبب روشنائی
جم غفیری در آن شهر شوی

- 3 Convey my warmest regards to the respected Mr. Maxwell, and likewise embrace my little daughter and on my behalf kiss her on both cheeks.

3 بمستر مکسول محترم نهایت اشتیاق مرا ابلاغ دار
و همچنین دختر کوچک مرا در آغوش بگیر و
از قبل من دو گونه بیوس و علیک البهاء الأبهی

MAX.291x

ANDA#74 p.05

ABU2504

Words to Isabel Fraser, spoken on 1913-Sep-28 in Ramleh

I desire that you may be filled with the Glory of God. You must concentrate all your ideas and thoughts around the promotion of the Word of God. Just as the cup is filled with the wine, so thy heart must be overflowed with the Love of the Blessed Perfection.

Look at me. How from early morning till late in the evening I am engaged in the service of the Cause. I devote all my time to Baha'u'llah.

As you are going to India let thy one thought be Baha'u'llah. He will help you. Whenever I send some one to serve the Cause I pray in his behalf and God will assist him.

Rest thou assured that I will be with you and you will be enabled to render great services. Let thy heart be at ease and have no fear.

DAS.1913-09-28, ABIE.365, BLO_PN#007

ABU2262*Words to Persian students, spoken on 1913-Sep-29 in Ramleh*

Praise be to God that you have come. For many days you have been here and with perfect joy and fragrance we associated together. These days passed in perfect happiness. It is my hope that through the Favors of the Blessed Perfection you may finish your studies in the College of Beirut. Rest ye assured that ye are confirmed.

All these people are like unto sheep without shepherd. They have no protector and no defender. But you are the sheep and the Blessed Perfection is your Shepherd. He is kind to his flock.

The majority of mankind are in great loss but yours is the spiritual profit. There are many who are retrograding but you are progressing. Many trees are withered but you are the young plants of the orchard of Abha and daily you are growing in freshness and delicacy. Others are like unto the fallen stars but you are rising with great brilliancy in the horizon of Reality.

DAS.1913-09-29, ABIE.371, BLO_PN#007

AB01202*To: Helen S Goodall, in San Francisco**Date: 1913-Sep-30*

O thou who art attracted to the Kingdom of Abha!

Your letter was received and the details about those two persons became known. You acted very appropriately. Any Iranian or non-Iranian person who comes from the East without having a letter from me bearing my signature, even if they are among my relatives, the friends must absolutely not accept them nor allow them into their gatherings. For wolves will come from Iran to those regions to tear apart the divine sheep and cause corruption and discord, especially those associated with Mirza Yahya.

Allowing such persons entry is like letting a thief into one's house or throwing a wolf among the flock. This is certainly not permissible. One may allow an enemy into one's house and show them the utmost consideration and respect, but it is

not permissible to let a thief into the house, nor is it permissible to let a traitor into the house, nor is it permissible to let a wolf into the flock. This is oppression. Although the wolf's feelings may be hurt, the divine sheep remain protected. But you should show the utmost kindness to enemies - that is, ignorant enemies, not treacherous thieving enemies. I hope that through divine assistance and care you will remain protected and preserved.

For example, one of the Covenant-breakers secretly entered the home of one of the friends in Iran and received the utmost consideration and complete hospitality. They showed him kindness in every way. In the end he stole the wife's jewels and whatever money was in her box, and also stole all her papers. He took her tablets which proved she was a Baha'i to the government, saying "I did not know this person, so I went to her house. Then I saw she was a Baha'i, so I have brought her papers to you." The government took that Baha'i and imprisoned her. She said "This person stole my possessions." The government said "Because he exposed you, you are making false accusations against him." Now, allowing such a person into one's home is oppression against the entire family.

Tell those two persons that since there is an explicit prohibition, we cannot disobey. It would have been good if you had first gone to Akka and obtained permission from there. Then when you came you would have received the utmost consideration. Now you too must obey. If you are true believers, act according to this prohibition. And upon you be the Most Glorious Glory.

SW_v06#12 p.095-096, BSTW#073c

AB02463

To: Juliet A Cole, in Chicago

Date: 1913-Sep-30

¹ O thou maid servant of God! Thy letter was received

¹ یا امة الله نامه تو رسید

² My desire is that thou mayst become the cause of the firmness and steadfastness of the souls in the Divine Covenant, in order that thy face may become illumined and thy heart be inspired with the Bestowals of the Kingdom of Abha. Firmness in the Covenant contains an odor like unto the fragrance of the musk,

² مرا مقصد چنانست که تو سبب ثبوت و استقامت نفوسی بر میثاق الهی شوی تا رویت روشن گردد و قلبت بفیض ملکوت ابدی ملهم شود ثبوت بر پیمان را رایحه ای مثل مشک معطر

which perfumes the nostrils while violation of the Covenant has a stench smell, which nauseates the nostrils.

- 3 Therefore inhale with a spiritual power, unquestionably you will distinguish between the two smells. The world of violation is like unto a rootless tree, ere long it will entirely die. The world of the Covenant is like unto the blessed Tree which is growing beside the river of the Water of Life in the utmost delicacy and beauty and day by day it is developing and adding to its verdancy. Erelong no trace will be left from the world of violation.

- 4 No one will ever abandon His Holiness Bahaollah and His incontrovertible Test and no one will ever follow the superstitions of the nakezeens. For in this irrefutable utterance and blessed writing He has most emphatically commanded all the nakezeens to obey (the center of the Covenant.) All the nakezeens whom you observe know this fact but self-interest having crept in they are following the violation. There are letters preserved with the handwriting of Keirullah in which he clearly writes: 'I testify that thou art the Christ, the son of God;' but I did not accept this from him and wrote back that I am Abdul Baha. Now on account of some interest he is following the Nakezeens, but this interest will not remain, it will disappear. This century will pass and in the next century there will remain not one Nakez.

- 5 Upon thee be Baha El Abha

SW_v08#16 p.219x, BSTW#052r, BSTW#073e, BSTW#192x

است مشامها را معنبر نماید و نقض را رایحه‌ئی که مشامها را معذب کند

3 پس بمشام جان استنشاق نمائید البتّه فرق در میان دو رایحه میگذارید عالم نقض مثل درخت بی‌ریشه است عنقریب بکلی خشک گردد ولی عالم عهد مثل شجره مبارکه است که در جویبار آب حیات در نهایت طراوت و لطافت است و روز بروز در نشو و ثماست عنقریب اثری از عالم نقض باقی نخواهد ماند کسی حضرت بهاءالله را و نصّ قاطع او را ترک نخواهد نمود و عقب اوهم ناقضین نخواهد رفت

4 زیرا کلّ ناقضین را بصریح عبارت و خطّ مبارک بکمال قوّت امر باطاعت فرمودند و این نفوس ناقض را که می‌بینی آنها کلّ این حقیقت را میدانند ولی غرضی در میان آمده است که عقب نقض می‌روند از خیرالله مکاتبی بخطّ او موجود که صراحتاً می‌گوید که من شهادت میدهم که تو مسیح ابن‌اللهی ولی من این را از او نپذیرفتم مرقوم نمودم که من عبداله‌آء هستم حال بجهت غرضی متابعت ناقضین نمود ولی این غرض نماند زائل میشود این جیل بگذرد در جیل ثانی یک نفر ناقض نماند

5 و عليك البهاء الأبهى عبدالبهاء

YHA1.107 (1.219), NJB_v05#14 p.002

AB12459

To: Herrigel, Wilhelm et al., in Stuttgart
Date: 1913-Sep-30

O ye two pure souls! Your letter was received. Praise be to God that you were successful in Switzerland and raised the Call of the Kingdom of God and informed and guided numerous souls to the foundation of the Cause of God. I hope that through the invisible divine confirmations you will ever be confirmed and day by day increase in love, humility and submission so that all may follow your example.

I cherish the greatest affection for the loved ones of Germany and fervently beseech for them divine confirmation and blessing. The Call of the Kingdom proclaimed in that country will surely produce tremendous results in the future.

Convey the Most Glorious Greetings to Mrs. Montz from the city of Kaltat and her two daughters and give them the enclosed letter.

And upon you both be the Glory of God the Most Glorious.

BBBD.269

Study guide to this volume

‘Abdu’l-Baha arrived by sea at Port Said on June 19, 1913, cabling home the simple message: “ARRIVED SAFELY PORT SAID WITH JOY AND FRAGRANCE.” Behind that terse announcement lay the accumulated cost of three years of continuous travel: nervous fever, pulmonary weakness, sleeplessness, and the unrelenting demands of public speaking in languages not His own, at gatherings that sometimes numbered in the thousands. The June–September volume records the transition from this exhaustion to a new phase of work. Port Said became a center of pilgrimage for believers arriving from Iran, India, and neighboring countries; ‘Abdu’l-Baha convened gatherings, received visitors, wrote letters, and reflected with His companions on the meaning of the journey just completed. The volume is thematically shaped by several interlocking concerns: the physical and spiritual cost of the service just rendered; the transfer of responsibility from ‘Abdu’l-Baha’s own proclamation to the active teaching work of the believers; the triumph of the Cause over its historic opponents, illustrated through vivid stories from Baghdad; the meaning of pilgrimage to the Holy Land; and the theological interpretation of the completed Western journey as a demonstration that the Cause of Baha’u’llah had now been proclaimed from Tehran to Los Angeles.

The Cost of Service and the Restlessness of the Heart

Key Passages

He passed His days in prison; He reared us that we might be drunken with the wine of disappointment, that we might bear every hardship, that in the very clay of our being might be kneaded the pure intent of service to the Cause of God, and that we might become, in self-sacrifice, wholly involuntary — finding no rest for a moment, seeking no ease. — AB00393

For three years, like a bird without nest or shelter, I have wandered through mountains and deserts, lost in plains and wilderness. Not for a moment did I rest, nor tarry in any place. I was constantly traveling and in motion. The call to the Abha Kingdom was raised, and the great glad tidings reached those vast regions. The banner of the mention of God’s Cause was raised on every height and surged in every depth. — AB03159

In Budapest, my health had no vigor at all — the body was sick, chest ailments were severe, nervous fever was constant, and the weather extremely cold. Despite this, every day and night I would speak at three gatherings and great assemblies, not counting

questions and answers with others at home. Especially at night we would go to a place that had 120 marble steps cold as ice. With utmost weakness and fatigue I would climb up and speak continuously for two hours. — AB01149

Context for Study

These three passages, drawn from letters written immediately after arriving in Egypt, constitute one of the most intimate self-portraits 'Abdu'l-Baha offers anywhere in His writings. The physical detail is extraordinary: 120 marble steps cold as ice, climbed in utmost weakness; three gatherings a day in Budapest while the body was “completely wasting away.” These are the documents of a man who has pushed the limits of human endurance in the service of a mission he regards as non-negotiable. The phrase “wholly involuntary” in self-sacrifice (AB00393) is especially charged: it does not describe a compulsion imposed from without, but the condition of a soul that has so thoroughly identified its own desire with the service of God that rest feels like a form of betrayal.

The image of the bird without nest or shelter (AB03159) recurs across 'Abdu'l-Baha's letters from this period. It is simultaneously autobiographical and theological: the bird of the soul, singing its melody across the world's vast regions, belongs nowhere in the geographic sense precisely because it belongs everywhere in the spiritual sense. The same image appears in Islamic mystical poetry, most famously in the opening lines of Rumi's *Masnavi*, where the reed-flute cries for separation from the reed-bed. 'Abdu'l-Baha is, like the flute, an instrument whose music depends on the experience of separation and longing.

The theological underpinning of this self-portrait is the doctrine of servitude (*'ubudiyyat*): the highest station of the human being is not mastery or achievement but complete service to God through service to humanity. In Christian mystical tradition, the “theology of the cross” (Luther's *theologia crucis*) holds that God's power is revealed in weakness and suffering rather than in triumph and glory; Paul's famous “when I am weak, then I am strong” (2 Corinthians 12:10) expresses the same paradox. In Sufi thought, the annihilation of the ego (*fana*) in divine love is precisely the condition in which the mystic becomes most powerfully an instrument of grace for others. 'Abdu'l-Baha does not use the language of *fana*, but the structural logic is the same: the self that has been emptied of its own agenda becomes the purest vehicle of divine teaching.

Questions for Reflection

1. 'Abdu'l-Baha describes the goal of Baha'u'llah's training as becoming “wholly involuntary” in self-sacrifice, finding no rest. How should this ideal be understood in a contemporary context in which rest, self-care, and sustainable service are emphasized in community life?
2. Compare the image of the bird without nest or shelter with Rumi's reed-flute, with Jesus' saying that “the Son of Man has nowhere to lay his head” (Matthew 8:20), and with the wandering ideal of the early Franciscans. What does homelessness, literal or spiritual, accomplish in the formation of a sacred person?
3. The passages describe a body that is failing while a spirit remains ardent. How does this tension illuminate the Baha'i teaching on the relationship between the physical and spiritual dimensions of human existence?

4. In Christian theology, kenosis (self-emptying, from Philippians 2:7) describes Christ's setting aside of divine prerogatives to take on the form of a servant. How does 'Abdu'l-Baha's self-description in these letters compare with and differ from that theological concept?
5. What does the model of service that these passages present ask of ordinary Baha'i community members whose lives do not permit such extremity of dedication? How does a teaching about heroic service translate into the rhythms of everyday life?

The Season of Teaching: Transition from Proclamation to Community Action

Key Passages

It is not my duty to command particular persons to arise and teach the Cause. Whosoever arises to spread the Word and performs this service, will behold the Doors of Confirmation are open wide before his face. This is the season of teaching, and therefore it will yield results. In every season, something will be productive. If, during the seed-sowing time, we want to gather the harvest, we shall fail. If, at the time of irrigating, we desire to do something else, failure will be the result. —
ABU1958

We must let loose the divine forces so that these souls who are standing still at the turnpike may move along the path of progress. The centers around which the thought of the majority of mankind revolve are egoism, selfishness, blind passion, hypocrisy, insincerity and cupidity. We must do something to change these centers entirely and generate New Thoughts, New ideals which are the essential requirements of this divine age. Then these people shall become freed from every tie and soar toward the atmosphere of spiritual freedom. —
ABU1940

In this interminable journey, whenever the thought of the friends passed through my mind, I found myself transported from my travels to the familiar environment of home; an extraordinary feeling of happiness overcame me; and my pain and weariness were converted into ease and rest. — AB02437

Context for Study

The letters and utterances of this period repeatedly turn on a single image: the season. The Western journey was a season of proclamation, of raising the divine call from the heights and depths of the Americas and Europe; that season has passed, and the season that follows is the season of teaching by the friends themselves. 'Abdu'l-Baha is careful to say that He does not command specific individuals to arise — the impulse must come from within, from love and longing rather than from obligation — but He is equally clear that the doors of confirmation stand open precisely at this moment, and those who do not enter will miss the harvest.

The metaphor of the agricultural season draws on deep biblical and Qur'anic resonances. In the Gospel of John, Jesus speaks of fields “already white for harvest” (John 4:35) and warns that the worker who delays loses the moment; the parable of the talents (Matthew 25:14–30) frames the same urgency in terms of stewardship. In Islam, the concept of *fard kifaya* (communal obligation) ensures that teaching and propagation are the shared responsibility of the entire community, not only of specialists. The Baha'i framing adds the dimension of seasonality: urgency is not permanent but keyed to the particular moment in the development of the Cause. The season of the harvest demands harvesters; no amount of plowing in autumn can make up for the uncut grain of summer.

The passage from ABU1940 identifies the “centers” around which most human thought revolves — egoism, cupidity, hypocrisy, selfishness — and describes the task of teaching as the generation of new centers: new thoughts and ideals that rearrange the magnetic field of human motivation. This is a social-psychological account of transformation that anticipates twentieth-century understandings of culture and ideology. The task of changing centers is precisely the task that 'Abdu'l-Baha has been modeling for three years in America and Europe: not lecturing at people about the desirability of virtue, but generating, through the warmth of a living encounter, a new experience of what human community can be.

Questions for Reflection

1. The teaching that “this is the season of teaching” implies that confirmations are particularly accessible at specific historical moments. How should a community discern whether it is living in such a season, and what does that discernment require?
2. 'Abdu'l-Baha describes the thought of the friends as capable of converting his physical pain into “ease and rest” even during the journey. What does this suggest about the relationship between community love and individual endurance? How does it compare with Paul's account of the church as a body in which one member's suffering is shared by all (1 Corinthians 12:26)?
3. The passage from ABU1940 identifies the replacement of old psychological “centers” with new ones as the fundamental work of teaching. How does this compare with the Jungian concept of the “center” or *Self* in individuation, and with the Buddhist concept of the *citta* (mind-heart) and its transformation through the Dharma?
4. 'Abdu'l-Baha says He does not command particular persons to arise — the impulse must be interior. What is the difference between a teaching that generates interior motivation and one that produces external compliance, and why does that difference matter so much for the quality of the community that results?
5. How does the seasonal metaphor of teaching challenge the idea that spiritual urgency should be unvarying and permanent? What is the value of recognizing that different moments call for different forms of service?

Port Said and the Triumph of the Cause over Its Opponents

Key Passages

How wondrous it is that such a grand gathering should be convened in Port Said! How fitting it would be if the kings were to raise their heads from the dust and witness how

the banners of God's verses have been raised high while the standards of the oppressors have been overthrown. — ABU0231

The Blessed Beauty said, "Very well, but the Cause of God is not a plaything for children... I say very well, but you must all agree and specify one matter which, if manifested, would leave you with no doubts. Write it down, seal it, and submit it. Then I will send someone to manifest that miracle." Mirza Hasan-i-'Amu was convinced and said there remained nothing more to say. He forcibly kissed the Blessed Hand. — ABU0231

The point is that such suggestions and the Shah's opposition bore no fruit — the Cause of God prevailed. Now praise be to God, the East is illumined and the West is perfumed. When we used to travel from Tehran to Baghdad, there was not a single believer along the way. But on this journey, in every western city we passed through, we found believers in places never heard of before. — ABU0231

Context for Study

The long narrative of ABU0231, delivered on the very evening of 'Abdu'l-Baha's arrival at Port Said, serves as both a theology of history and an account of the providential trajectory of the Cause. The central story concerns a delegation of Baghdad clerics who sent the scholar Mirza Hasan-i-'Amu to demand a miracle from Baha'u'llah. Baha'u'llah's response is a masterwork of spiritual logic: He refuses to perform miracles on demand (as Jesus consistently refused throughout the Gospels — "an evil and adulterous generation seeks a sign"), but offers instead to fulfill whatever specific criterion the clerics themselves propose. When Mirza Hasan-i-'Amu reports that Baha'u'llah has, in effect, out-reasoned the delegation by returning the burden of proof to them, the clerics respond with the accusation of sorcery — the classic mechanism by which communities defend themselves against arguments they cannot refute.

The rhetorical strategy is identical to that found in the Gospels (the clerics accuse Jesus of casting out demons by the power of Beelzebul — Matthew 12:24), in the Qur'an (the Meccans accuse Muhammad of being a poet or a madman), and in the early history of every prophetic movement: when rational argument fails, the accusation of illegitimate power substitutes for engagement. 'Abdu'l-Baha's commentary places this Baghdad episode in the arc of sacred history: the Shah who predicted the Cause's extirpation is himself extirpated, while the Cause has spread from Tehran to Denver and Buffalo and Boston and Montreal. History itself has become the argument.

The setting of Port Said — described by 'Abdu'l-Baha as located "between two seas" — carries Qur'anic resonance. The phrase "meeting of the two seas" (*majma' al-bahrayn*, Qur'an 18:60) is associated in Islamic tradition with the meeting of Moses with al-Khidr, the mysterious guide who acts on divine knowledge that transcends ordinary wisdom. 'Abdu'l-Baha will explicitly invoke this image in another Port Said address (ABU0482), comparing the gathering of believers to the reunion of Mary Magdalene with the disciples after the Resurrection — the small community that remained faithful becoming the seed of the subsequent triumph of Christianity.

Questions for Reflection

1. Baha'u'llah's response to the demand for a miracle — asking the clerics to specify their own criterion — is a form of epistemological judo. How does this compare with Jesus' response to requests for signs, and with the general Baha'i principle of independent investigation of truth?
2. The clerics respond to an argument they cannot refute with the accusation of sorcery. What does this pattern reveal about the psychology of religious opposition? Where do you see similar mechanisms at work today?
3. 'Abdu'l-Baha draws a direct line between the Shah's failed prediction of the Cause's extirpation and the spread of believers from Tehran to Los Angeles. Is this a legitimate form of theological argument from historical evidence? What are its strengths and limits?
4. The image of Port Said as "between two seas" connects to the Qur'anic story of Moses and al-Khidr (Qur'an 18:60–82). What does that story teach about the relationship between apparent setback and divine wisdom, and how might it illuminate the transition 'Abdu'l-Baha is navigating between the end of the Western journey and the beginning of the next phase of the Cause?
5. How does the analogy 'Abdu'l-Baha draws between the Mary Magdalene gathering and the Port Said community illuminate the structural role of a remnant community in sacred history? Where does this pattern appear in Judaism, Christianity, Islam, and other traditions?

Pilgrimage, Fragrance, and the Meaning of the Holy Land

Key Passages

You came also to Port Said and for several days we associated together with the utmost of love. I hope now that you return every one of you may be like unto a person who has entered a rose-garden. When he comes out of the garden he carries in his hand a bouquet of flowers. I hope each one of you will carry away in his hand a bouquet from the blessed Garden of Abha and perfume the nostrils of whomsoever you come in contact.

— ABU0804

In these days, pilgrimage to the blessed threshold is akin to attaining the very presence of Baha'u'llah — there is no distinction whatsoever between them. All souls circle around that Center, and the souls of the Concourse on high revolve round His blessed Shrine and that of the Bab. Praise be to God that ye have attained thereunto! Now the people of Iran have awakened and know their origin. God has bestowed upon them such a bounty that has no equal or likeness.

— ABU0923

I beseech God that this confirmation may continue and the reality of the teachings of Baha'u'llah may be embodied so that it may attract hearts and quicken souls through the breaths of the Holy Spirit.

— AB03906

Context for Study

The Port Said period was, unexpectedly, a major center of pilgrimage. Believers from Iran, Azerbaijan, India, and Egypt arrived to meet ‘Abdu’l-Baha in Egypt rather than in the Holy Land, and the gatherings at which He received them produced some of the most theologically rich addresses of this phase. The rose-garden image of ABU0804, addressed to pilgrims returning from the Holy Land, is a classic formulation of the relationship between pilgrimage and apostolate: one goes to the garden to be immersed in fragrance, and the purpose of that immersion is to carry the fragrance back to those who could not come. The pilgrim is thus not merely a recipient but an instrument of diffusion.

The theological claim of ABU0923 — that pilgrimage to the blessed threshold in this age is equivalent to attaining the presence of Baha’u’llah Himself — is one of the most striking in the volume. It rests on the Baha’i understanding of the continuing spiritual reality of the Manifestation after physical death, and parallels the Christian doctrine of the Real Presence (in Catholic and Orthodox theology, Christ is genuinely present in the Eucharist and in the gathered community) and the Islamic teaching that proximity to the Prophet’s tomb conveys a form of spiritual nearness to him. In Jewish tradition, the concept of the *shekhina* (divine indwelling) associated with the Temple and later with sacred texts and prayer assemblies performs a similar function.

The address to the Azerbaijani pilgrims (ABU0923) introduces a particular urgency: the Iranians, like the Jews of Jesus’ time, have received the greatest bounty of their age without recognizing it. The parallel ‘Abdu’l-Baha draws is explicit and sorrowful: the Jews rejected Christ, only understanding centuries later what they had lost; the Iranians are in the same structural position relative to Baha’u’llah. The call — “Awake, awake! How long will you remain heedless?” — is the language of the Hebrew prophets transposed into a new context, addressed now to the homeland of the very Cause those prophets had anticipated.

Questions for Reflection

1. The rose-garden image presents the pilgrim as a carrier of fragrance: one goes to the sacred center in order to carry what one has absorbed back to those at the periphery. How does this understand the relationship between the sacred and the ordinary, the center and the margin, in religious geography?
2. ‘Abdu’l-Baha claims that pilgrimage to the Holy Threshold in this age is equivalent to the presence of Baha’u’llah. What theological account of the continued spiritual reality of the Manifestation after death supports this claim, and how does it compare with Christian doctrines of the presence of Christ?
3. The comparison of Iranians who miss Baha’u’llah with Jews who missed Christ is both honoring and sobering. What does it mean for a community to have been given “the greatest bounty” and to fail to recognize it? How does one guard against that kind of blindness in oneself?
4. How does the concept of *ziyara* (pilgrimage-visitation) in Shi’i Islam compare with the Baha’i practice of pilgrimage? What are the similarities and differences in the theology of nearness, spiritual benefit, and the role of the sacred site?

5. ‘Abdu’l-Baha says the value of the Holy Tomb is “still largely unknown” and envisions kings and emperors coming in humility to ‘Akka in the future. How does this eschatological vision function within the community of believers who are being asked to act on it before it has materialized?

The Shrine of the Bab and the Spirit of Sacrifice

Key Passages

At a time when the government ruled with tyranny, the Covenant-breakers were a hindrance, and problems both internal and external were present — it was in the midst of all this turmoil that I built the Shrine of the Bab in such a way that few buildings of its firmness are seen in that region. It was an exceedingly difficult undertaking, one that seemed absolutely impossible to accomplish. Constant telegrams from ‘Abdu’l-Hamid would arrive, asking, “What is happening?” — ABU3665

I came here strictly for your sakes. I wished to visit certain places in those parts; I had not finished my business. My desire was to go to Berlin and Italy, especially Rome, which is the center of the Papacy. — ABU3665

Praise be to God that confirmations of the Blessed Beauty are pouring down like autumn rain and divine assistance is arriving. Therefore, O divine friends, consider time as precious and engage in educating souls. Think of your own boundless illumination. Illumine the East, perfume the West, make all nostrils fragrant with musk.— AB01275

Context for Study

‘Abdu’l-Baha’s account of building the Shrine of the Bab on Mount Carmel (ABU3665) is one of the great historical narratives in this volume. Constructed under the constant surveillance of ‘Abdu’l-Hamid’s spies, in defiance of the Covenant-breakers who sought to undermine it, and against the physical and political constraints of ‘Akka’s prison-city atmosphere, the Shrine represents one of the central material achievements of ‘Abdu’l-Baha’s ministry. His description of the work as “seemingly absolutely impossible” is characteristically understated: every telegram from Constantinople, every report from local informants, every internal obstruction had to be navigated while the construction continued.

The spiritual logic underlying the Shrine’s construction is the logic of the sacred center. In Jewish theology, the Temple was the *navel of the world* (*omphalos*), the point at which heaven and earth were joined; its destruction was the greatest catastrophe in Israel’s history, and its rebuilding occupies a central place in messianic expectation. In Islamic tradition, the Ka’bah performs an analogous function: it is the *qibla* (direction of prayer) for the entire Muslim world, the point around which the community organizes its most intimate act of worship. The Shrine of the Bab and the Shrine of Baha’u’llah are, in the Baha’i understanding, the focal points of a new sacred geography — permanent, imperishable, around which the global community orients itself in prayer and toward which pilgrims travel.

‘Abdu'l-Baha’s disclosure in ABU3665 that He had intended to visit Berlin and Rome — and had given up those plans for the sake of the Port Said pilgrims — adds a dimension of personal sacrifice to the narrative. The work of building the sacred center involves continuous renunciation of other possibilities, including the possibility of completing one’s own agenda. The autumn-rain image of AB01275 carries the same spirit of abundance given without reserve: the confirmations of the Blessed Beauty pour down like seasonal rain, and the friends are asked to receive and transmit that abundance with the same generosity.

Questions for Reflection

1. ‘Abdu'l-Baha built the Shrine of the Bab under surveillance, interference, and political hostility. What does this story teach about the relationship between sacred architecture and political power, and how does it compare with the building of the Second Temple under Persian patronage (Ezra–Nehemiah) or the building of medieval cathedrals?
2. The Shrine of the Bab is described as a building “of such firmness that few are seen in that region.” What is the significance of physical durability in a sacred building? Is permanence in the material world a sign of spiritual permanence, or only a symbol of it?
3. ‘Abdu'l-Baha gave up His planned visit to Berlin and Rome for the sake of the Port Said pilgrims. How does this choice illuminate the principle of servitude that runs through the whole volume? What does it mean to subordinate one’s own agenda — even a spiritually significant agenda — to the immediate needs of those present?
4. The autumn-rain image suggests an abundance that exceeds what any individual could receive. How should a community relate to the experience of divine confirmation that seems to exceed individual capacity? What forms of communal life are designed to hold and transmit that abundance?
5. ‘Abdu'l-Baha says the value of pilgrimage to the Holy Shrines is “still largely unknown.” What does it mean for a community to hold a treasure whose value it cannot yet fully articulate? How does one act faithfully on the basis of an incompletely understood gift?

A Guiding Question for the Whole Volume

This volume records the moment of transition: from the active proclamation of the Western journeys to the quieter, more interior work of consolidation, correspondence, and the encouragement of a global community to take up its own teaching responsibility. ‘Abdu'l-Baha arrives in Port Said exhausted, yet the letters He writes immediately — some while “in a garden in the shade of a tree” — carry a quality of luminous peace. The journey has been completed; the harvest season has arrived; the pilgrims are carrying their bouquets of fragrance outward to the world.

A guiding question for the whole volume might therefore be: **When a great proclamation has been made and a new season of shared responsibility has begun, what disciplines of interiority, gratitude, and mutual encouragement sustain the individual and the community through the long and unglamorous work of embodying, rather than merely announcing, what has been proclaimed — and what does it mean to “consider time as precious” in that work?**